



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>

NYPL RESEARCH LIBRARIES



3433 07079735 6





101H5

2.2A  
P. 101H5







THE  
Reformed Presbyterian  
AND  
COVENANTER.

THOMAS SPROULL,  
JOHN W. SPROULL,  
EDITORS AND PROPRIETORS.

“Wherein we have already attained, let us walk by the same rule, let us mind the same thing.”—*Phil.* 3:16.

“Ye should earnestly contend for the faith which was once delivered unto the saints.”—*Jude* 3.

---

COMBINED SERIES, VOL. XI.

---



PITTSBURGH:  
PRINTED BY BAKEWELL & MARTHENS, No. 71 GRANT STREET.  
1873.

THE NEW YORK  
PUBLIC LIBRARY

**74742B**

ASTOR LENOX AND  
TILDEN FOUNDATIONS

B 1940 L

# CONTENTS.

ACTION of Penn'a. Constitutional Convention in reference to acknowledging Christ.....	212	Instrumental Music in New Testament Worship.....	73
Address to our Readers.....	1	Iowa Presbytery.....	401
Annual Meeting of the Ladies' Missionary Society of New Concord congregation.....	61	Items...29, 69, 106, 173, 208, 305, 336, 365, 402	
Appeal on behalf of the Seminary Building.....	298, 330	LAKES Presbytery.....	64
Arch of Titus at Rome, The.....	158	Letter from Abroad.....	392
Atheism of the United States Constitution as seen in 1815, The.....	290	Lines on the Death of Rev. S. R. Galbraith.....	299
BENEFICIARY Education.....	94, 125	Look unto Me and be ye Saved.....	347
Bible, The One.....	197	M. I., or a Page from the Book of a Pastor's Experience.....	37
Book Notices.....	33, 178, 308, 340, 371	Matter of Praise, The.....	84
CHILDREN, Our.....	119	Minutes of Synod.....	213
Christ's Lamentation on the Cross.....	351	Mixed Marriages.....	2
Church, A Compact.....	316	Mission among the Jews.....	307
Church Courtesy.....	57	Monthly Summary...27, 67, 105, 136, 172, 206, 335, 364, 403, 426	
Church Finances.....	92	Muzzled Ox, The.....	386
Church Opening.....	23	NATIONAL Reform.....	30, 70, 154, 176
Closing Exercises of the Seminary... 166		Need of a Revival of Religion among Elders, The.....	411
College, Our.....	39	Neglected Ordinance, The.....	188
Communion.....	368, 430	New Castle Congregation.....	107, 403
Condescension of Christ an Example of Humility, The.....	181	New York Presbytery.....	426
Correction Corrected, A.....	46	Noble Sacrifice, A.....	172
Covenant of Circumcision, The.....	408	Notes by the Wayside.....	295
Covenanter Literature.....	157	OBITUARIES—	
Covenanters Among Us, The.....	416	John Adams.....	404
DOMESTIC Mission...19, 62, 100, 129, 161, 200, 302, 331, 399, 425		Thomas Adams.....	212
Dunnotter Castle.....	195	Hannah Anderson.....	307
EVIL Judgment.....	12	James Beall.....	143
FAITH Illustrated from Ex. 9: 18-21, 294		Josephine Blackwood.....	431
Fearless Preaching.....	15	Thomas Blair, Sr.....	142
Few More Figures, A.....	155	Thomas Blair, Jr.....	143, 177
Finances, About.....	359	Alfred M. Carlisle.....	308
Foreign Mission, 22, 63, 101, 132, 161, 201, 299, 394, 419		John Carson.....	178
Freedmen, The.....	152	Rev. Thomas Cleland.....	371
HINDRANCES to Sabbath Sanctification.....	45, 324	David Copeland.....	339
History of the Bible, its Origin and Formation.....	193	Jno. Cummings.....	212
Honor to which Legitimate Civil Government is Entitled, The...285, 309, 341, 373		James Dean.....	340
How is it, and Why is it.....	327	J. T. Dennison.....	210
ILLINOIS Presbytery.....	283	J. R. Douglass.....	308
Incident for Sabbath School Teachers, 171		Martha Douthett.....	178
Inquiry, An.....	356	J. W. Duff, M. D.....	210
Installation of W. P. Johnston.....	402	Mary J. Dushane.....	370
Installation of D. McFall.....	306	Mrs. R. Elliott.....	33
		Mrs. N. Ferguson.....	178
		Mrs. Mattie Finlay.....	108
		Jane Forsythe.....	212
		Samuel Fulton.....	211
		Mrs. Eliz. E. Gailey.....	72
		Rev. S. R. Galbraith.....	137
		Cleody Gemmil.....	177



## OBITUARIES—

Jno. Gibson.....	370	PITTSBURGH Presbytery...65, 170,	400
W. J. Jamieson.....	32	Possible Excess, A.....	206
Mrs. J. Johnston.....	338	Prayer for Pastors.....	53
Seth Kelso.....	71	Prayer Meeting, The.....	89
David M. Kennedy.....	284	Proclamation for a National Fast,	
Robert Kirk.....	144	President Lincoln's.....	291
Mrs. C. E. Laird.....	177	Pulpit Inaccuracies.....293, 329,	355
Mrs. M. MacFerran.....	211	RELIGIOUS Influence of Judica-	
Robert Martin.....	371	tories.....	14
Therina McCartney.....	178	Remarkable Confirmation of the His-	
Mrs. M. McClean.....	369	torical Verity of the New Testa-	
Mrs. H. McCrean.....	369	ment.....	358
Mary McDevitt.....	340	Review of Anderson on Regeneration,	110
Rev. J. M. McDonald.....31,	141	Revival, We need a.....	150
Jno. McElroy.....	308	Richard Cameron, the Scottish Martyr	51
Helen J. McKee.....	369	Rochester Presbytery.....	362
Jno. McKee.....	369	Running of Cars on the Sabbath.....	59
Agnes L. McLam.....	144	SABBATH, Remarks on the.....	80
Mrs. E. B. Mitchell.....	178	Sabbath School, The...26, 65, 104, 135,	
Marv B. Moore.....	432	171, 203, 303,	363
Mrs. E. F. Roney.....	340	Sabbath Sickness.....	16
James Russell.....	340	Salaries of Ministers.....	58
Mrs. M. B. Russell.....	177	Sanctity of an Oath, The.....	122
James W. Sharpe.....	371	Scarcity of Ministerial Labor, Why?	5
Peter Sharpe.....	339	Seed of Promise, The.....	145
Adam Smith.....	71	Seeta Ram and the Bible.....	17
Mary Smith.....	71	Self Dedication, Rom. 12: 1, 2.....	41
William Tait.....	211	Self-Exculpating Testimony.....	156
Johnny Tate.....	371	Seminary Building.....	304
Mrs. S. Temple.....	32	Spirit of Adoption, The.....	160
George Thomson.....	339	Singular Christian Duties.....	160
Mrs. S. W. Thompson.....	178	Southern Mission.....301, 334,	361
Mrs. S. Tippen.....	284	Stephen and the Generations of Terah,	114
Joseph Torrens.....	370	Street Cars on the Sabbath.....	9
J. W. Torrey.....	108	TESTIMONY to the Atheism of the	
Marion C. Wallace.....	284	Constitution of the United States... 413	
Mrs. F. Wallace.....	72	THEOLOGY as a Science.....380, 405	
Mrs. Mary Willson.....	369	VICIOUS Assumption in Legislation,	185
OFFICERS, Boards, Institutions, &c.,		WEEK of Prayer.....	24
of the R. P. Church.....	35	Westminster Tracts.....	357
Ordination and Installation of D. C.		Word for the Ref. Pres. Church, A... 47	
Faris.....	306	Worldly Amusements... ..	56

THE

# Reformed Presbyterian and Covenanter.

VOL. XI.

JANUARY, 1873.

No. 1.

## ORIGINAL.

### ADDRESS TO OUR READERS.

WITH this issue we commence the publication of *The Reformed Presbyterian and Covenanter* as a thirty-six instead of, as before, a thirty-two page monthly. We hope with this addition of four pages, and by limiting the amount of space to be occupied by obituary notices, to obviate the necessity of being obliged at any time to defer from month to month, as has frequently in the past been the case, the publication of original articles, missionary letters, meetings of Presbyteries, &c., &c. We hope also, unless the minutes of Synod are very lengthy, to be able to publish them in our July issue, and not combine as heretofore the July and August numbers.

In regard to the manner in which the magazine will in the future be conducted we have but little to say. No change in that respect will be made. We shall, however, endeavor to make it still more deserving of the support of the entire church. The interests of no one part will be promoted to the exclusion or oversight of those of another. Nothing of a partisan character will, knowingly, be admitted. While the fullest liberty will be given to the presentation of different views on subjects about which there is a diversity of opinion, nothing at variance with the principles or inconsistent with the practice of the Reformed Presbyterian Church will be published. Everything like controversy will be discouraged, as too frequently it degenerates into personalities and produces bad feeling. Besides, in our opinion, the best way to combat what we believe to be an error is to present clearly and forcibly what we believe to be the truth. Particular prominence will be given in every department to our own church; still subjects of general interest will not be overlooked.

On account of the great importance of the Sabbath school, we intend to give special prominence to it. We believe the true idea of the Sabbath school is not, as some affirm, an institution independent of the church, and only remotely connected with it. Nor, as others, an institution outside of though *closely connected* and co-operating with it, but *the church itself operating in a particular way with refer-*

erence to a particular class. The importance of the Sabbath school, Synod in 1870 recognized. In the future we intend to give to it the place it deserves.

We ask the co-operation and assistance of our brethren. Contributions from those who wield the "pen of a ready writer" will be gladly received. Items of news from the different congregations will make the magazine more interesting, as well as stimulate other congregations to greater activity. Subscribers can render very substantial help by paying promptly the amount due when due, and securing for us additional subscribers. We shall send specimen numbers to some who have not been taking the magazine, with the hope that they will see it to be to their advantage to add their names to our list. We have made the present changes in the confident expectation that increased interest will be taken in the magazine throughout the entire church by both ministers and people. Shall we be disappointed?

### MIXED MARRIAGES.

BY JOHN BROWN, A. M.

THE history of the church in all ages proves that mixed marriages necessarily lead to corruption. The unnatural union between "the sons of God" and "the daughters of men" was the first step towards the general apostasy which prepared the way for the flood; and the tendency of such unhallowed unions in every age has been the same. For this reason the children of Israel were strictly forbidden to join in affinity with the heathen: "Take heed to thyself, lest thou make a covenant with the inhabitants of the land whither thou goest, lest it be for a snare in the midst of thee, \* \* and thou take of their daughters unto thy sons, and their daughters go a whoring after their gods, and make thy sons go a whoring after their gods." "Neither shalt thou make marriages with them; thy daughter thou shalt not give unto his son, nor his daughter shalt thou take unto thy son. For they will turn thy son from me, that they may serve their gods." "Did not Solomon, King of Israel, sin by these things? Yet among many nations there was no king like him, who was beloved of his God, and God made him king over all Israel; nevertheless, even him did outlandish women cause to sin." Ex. 34: 16; Deut. 7: 3, 4; Neh. 13: 26, 27. In these passages marriage is prohibited between the children of Israel and the heathen, and not only so, but the reason of the prohibition is given, viz., its tendency to withdraw the people of God from his service. And if this was a good reason then it is equally a good reason now. For every day's experience proves that the same danger attends mixed marriages still; it is still true that "evil communications corrupt good manners," and the Lord therefore guards his people from the effect by disallowing the cause.

In 2 Cor. 6: 14, Paul delivers a very solemn injunction to Christians to separate themselves from all worldly connections: "Be ye not unequally yoked together with unbelievers, for what fellowship hath righteousness with unrighteousness? and what union hath light with



darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an unbeliever?" It is admitted that the apostle here speaks of church communion rather than marriage; but all unnecessary communion with the world is implied. The Lord's table is not surely all that is meant; here we should separate, it is true, from the world. If we should be careful of our company in general, it cannot surely be lawful to enter into the most intimate relation on earth with those who love not our Lord Jesus Christ. A child of God, and a child of the devil, voluntarily becoming "one flesh," is incongruous in the extreme. This language may be considered harsh, but it is only calling things by their right names—between a child of God and a child of the devil there is no medium.

But in 1 Cor. 7: 12, 16, 39, Paul lays down the Christian law of marriage with such precision that it cannot be innocently mistaken: "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away; and the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. For the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. But if the unbelieving depart, let him depart. A brother or a sister is not under bondage in such cases, but God hath called us to peace. For what knowest thou, O wife, whether thou shalt save thy husband? or, how knowest thou, O husband, whether thou shalt save thy wife? \* \* The wife is bound by the law as long as her husband liveth, but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord." In these words the apostle teaches us—

*First*, that the marriage of unbelievers is lawful, marriage being the appointment of God for the benefit of man. "Marriage is honorable in all," in all men and in all respects. Heb. 13: 4.

*Secondly*, that in the case of those who have been married in unbelief, the subsequent conversion of one of the parties does not dissolve the marriage contract. Should one of the parties afterwards believe in Jesus, the marriage is not thereby rendered of none effect. The believing Corinthians appear to have had some doubts on this subject. As Ezra commanded those who had married heathen wives in his day to put them away, Ezra 10: 13; as the apostle Paul taught that Christians should have no familiar intercourse with the heathen, 2 Cor. 6: 14, 18; and as the Corinthians probably well knew that he disapproved of mixed marriages, it was natural of them to inquire whether they could lawfully live with their unbelieving partners. Paul, therefore, removes their scruples by showing that those who are already married are to abide in this relation; and that, as the believing parent could not be said to violate the Christian precept in entering the relation, both being in unbelief, so he is not guilty of sin by remaining in it after conversion. The marriage union is "sanctified" to the believer in such a sense as to make his offspring legitimate, and prevent the necessity of a separation between the husband and wife. *Verses 10, 14. The apostle teaches—*

*Thirdly*, that in such cases the believing party ought to labor for

the conversion of the unbeliever. "For what knowest thou, O wife, whether thou shalt save thy husband? or, how knowest thou, O man, whether thou shalt save thy wife?" Verse 16. Peter gives an exhortation to Christian women to the same effect: "Likewise, ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives." 1 Pet. 3: 1. These wholesome exhortations, we are aware, have sometimes been sadly perverted. Not only have they been construed into a permission to a Christian woman voluntarily to place herself in marriage relation to one who does not obey the word; but we have known some to make a virtue of entering such a union with a view of becoming instrumental in the salvation of the unconverted party, as if the end could justify the means, so as to render it proper for us to do evil that good might come. But in such cases, as might be expected, the consequence is generally the reverse, viz., the apostasy of the professor. Nothing better could be expected to come of such a gross perversion of the word of God. To put such a construction on the apostolic precept is an abuse of language. Is an exhortation to a married woman to seek the conversion of her ungodly husband to be understood as a permission to an unmarried woman to marry an ungodly husband? Certainly not. Peter's exhortation implies the possibility of those who are already married so walking together that the one may become the means of the other's conversion; but it gives no license, far less encouragement, to a child of God to become "one flesh" with a child of the devil. In such a case were the banns of matrimony proclaimed in plain terms, all heaven would blush and all hell would triumph. No, the apostle's argument leads to an opposite conclusion, and that is—

*Fourthly*, that while a Christian woman may lawfully dwell with an unconverted husband, "as long as her husband liveth," and that while in the event of his death "she is at liberty to marry to whom she will," yet there is one indispensable limitation—he must be "only in the Lord" (verse 39), *i. e.*, he must be a converted character, for such is the meaning of the phrase "in the Lord," "in Jesus," or "in Christ." Of this take the following examples: "I commend unto you Phebe, our sister, which is a servant of the church which is in Cenchrea; that ye receive her in the Lord as becometh saints." "Greet Priscilla and Aquila, my helpers who are in Christ Jesus." "Greet Amplias, my beloved in the Lord." "Salute Urbane, our helper in Christ." "Salute Appelles, approved in Christ." "Greet them that be of the household of Narcissus, which are in the Lord." "Salute Rufus, chosen in the Lord." Rom. 16 throughout. In all these instances to be "in the Lord" or "in Christ" is equivalent to being a true Christian, for the apostle says, "if any man be in Christ, he is a new creature." 2 Cor. 5: 17. Such is the character of the party whom Paul allows a Christian to seek in marriage; and he considered himself bound by the same rule. "Have we not power," says he, "to lead about a sister, a wife?" 1 Cor. 9: 5. As he leaves the woman "at liberty to be married to whom she will," provided she *choose a husband "in the Lord,"* so he claims "power to lead about a

wife," provided she be "a sister;" but as 1 Cor. 9: 5 implies that he had no "power to lead about a wife" unless she be "a sister," so 1 Cor. 7: 39 implies that she is not "at liberty to be married" unless to a man "in the Lord." But the apostle's language we think implies—

*Fifthly*, that where the case is clear, no Christian church ought to tolerate such a gross violation of the law of God. If the apostle grants no "liberty" to a Christian professor to be married out of the Lord, neither should we. The duty of a Christian church in relation to those that openly transgress this commandment appears to us to be sufficiently clear; and if a church neglect to exercise discipline in such a case, she is chargeable with suffering sin upon a brother. It is perfectly possible, however, that a man may marry in the church, and yet not marry "in the Lord;" for though none but regenerate persons ought to enter the church of God, yet we too often have painful evidence that persons whose hearts are not right with God find their way into the purest churches on earth. In such a case, however, as the church must regard both parties as being "in the Lord," so long as the character of the hypocrite has not become publicly manifest, she cannot consistently object—the matter must be left with their own consciences. But in the event of a church member marrying out of the church, we think the church ought to ascertain the Christianity of the other party; and retain the member in fellowship only on finding evidence that the professed brother or sister is marrying "in the Lord." A Christian is "at liberty to be married to whom he will, only in the Lord," and we have no right to abridge this "liberty." The only thing that God makes indispensable is grace—all other things must be left to the prudence of the parties.

Were the attention of Christian churches more directed to this subject, we believe we should see a more marked separation between the church and the world, and we doubt not the discipline might be blessed in this case, as well as in others, to the souls of such as might come under censure. We once knew a young woman who was excluded from a church for committing this sin, and we are glad to state that her exclusion was the means of her husband's conversion. We need not say that the church was overjoyed to receive both into her fellowship on a profession of repentance towards God and faith towards our Lord Jesus Christ—the woman being restored on acknowledging her sin, and her husband being baptized as a new convert.

---

#### SCARCITY OF MINISTERIAL LABOR—WHY?

THE attention of the church has of late repeatedly been called to the disproportion that at present exists between the number of vacant congregations and missionary stations, and the number of licentiates and unsettled ministers. At its last three or four meetings the subject was brought to the notice of Synod in the report of the Committee on Presbyterian Reports. A correspondent in our October issue showed by figures the positive necessity for something to be done, and done quickly, to supply the great demand for laborers. At its last meeting

New York Presbytery spent a part of one of its sessions in prayer and conference on the subject of the increase of the ministry, and the following resolution was adopted as embodying the results of its deliberation :

*Resolved*, That as ministers and elders, we will do our utmost to seek out suitable youth and induce them to consecrate themselves to the work of the ministry; and in order to secure this result, we will do all in our power to make the Theological Seminary more attractive and efficient, and render the ministry more honorable in its character and support.

As the subject has occupied so much attention, and is of such immediate importance to us as a church, it may be well to inquire—

Why is it there is at the present time such a disproportion between the supply of labor and the demand ?

I. The growth of the church has of late been very large. There was an increase of twenty congregations in the decade between 1861 and 1871. Four were organized in the synodical year 1870-71, and seven in 1871-72.

II. The decrease in ministerial labor has been in the past few years unprecedented. From 1861 to 1871 there were nine deaths. Four ministers and two licentiates connected themselves with other churches. One minister was suspended. Since then five have died. Four in all have gone as missionaries to Syria. One has by appointment of Synod assumed the duties of President of Northwood College, and another devotes his entire time to the work of National Reform. Besides, the Central Board employs one or more constantly in its western mission field.

III. The number of students at the Theological Seminary for several years was unusually small. The cause was the war.\* From its effects the seminary has not even now entirely recovered. In 1859-60, sixteen students were in attendance; '60-61, fourteen; '61-62, thirteen; '62-63, twelve; '63-64, eight; '64-65, eight; '65-66, twelve; '66-67, sixteen; '67-68, sixteen; '68-69, sixteen; '69-70, seventeen; '70-71, eighteen; '71-72, sixteen; '72-73, seventeen. The graduating class the present year will be small, consisting of but two members. Five new students are in attendance; so that next fall the number will in all probability exceed that at any previous session. Besides, the number of young men pursuing an academical or collegiate course with a view to the ministry is large. Not many years will elapse until, by an increase in the number of students, the church will reap the advantages resulting from the establishment and support of an institution of learning. From the above it will be seen, 1st. The seminary is now in a most prosperous condition. Not only is the increasingly large number of students that attend from year to year evidence of this, but the success with which those who have left its walls have prosecuted their work in their respective fields of labor shows how well qualified they are for it. 2d. The present disproportion between the supply and demand is at least in part owing to causes over which the church has no control. 3d. It will in all probability be of only a short duration. But then—

\* *The figures on this and the following page may not be entirely correct; they will, however, answer the purpose intended.*

IV. While it is true the church is not wholly to blame for the present scarcity of ministerial laborers, it is also true that for it she has herself partly to blame. Some of our readers may be surprised to learn that only a few years ago the condition of affairs was exactly the reverse of what it is now. The supply was greater than the demand. The problem was not, how can we provide for our congregations, pastors, and our missionary stations, laborers, but how can we provide work for our laborers. By an examination of the scale of supplies of the different Presbyteries it will be seen that frequently only a part of the time of the licentiates and unsettled ministers assigned by Synod was taken. With the remainder they were permitted to do as best they could. In 1862 there were seven unsettled ministers and eight licentiates, and fifteen vacancies; in 1863, six unsettled ministers and eight licentiates, and fifteen vacancies; in 1864, eight unsettled ministers and nine licentiates, two of whom were engaged by the Board of Missions, and fourteen vacancies; in 1865, nine unsettled ministers, one of whom was in the employ of the Central Board, and nine licentiates, two of whom were laboring in the southern field, and sixteen vacancies; in 1866 the following reference is made in the report of the Committee on Presbyterian Reports to the scarcity of laborers: "We have to mourn over the fact that there is still a great lack of laborers in God's husbandry; and that, too, when we hear from every section of our widely extended territorial limits the Macedonian cry." Still in 1867 there were fourteen unsettled ministers, and six licentiates and eighteen vacancies; in 1868 no reference is made to a special scarcity of laborers; in 1869 there were fifteen unsettled ministers and ten licentiates, and sixteen vacancies; in 1870 the chairman of the Committee on Presbyterian Reports, after a brief summary, adds, "The demand for pastors is considerably in excess of the supply." Since then the disproportion has become yearly greater. Thus in ten years there has been a complete change. At first the supply was in excess of the demand; now the demand is greatly in excess of the supply. In view of the above figures, is it any wonder there is at present a scarcity of laborers? Even had there been no war, no rapid increase, no unusual diminution in the number of laborers, could we reasonably have expected a different condition of affairs? The law of supply and demand in everything will regulate itself.

V. The church has also herself to blame, inasmuch as she never has properly cared for her ministers. The support of many is even now inadequate. While there has been an improvement in this respect, there is still great room for improvement. The fact is, comparatively few are able even now to live on their salaries. They must supplement them in some way. As to laying up anything for the future, it is out of the question. The result is, too frequently ministers are compelled to eke out a scanty subsistence, laboring as long as they are able, not knowing how, in case of sickness, their wants will be supplied or their families provided for. If enabled to provide for old age and leave their families comfortable at their death, in the majority of cases no thanks to the congregation. For this state of affairs the church is responsible. *She is in duty bound to see that her ministers are com-*



fortably supported. In the case of those who have labored for years, and on account of the infirmities of age are unable to preach with as much acceptance as in other days, it is her duty to see they are comfortably provided for in their declining years, and not *compelled* to expose themselves to the hardships and dangers incident to travel and the many petty annoyances to which they are necessarily subjected in order to obtain their daily bread. This has more to do with the scarcity of laborers than perhaps many are willing to admit. Young men will regard with aversion, and with reason, a profession in which in their prime they cannot reasonably expect a comfortable livelihood, and in their old age they are left to shift for themselves as best they can. Under such circumstances a wise man would not willingly become a member of it. Only an imperative sense of duty would induce him.

VI. The church is to blame still further in that care has not been taken to induce the youth of the church to prosecute their studies with a view of entering upon the work of the ministry. But little is written upon this subject. But few sermons are preached on it. It is but seldom mentioned in conversation. Only in a time of great scarcity is reference made to it. Now a subject of this kind should always be regarded as of paramount importance. Pastors and elders and members should constantly endeavor to find out suitable persons, and the church should ever be ready to give all encouragement, in case they deemed it their duty to prepare for the ministry. That part of the resolution adopted by the New York Presbytery which relates to this deserves attention: "As ministers and elders, we will do our utmost to seek out suitable youth and induce them to consecrate themselves to the work of the ministry." Let all ministers and elders make a similar resolution and put it into practice, and it will not be long until our seminary will be able to far more than supply the urgent demand.

In this connection we wish to call attention to a fact. The whole church is not equally culpable in this respect. Credit always to whom credit is due. A comparatively few localities have supplied our church with her ministry. This has been the case in the past and it is the case now. Let any one who has the time and opportunity look carefully over the roll of constituent members of Synod, and the list of students now in attendance at the Theological Seminary, and if his attention has not before been directed to the subject, he will be surprised to see how largely in this respect the church is indebted to certain congregations. It would be difficult to account for the fact. Suffice it to say that neither the proximity of the Theological Seminary nor superior educational advantages will do it. For the presence of the seminary has not always resulted in an increase in the number of students from that immediate neighborhood, while some of the places that have sent a comparatively large number are now and always have been beyond its influence. Some localities highly favored in regard to educational advantages have sent few students, while others not so highly favored have sent a number.

In view of what has been written above, the present duty of the church is plain. She should, 1st. Use every proper effort to induce *the youth of the church*, who are properly qualified, to "consecrate

themselves to the ministry." 2d. See that those who are now laboring in the ministry are properly supported, and that those who on account of advancing age are unable to labor in the work to which they have given themselves, are comfortably provided for; and 3d. Prosecute with renewed zeal the work entrusted to her. She should not relax one effort or stop one enterprise. To do so would be madness. It would be simply preparing the way for another change, so that at the close of another decade the supply again would exceed the demand. The church should show her confidence in her Master by making redoubled efforts to advance his cause, believing that he will ultimately reward her efforts and provide for his vineyard laborers.

## SELECTED.

### STREET CARS ON SABBATH.

IS IT RIGHT TO RUN THEM? OUGHT CHRISTIANS TO USE THEM?

THE New York *Observer* offered a prize of \$100 for the best essay on Sabbath street cars, to be awarded by a committee. The following, which appeared in a recent number of the *Observer*, obtained the prize, and will be published as a tract:

In a great city, such as New York, the street cars are everywhere running; and they are running every day in the week, without stopping, from Monday morning till Monday morning again.

Is it RIGHT to run them on the Sabbath day?

If it *is*, there is nothing more to be said, and the railroad companies are to be wished God speed, with liberality in furnishing us better and cleaner cars.

If it is *not right*, as many think and believe, then it becomes a rather serious matter to do, and keep on doing, what is *wrong*; then all lovers of truth and good order ought to do all that they can, by argument and remonstrance, to put a stop to it.

I. I affirm that it is wrong to run street cars on the Sabbath, and for this reason: because the fourth commandment forbids it. The whole question turns upon this commandment and its obligation. Is the commandment binding on us or is it not? If it is binding, then running street cars on Sabbath is wrong.

1. First, let me say that I disclaim all ultra or extravagant notions about the Sabbath day. I have no sympathy with either ancient or modern fanaticism or intolerance on this subject, and I take the commandment in its plain, natural, common-sense meaning. "The Sabbath was made for man," our Saviour said, "not man for the Sabbath." If it was made for man, it was made or appointed for man's benefit, and he who appointed it made it obligatory upon man to keep it in the right and true way. The fourth commandment is plain enough and strong enough to cover the whole ground, without extremes of any sort.

2. *Observe, then, this commandment positively and unqualifiedly*

forbids every kind of work on the Sabbath; except, of course, such as must of necessity be done, and such as the mercy and compassion which our Saviour displayed allowed and authorized to be done. As for instance, people must eat and drink and be clothed on the Sabbath, as well as on any other day. They must provide for the actual needs of all depending on them, especially the dumb animals, that they may have food and rest according to the commandment. They must take their share in the public worship of God, in Sabbath schools, in relieving the sick, succoring the distressed in hospitals, asylums, mission schools and the like. Physicians must look after their patients, ministers of the gospel must labor in their vocation, hotels must supply the needs of travellers, the police must keep watch in behalf of public order, &c.

3. Clearly, by common consent, the commandment does not forbid any work of necessity, or any good and charitable work, like those just named. But it does say, "Six days shalt thou labor;" six days every responsible human being not only ought, but is commanded to work at the works necessary to be done in order to support life, and increase human comfort and happiness. In their place, then, for the general good, during the six working days of the week, the street cars are useful and valuable, just as other public conveniences are. But the Sabbath day is, according to the commandment, the day of rest, the day set apart by God for respite and freedom from the six days' toil and turmoil, the day to be kept holy to God.

4. If running street cars on the Sabbath be a necessity, that, of course, settles the question at once. There is no room for any argument about it. But is it a necessity, in any fair meaning of that word? In common with many others, I hold that it is not. The city could go on just as well without the cars on that day, as with them. It does without omnibuses, shops, banks, offices, public schools, reading rooms, libraries, and the like; and it can do without the cars just as well now as it did before they were introduced on the Sabbath day.

5. Running these cars on the Sabbath is, even more plainly, not a work of mercy, or charity, or regard for God's truth and the good of men; but the very reverse. For in order to keep the cars going, numbers of men are compelled to work on the Sabbath at that kind of work which the commandment says shall be done on some one or all of the six days of the week, and not on the seventh.

6. This running of cars, too, compels drivers and conductors, and men in offices and stables, to work without regard to the fact that the fourth commandment forbids such work. Most of these are poor men, and dare not, if they wished, refuse the compulsory demands of the rich corporations that say to them, "work as we order you; or go about your business."

7. It is also cruel and hard-hearted treatment of the poor beasts, who are in this way deprived of their portion of the mercy and goodness of God in giving this commandment, and specially naming them as sharers in its compassionate provisions.

II. I beg the reader to note carefully the reasons why I take the *ground that it is morally wrong to run street cars on the Sabbath.* I

do not undertake here to argue the question of expediency, the supposed public necessity, the claims of public convenience, and the like, notwithstanding there is much which might, with propriety, be said on these points, were this the fitting time and place. My argument as to the peculiar point in hand now is plain and clear, and the conclusion cannot be evaded.

1. If the commandment is God's commandment, then it is true and binding, now and forever. If the commandment is God's commandment, then it must be observed; and if the sense of it is such as I have set forth, then it demands obedience on peril of violating the law of him who created and redeemed us, and requires us to obey him. I put it plainly and squarely before the reader. Let him judge as an honest and conscientious man ought to judge.

2. These street car corporations cannot avoid the conclusion, except in one way, viz., by denying the premises, *i. e.*, the obligation of the fourth commandment, so far as they are concerned. This, be it observed, as regards the point of obligation, is a different question, and one which it would be out of place here to discuss. For, as was said at the beginning, the argument and remonstrance of these pages are based on a recognition of the binding force of the commandment. If the corporations deny this obligation, and hold that the people must and will have the cars on the Sabbath, just as they have cigar shops, lager beer saloons, *Sunday* newspapers, &c., and because they must and will have what they wish, therefore it is right to run the cars on the Sabbath; why then these corporations are quite consistent in treating with contempt, as they do practically, all appeals and arguments based on God's commandments.

3. I again submit the matter to the reader. The question is simple and plain enough. Every man must face it, and decide for himself. Is it right, or is it not right, to run street cars on the Sabbath. Which is it?

III. Thus much will suffice, I think, as to the question of right and wrong in this matter. But there is another point which, in the present connection, cannot properly be passed over.

1. Professing Christians are deeply concerned in this issue, and, as such, they must consider what is their duty in a case of this kind. Here are the cars, in full operation on Sabbath, whether they approve of their running or not, and the question immediately arises: ought Christians to use the cars on Sabbath day? Have they the right to use them on that day for any purpose whatever, such as going to church, &c.? To this I answer, No, most decidedly, and for very plain and sufficient reasons.

2. It has already been shown that running street cars on the Sabbath is wrong in itself, and no Christian who desires and tries to live a Christian life in the fear of God, will knowingly do what is not right. It may be very convenient to use the cars to go to church in. It is, no doubt, easier, in these self-indulgent days, to jump into a car rather than to walk to church. But, is it right? Is it lawful for Christians, in such a way as this, to sanction that pernicious principle denounced by the apostle: "*Let us do evil that good may come?*" Rom. 3: 8.

Do they really suppose that they are at liberty to do what is wrong, and take part in what is wrong, because they have what they consider a good object in view?

3. Then, in addition, if Christians ride in these cars on the Sabbath, it is setting a bad example; it is showing to everybody that they are not living up to their profession; and it is giving help and encouragement to those who are violating God's commandment. Christians certainly, of all people in the world, ought to be the last to set bad examples, if they hope to draw others to the truth, and convert souls to Christ.

4. Again I put it to the consciences of professing Christians, who are directors and stockholders in these corporations, thus violating the fourth commandment, to ask themselves seriously whether it is right for them to receive money and profit from running street cars on the Sabbath, and whether they can expect, or ought to expect, God's blessing to rest upon such a course?

5. Finally, let Christian people consider that if they were to take a firm, united stand against breaking the fourth commandment, as firm and as decided as they do against breaking the seventh and the eighth commandments, what a powerful effect for good would be produced upon the community. May God give them the courage—courage and energy enough to search out and do always what is right in his sight!

---

#### EVIL JUDGMENT.

I THINK every person should look upon all human beings as having dignity and sanctity, by reason of their relations to the eternal God, and that he shall feel that his thoughts move round about them. Every man should be sacred to you, just as a man brought before a judge clothed with the solemnities of an oath to adjudicate with the utmost integrity and rectitude, should be sacred to the judge. Your fellow-men should be sacred not merely to your tongue, but they should be sacred to your thoughts: and you should hold yourself accountable to God and to yourself for the most scrupulous honor in judging people, even in your own unuttered privacy of meditation.

Let us look, now, at some of the dispositions that one must have in order to be in the habit of looking at and speaking of persons on the dark side. I think where persons are in this habit, they usually begin in thoughtlessness, and do not really stop to think what the effect will be on themselves or others. It is pleasant to talk about people. They furnish an unfailing topic, because men fill the world, and the phases of human nature are endless.

At length there creeps in a subtle flattery of pride. Persons have a fancy that because they are acute to detect in people shades of weakness or fault, they have a keen insight; and there comes to be a latent gratulation upon their capacity to delineate character.

If a person have mirthfulness, he is very apt to indulge in *serving up* his fellow-men. Nothing will afford you so much amusement as *your fellow-men*. At church there is scarcely a bonnet that has not

some droll cant, and scarcely a person that does not get up and sit down in some queer way, and you go home and say, "Did you see?" There is no malice in it. But you will find out, before you have indulged in this practice long, if you are cautious and self-examining, that the habit of holding people up sometimes in a false and sometimes in a true light, for criticism and ridicule, cannot but take away the sensibility and honor and Christian delicacy of your own mind.

It cannot be long before that which begins in this way becomes a serious habit established in the mind. Persons who have indulged in this habit grow up, and go into active life, and begin to be the subjects more or less of misfortune, and they become tried and imbittered: and now comes a fearful change. For while we may, in youth, in health, and in the more amiable moods, indulge in talking about others without thinking of its mischievous effect, when we have come to be subjects of misfortune, and our own spirits have become a little soured, we begin to have more or less malignity. The habit then takes on a form which is a great deal more exceptionable; and it is very hard to separate between the heedlessness, half amiable, of ridiculing men in our youth, and those bitter thrusts that we now make at them. In the first place, we lower our own self-respect, and so lower our own affection for men. I do not think it possible for us to be in the habit of lowering people in our own thoughts, and yet treat them with Christian tenderness and a Christian honor. "Honor all men," we are told. There is a certain respect and reverence due from every human being to every human being; and it is incompatible with this spirit of detraction, even in its mildest forms.

In the next place, as I have already intimated, this practice of talking about people's faults is destroying that spirit of Christian charity in yourself which ought to be the key-note and very characteristic element in your life. It is exactly the opposite of a positive doing good to men, of seeking to please your fellow-men to edification, of living one for another, and of bearing one another's burdens. The commands of Christ are that we should hide each other's faults; that we should shield each other; that we should succor each other; that we should help each other as true yoke-fellows.

But you may ask, "Can the habit be overcome? If so, what are the rules for overcoming it?" In the first place, it seems to me you should go to God's word, and search out its teaching on this subject. There is a great deal in the Bible about this; and you ought just to find out what it is, and then make up your mind that by the grace of God you will endeavor to do what the Scriptures enjoin. These are the preliminary steps. Then you should adopt this simple rule: "I will never speak evil of any person because it is true even if it be true; I will never speak evil of any person unless there is some distinct and proper end to be gained by it."

In the next place, when you find uncharitable thoughts beginning to rise in your mind; when you find yourself inclined to feast on your neighbor's faults, instantly turn the bad inclination into prayer. Pray for them. Offer them before God. You will find that this will check the *wrong spirit in you, and sweeten your mind.*—H. W. Beecher.

## RELIGIOUS INFLUENCE OF JUDICATORIES.

WE have often felt that our church courts at their stated meetings are not attended with that spiritual good that we might expect. Brethren who meet only once in six or twelve months, often separate, jaded rather than refreshed, and disheartened rather than encouraged. The church or community in which our meetings are held is sometimes stimulated to feasting and vain display, instead of being fed with gospel manna, and edified in Christian graces. Revivals of religion produced in connection with the sessions of our Presbyteries, Synods and General Assemblies, are comparatively rare. Why is this? When farmers, or mechanics, or politicians assemble in large numbers they are usually stimulated in their departments of labor by personal contact. They go home with new ideas and suggestions to be tested, and the cause they represent is materially advanced. Why should not this be always the case with our judicatories? Why should not our ministers and elders habitually kindle in each other, by their regular meetings, fresh thoughts and energy, and promote visibly the interests of our Redeemer's kingdom? Why do our church courts often lack spiritual power?

1. Is it not sometimes due to *want of sufficient time*? It takes time to make an impression for good. It requires time to present truth, to repeat salutary lessons, and to use all the means of grace. If a session is crowded into parts of two or three days, which are so occupied with routine business that there is no opportunity for Christian intercourse, brotherly communion, united prayer, and gospel preaching, what reasonable hope can there be of spiritual improvement?

2. Is not *lack of religious conversation* another cause for our judicatories being deficient in spiritual influence? If brethren, in their intercourse with the families in which they sojourn, would talk wisely of divine things, would not their "speech be seasoned with salt, and minister grace unto the hearers?" We have known servants of God, during a brief stay in a household, to win souls by a few timely words. Father Penick and brother Nelson Mebane, formerly of our Synod, but now in "the general assembly above," were noted for such successful household efforts. If our elders and ministers at such times would confer more with each other respecting their hopes and fears, their difficulties and duties, their methods of study, and modes of pious labor, would they not be mutually instructed and better fitted for their individual work?

3. *May not restraint of prayer* be another reason why our church courts are not more fruitful in saving benefits? Sometimes the pastor and people with whom a judicatory meets may not expect and earnestly entreat the Lord for spiritual blessing. A Presbytery or Synod may assemble without setting apart a portion of each day for devout, united prayer for the divine benediction to rest upon its deliberations and worship. Even when devotional exercises are prescribed for every day, how often is it the case that a minority of members is present. Yet the law of God's kingdom of grace is, "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto

you." These inspired words are as true now as in the past, "Ye have not, because ye ask not."

4. *May not lack of gospel preaching* constitute a fourth reason why the meetings of our judicatories yield so little fruit unto godliness? The divine direction to the gospel herald is, "preach the word," and it "hath pleased God by the foolishness of preaching to save them that believe." If we desire the showers of heavenly grace, we must not substitute protracted discussions about human opinions, secular interests, routine business, or church machinery, for simple and multiplied presentations of that word of God which saves the soul. From the day of Pentecost down to the present the most powerful religious awakenings have occurred when devout believers took time to wait on the Lord, and to aid men by pious speech, prayer and preaching.—*North Carolina Presbyterian.*

---

### FEARLESS PREACHING.

BISHOP Latimer, the martyr, once preached such a rousing evangelical sermon at court in the days of Henry VIII. that the king was offended. Latimer was summoned the next Sabbath afternoon to preach again, and to retract his sermon. The command was imperative. The powers were in hostile hands, and the enmity of murderous hearts had been stirred to the very depths.

According to appointment, however, Latimer started, full of faith and of the Holy Ghost, to face this spiritual wickedness in high places. As he walked along he held communion with the Invisible, and was imbued with a double portion of the divine Spirit. He took on from the angel armor-bearers the whole panoply of God as step by step he neared the sacred desk. He began his discourse by seeming to forget the audience, and thus spoke to himself:

"Hugh Latimer, dost thou know to whom thou goest this day to preach? To the high and mighty monarch, the king's most excellent majesty, who can take away thy life if thou offend. Therefore, take heed how thou shalt speak; choose pleasant words this day, and avoid everything that will in any wise displease." Then, as if suddenly recalling himself, he repeated in most emphatic and ringing tones, thrilling the soul of all who heard his words: "Hugh! Hugh Latimer! Dost thou know from whence thou comest this day—upon whose message thou art sent? Dost thou know him who is present to discern the thoughts and intents of the heart; who beholdeth all thy ways? Dost thou acknowledge the Almighty God, who is able to cast both body and soul into hell forever? Therefore, look about thee well, and look within thee well, Hugh Latimer, and be sure thou deliver this message faithfully!" Thus he began, and pressed with increasing power and courage into his sermon, and reaffirmed all he had preached before, and urged its truths with more vehemency than ever.

After the sermon was ended, there was intense curiosity and excitement to see the result of such bold speech for Jesus. Dinner over, the king forthwith sent for Latimer, and, on meeting him, asked how he



dared to preach in that style in such a presence. Latimer replied calmly that duty towards God and his prince had forced him to it, and now he had discharged both conscience and his duty in that he had spoken. His life was in his majesty's hands, he knew. But he could not be dishonest, either towards himself, his king, or his God. He could but do the same thing over again.

Hearing this frank avowal, the king arose from his seat, and, lifting the good man from his knees, embraced him in his arms, remarking with tears that he blessed God for such a man in his kingdom who dared to deal plainly with him. He honored the fearless preacher. From that hour Latimer had a new power and a higher joy.

This is the true spirit of the Christian ministry. It is both humble and heroic.

The faithful minister is never a pleaser of men. He bears his message right on by speech and life, whether he shall be applauded or hated, whether he shall rise or fall. Life and death do not enter upon any balance, or engage in any compromise in his commission. For to him to live is Christ, and to die is gain. He knows that although the public eye is upon him, God's eye is upon him, and he swerves not a syllable from honest utterance of the whole truth. The minister who for one moment waivers will soon begin to fawn and flatter. Then he is shorn of his strength. Then he becomes a mere automaton—but part of a moving exhibition for pleasing the public eye, or a keyed reed in a sounding organ for tickling the public ear. How necessary that ministers maintain their integrity before God, angels and men!

Let every ambassador of Jesus think less of the man to whom he *goeth*, and more of the Master from whom he *cometh*, with the message of salvation.

---

#### SABBATH SICKNESS.

DR. ———, among other valuable papers, a few years ago published one describing this remarkable disease, which has not yet been treated in books of pathology.

1. This disease is of the intermitting kind, attacking the patient by violent paroxysms, which return every seventh day. These paroxysms return only on the Lord's day, and hence it is called "Sunday sickness," but by the faculty it is technically known by no other name than "*Diei Domini Morbus*."

2. It partakes somewhat of the nature of ague, especially as it is attended with a great deal of coldness. This coldness is first apparent in the morning of the Lord's day; in many cases seizing the patient before he has left his bed. But it begins in the region of the heart, and is attended with dullness of the head, followed by yawning and lethargy.

3. The patient is sometimes deprived of the use of his limbs, especially the legs and feet, so that he is indisposed to walk to the house of God.

4. In some cases, this attack has come upon them after they have

gone to the house of God, and has been attended with yawning and slumber.

5. In other cases there has been a great uneasiness in the house of God, and a disposition to complain of the length of the sermon, though they have been known to sit very contentedly in a play house several hours at a time.

6. Persons affected with this disease never mourn on account of their confinement from public worship, as many afflicted with other diseases often do.

7. These persons often surprise their neighbors with their great activity and health on Monday, however unfavorable the weather may be.

8. Most of the faculty agree that there is a low, feverish heat, technically called *febris mundi*, or fever of the world, which may be detected in these patients during the intervening days of the week.

9. There also seems to be a loss of appetite for savory food, and a want of relish for *panis vitæ*, bread of life, which in this case is the indispensable remedy for the disease.

10. Persons affected with this disease generally have a disrelish for private religious exercises of the closet and the reading of the Scriptures.

11. This disease is also contagious; neighbors receive it from neighbors, and children from parents.—*Examiner*.

#### SEETA RAM AND THE BIBLE.

WE transcribe the following interesting narrative from the *Bible Society Record* for November. It appeared originally in the "Journal of a Bellary Missionary." Such an instance of the power of divine truth on the heart is full of encouragement to laborers in the Bible cause.

"About ten or twelve years ago Seeta Ram, a goldsmith by trade, a good workman, an intelligent, honest, highly respectable and respected young man, a native of Bookapatnam, received from some Christian man, supposed to be a colporteur from Bellary, a few Scripture portions, which he then and there commenced to read. He was so pleased with the books, and his mind so impressed with their truths and attracted by their beautiful precepts, that he gradually put aside the Mahabharatam and Ramayanam which he had been in the habit of reading with great diligence, and which, it appears, he understood and explained well, and gave himself up to a careful study of the "new books." After reading the Gospel portions he had received, he desired some merchants who traded between Bookapatnam and Bellary, to procure for him in Bellary a larger book, for which he gave them one rupee; and they brought him a copy of the Telugu Bible. This he commenced to read from the beginning. He read some portions every day, strove to walk according to its holy precepts, and to reproduce in his own life *their lives* who "walked with God," and were the "friends of God." All that he learned himself he endeavor-

ed carefully and diligently to make known to all around him, and induced several of his friends to come to his house every evening, when he read "the book" to them, and explained it as far as he could. To this course his mother and his wife at first strongly objected; and it was with great emotion they themselves told us how often they had refused to place the lamp for him in his room, or to light for him his lamp, or to supply it with oil when it was required. They tried by every means to oppose him. He, however, by kind and gentle persuasions, which he ever employed as more powerful means than angry commands, not only prevailed upon them at length to help him in these small offices, but to join the company which met to hear the word, "which," they said, "soon became sweeter than honey or the honey-comb." This party continued to meet several times in the week, and invariably on Sabbath, for more than three years. During this time Seeta Ram, for his upright and honest conduct, the sanctity of his character, his constant, earnest, fervent prayers to the "One God whom his neighbors did not know," his steady, unwavering opposition to idol worship, and his faith in Jesus "the Saviour," was revered by many, highly honored by most, and respected by all. Very few ever attempted to oppose him, none to persecute him. He had never gone more than a few miles from his native town; and had never any inclination to go far from his home even for a short time. He was ever wearied to see the idolatry and wickedness that prevailed around him; his pious soul longed to depart to the realms of light and happiness above; and he was often heard to say: "I am quite ready to depart when God shall call for me."

About a year ago he became somewhat ailing in health, but was not so ill as to cause any alarm to his friends. He continued more earnest and devoted than ever in reading the Scriptures himself and explaining them to others, and in prayer. On one particular evening he appeared especially anxious to speak seriously and solemnly to every one of his friends; and whilst reading from the book of the Revelation the description of heaven, he was himself much affected. After finishing the chapter he laid down the book, asked his friends if they understood the beautiful words he had read, if they could see the beautiful city, if they did not behold then the glorious light. Later, the same evening, without any apparent pain, and without a struggle, he passed through the dark valley of the shadow of death, into the glorious presence of the God whom he had served and loved.

Some time before his death he had desired his friends, when he died, to place in his hand in the grave the "Book of Life," a small tract of which he was very fond; and to distribute the few Scripture portions which he had, far and wide, that all may learn the truth and come to God. The Bible which he had so long read, he desired to be kept in the house, and read among his friends, whom he entreated still to meet as they were wont. He had earnestly exhorted his wife and mother, and, in fact, all his friends, to hold fast the word of God, to remember the story of the rich man and Lazarus, to be prepared to *forsake all that they held in the world for the sake of Christ, remembering his word, "If any man will come after me, let him deny himself,*

up his cross and follow me." He had repeatedly assured that "true piety consisteth not in reading the word of God, nor in doing it, but in faithfully walking according to its precepts." He expressed a great hope that at some time he should see a Christian teacher, and learn from him the best way of keeping the Sabbath, the full meaning of baptism and the Lord's Supper. He had not to have seen the necessity of baptism by water; and often he thought the true baptism was that of the Holy Ghost that cleanses the soul.

Those who had listened much to his teaching when alive revered his memory, carefully treasure up his words, and speak of him as their beloved teacher, whom God had sent to them." Some others in the island and surrounding villages who revered him living, but who knew not the real spirit of his teaching and the humility of his life, after his death brought offerings of cocoanuts and incense, and offered a kind of worship at his grave, believing him to be a saint through whose intercession with God on their behalf, they may obtain heaven. This custom was continued until very recently.

These are the facts which were related to us concerning a young man who had become a Christian indeed, without the help or direction of a Christian teacher but the word of God, and the Spirit of God reveals the things of God to every honest and inquiring mind; these facts of a Christian life were noted, and related to us, by those who have never read a Christian memoir, and who had no special knowledge of any Christian man or woman but the one whose death made so deep an impression upon themselves. We were very glad to make inquiries of various persons in the town who knew Ram, but who were entirely disinterested in him and his work; everything we could learn from them was so much the more in confirmation of the facts above related; every one bearing the highest testimony to his consistent and devoted life, and his great zeal in the faith he had embraced."

## MISSIONS.

### DOMESTIC.

MISSAS.—Rev. J. S. T. Milligan reports eight members at Holton, county seat of Jackson, all of whom united in the act of covenanting. He preaches in the town occasionally, though North Cedar is the usual place of labor.

At the November meeting the treasurer reported a balance of \$35. Synod's estimate for the year is \$5,000, which can be fully employed if the church places it at our disposal.

Our mission stations are expected to train themselves into self-support as their numbers increase; see minutes of Synod, pp. 232 and 233. Elliotta contributes more than the minimum rate, and is desirous of increasing his preaching. Lake Reno congregation has subscribed for the year. Our correspondent thinks the congregation is able to fully up to Synod's standard.

It would be well for scattered members of our church to write to the Board, and we may be able to place them in communication with the missionaries; and families removing to the west would benefit themselves and their brethren by making inquiry as to the locations of our congregations and societies.

Allegheny, Pa.

D. B. WILLSON,

Secretary.

NEBRASKA.—*Editors Presbyterian and Covenanter*: I have noticed that heretofore you have permitted parties to use the columns of your pamphlet for the purpose of giving information relative to the location of Covenanter congregations in the "far west." With your permission, I would be pleased, through its medium, to tell "what I know about Nebraska." During the past summer I visited Fremont in Dodge county, and Wahoo, in Saunders county, at which places there are Covenanter church organizations. \* \* \*

Nebraska is included between the 40th and 43d parallels of north latitude, and the 95th and 104th degrees of longitude west from Greenwich, and occupies one of the most favorable geographical positions on the North American continent, as the southern part of it is near the centre of the United States. It extends from the Missouri river westward to the base of the Rocky Mountains, with an extreme length of four hundred and twelve, and a width of two hundred and eight miles. It has a total area of about seventy-six thousand square miles, or nearly fifty million acres of excellent farming and grazing lands. The entire surface consists of undulating prairie, extensive table, and rich bottom lands. The State is free from debt and is endowed with a grand patrimony of public lands, to be devoted to internal improvements and the educational interests of the people. No State in the Union has made more ample provisions in this direction than that of Nebraska. \* \* \* The tuition of all the schools, public, State, normal, agricultural college, and university, is free, and the blessings of a good education are afforded to all the children of the State, without discrimination on account of sex, color or race. The school law of Nebraska is similar to that of Ohio. School districts are formed and school houses are built all over the State, thus placing the means of obtaining an education, upon which rest our free institutions, within the reach of every child in the State.

Nebraska has nearly fifteen hundred miles of railroad in operation, and many more in progress of construction or projected. Its population is about 200,000. It is found by reliable statistics that there was an increase of 40 per cent. in the population during 1871. The climate of the State is most delightful. It is milder than in the same latitude in the Eastern States, and the atmosphere is dry and pure. The following are the mean temperatures: spring, 49°; summer, 74°; fall, 51°; winter, 31°; mean general temperature, 51°. The winds in the winter are dry and hard. The prevailing winds are from the south and west. The greatest amount of rain falls during the agricultural months. \* \* \* Nebraska is pre-eminently an agricultural State, and it is destined at no distant period to occupy the first rank among the great food-producing sections of this country.

The increase in acreage during 1871 was nearly 50 per cent. In wheat it especially excels; the average yield per acre during ten years was twenty-six and one-half bushels. Corn is also cultivated with great success. \* \* \* Oats, potatoes, sorghum, tobacco, &c., are easily and profitably grown. The freedom from frosts during the months of May and September, in connection with the dry winter, and warm, quick soil, renders this State eminently adapted to the cultivation of fruit. Apples, pears, peaches, plums, cherries, currants, grapes, berries, &c., have been sufficiently tested to prove that they can be grown with ease and profit. No section of the United States furnishes facilities for grazing and stock raising superior to those of Nebraska. \*

\* The commercial position of Nebraska is peculiarly favorable. The Missouri river flows along its entire eastern border, affording excellent water communication, and four competing trunk lines of railroad connecting it with Chicago, St. Louis and other eastern markets. On the west are vast mining and pastoral districts, rapidly filling up with a population that must draw their supplies almost exclusively from this State.

Efficient herd laws have been enacted, rendering fencing unnecessary. Farmers, however, are turning their attention to the cultivation of the orange hedge, and are meeting with great success. \* \* \* The laws of Nebraska are of the most liberal character. Imprisonment for debt is unknown, and every opportunity is offered to the unfortunate, but honest debtor, to redeem his credit and recover his fortunes. The homestead and necessities of life are exempt from forced sale and execution, and improvements under the value of one thousand dollars are exempt from taxation. Saunders county lies south and west of the Platte river, and contains about seven hundred and fifty-six square miles. It is remarkably well watered, being intersected by the Wahoo, Cottonwood, and several smaller streams on which are found many good mill sites. The surface is fine rolling prairie, with fine bottom and table lands in the valley of the Wahoo and Platte. The soil is of great fertility and productiveness, with no waste lands. \*

\* \* Good fords, at convenient distances, and the Platte river bridge at Fremont, connect it with stations on the U. P. R. R. Extensive quarries of superior building stone have been found, and are now being quite largely worked at different points. Excellent brick material is abundant. This county contains about ninety thousand acres of the U. P. R. R. Co.'s lands, ranging in price from \$3 to \$10 per acre. Wahoo is situated almost exactly in the centre of the county on the Wahoo river. It is surrounded on all sides by one of the finest farming sections in the State. It will soon be the county seat, and has an excellent prospect for two railroads, one of which is to be built next summer. The town is regularly laid out, with streets crossing each other at right angles. \* \* \* The Covenanter Church is well sustained by a goodly number of active members. They at present hold their services in the school building. They intend building a church in the spring. \* \* \* Those who want good lands cheap, must secure them now. Any who may desire any further information on any point can have any and all questions promptly and satisfactorily answered by writing out a concise list of the points on

which they wish more advice, and addressing the same to J. R. Lee, Esq., Wahoo, Saunders county, Nebraska. \* \* \* \*

Yours, very respectfully,

W. W. STETSON.

### FOREIGN.

MR. and Mrs. Easson and child embarked at New York, November 23d, for Syria. They will probably arrive at Latakiyeh early in January.

Before leaving Allegheny, Mr. Easson received from his fellow students in the Seminary warm expressions of their confidence and regard. At an impromptu meeting of the young men, at which the Professors were present, several appropriate speeches were made, and souvenirs presented to the missionary and his wife as tokens of the affectionate interest felt in them and in the work to which they have given their lives.

Farewell meetings were held in Pittsburgh, Philadelphia and New York, at which the missionaries were greeted by large and sympathizing audiences, and received the congratulations and farewells of many friends.

The accounts from Latakiyeh have never been more encouraging than at present. Mr. Beattie, speaking of the opening of the schools, writes under date of October 30th : "The prospect so far is encouraging. Though several of the girls who were with us last winter have been prevented from returning this year, the number of pupils is considerably in excess of previous years. We have thirty-two Ansariyeh boarders here at present, twelve boys and twenty girls, besides seventeen boys, I understand, in B'hamra. Ten days later he writes, "Our work this winter is very encouraging. We have seventy-six boarders in Latakiyeh and B'hamra, twenty-five girls, the others boys." This is nearly double the number of any previous year. The necessary result is a largely increased demand upon the treasury for funds to meet the general mission expense. It will rest with the church to say whether these demands shall be met. The other alternative, and it would be a sad one indeed, will be to say to these poor children. Depart to your miserable homes ; we cannot give you the instruction which you desire and need. But now, when the church is making her annual contribution for the Foreign Mission Fund, is the proper time to ponder these facts.

Mr. Beattie has under instruction this winter a class of five young men, who are looking in the direction of the ministry, "whom," he writes, "I am endeavoring to bring forward according to my time and ability. Two of the boys have been demanded for conscription, but the matter has been vigorously taken up on their behalf, and I think the government will be defeated." He has completed arrangements for sending Yusef, the most advanced of the young men, to spend a few months in the Theological Seminary at Abeih.

A special fund for educating a native ministry in Syria, amounting at present to \$450, has been created. It is the contribution of two ruling elders in the church.

MISS DODDS is busy in her work, and is rapidly fitting herself for the heavy responsibility left on her by the absence of Miss Crawford. She needs the prayers of the church, for her work is a great one. In regard to the Sabbath school, she writes as follows :

"We opened a Sabbath school a month ago and have six classes, taught by the four teachers, Mr. B. and Lizzie. I have a very interesting class, consisting of the town girls and the four Fellahin girls who are farthest advanced. They read in the Testament and commit portions of Scripture. I have to write out all my questions on the lesson through the week, and get them translated into Arabic. We are now at the 17th verse of the 5th chapter of Matthew. I have picked up a good deal of Arabic. The teachers, the girls and I understand one another very well."

BEFORE leaving New York for Syria, a liberal-minded member of the Brooklyn congregation presented to Miss Dodds a sewing machine. The generous donor will be glad to know that the machine has become a valuable agency in the mission. Miss Dodds says :

"We have had all the children to clothe. I have made on my machine forty-four dresses, forty-three suits of underclothing, and twenty-two full suits for the boys. I almost think I am not the same girl who wished last fall to stay at home till spring to learn to sew and do fancy work. There is nothing like the inevitable necessity. When at home I never cut out a garment, and did very little sewing. I had never sewed any on the machine. As for fancy work, we have had no time for it yet. My girls and I are very happy together. Some evenings the twenty little ones gather around me to say their prayers before going to bed. The large boys are very willing to help with the work, and offered to do the baking, as the girls have so much other work to do. We accepted, and the theological students make the bread. They have also asked to be taught to sew and knit, and were much delighted when allowed to hem handkerchiefs for themselves."

ANOTHER death has occurred in the Mission. The infant child of Bashara, a teacher in the Latakiyeh school, died suddenly about the 1st of November. Miss Dodds writes :

"Last Sabbath Bashara's little girl, three and a half months old, died after a few hours' illness, and I washed and dressed her for the last time."

## ECCLIASTICAL.

CHURCH OPENING.—*Messrs. Editors* : I have neither the inclination nor the talent to write puffy notices, but in response to your request for church news I will make a few plain statements in reference to the congregation of Little Beaver, and their new church.

They are not open to the charge of building a new church merely for the sake of being fashionable, for the old one was literally worn out, but they have built a very fashionable church. The building is of brick, 42 by 68 feet, with ceiling 20 feet in height, and has a steeple rising 95 feet from the ground. It can be seen from quite a distance,



and presents a very beautiful appearance as it stands on an elevated position, near the centre of the village of New Galilee.

Of its excellencies as a house of worship, we mention the following : It is beautifully lighted, having gothic windows with stained glass, giving it an air of cheerfulness and comfort. Although without a regular basement story, it is heated from below by a furnace, thus dispensing with stoves, those instruments of racket and torture only to be tolerated when they cannot be done without. It is arranged with a view to bringing the minister and people into close contact. The space for setting the communion table is left in the centre aisle, the seats are brought forward almost to the pulpit, and the pulpit is constructed in the modern style and brings the minister down near to the people. It is very complete in its acoustic properties, is almost if not entirely free from echo. It is well finished and well furnished, is *out of debt*, and is every way highly creditable to the good taste, enterprise and liberality of the congregation. The whole cost was about \$6,500, which was raised by the congregation and their friends in this community, except about \$225 contributed by friends in Pittsburgh and Allegheny.

Thursday, November 7th, the church was opened for public worship, and was filled with a large and respectable audience representing the whole community. The opening sermon was preached by A. M. Milligan, D. D., of Pittsburgh, from Gen. 28 : 17. It is needless to add that it was a very eloquent and impressive presentation of most appropriate truths. Friday and Saturday, services were held preparatory to communion, which was dispensed on Sabbath. Prof. Sloane preached the action sermon from Isa. 63 : 1. The house was filled to its utmost capacity, aisles, gallery and all being packed ; but the audience seemed to forget the discomfort and listened with intense earnestness to weighty arguments and solemn appeals. The services throughout the day were deeply interesting, and the solemnity was not confined to communicants but seemed to pervade the whole assembly. "That Sabbath day was a high day." Taken all together the occasion was one of great joy and full of promise for the future of the congregation. They seem to be at peace among themselves and to enjoy the good will of surrounding churches.

We understand that the liberality of the congregation was not exhausted in building the church, but has since found expression in the increase of their pastor's salary to \$1,000 per annum. It is due to them to say that this was no *after-thought*, but a purpose *secretly* matured in the mind of leading members; for some time past, which only waited the opportune time to announce its accomplishment, in other words it is not due to the outside pressure of a call addressed to their pastor by a sister congregation, but to their sense of justice and as a testimony of their high appreciation of a very worthy and much beloved minister, whose labors among them have been greatly blessed. They may well say, "The Lord hath done great things for us ; whereof we are glad."

R. J. G.

*As by many of our congregations the Week of Prayer is observed, we print for reference the annual programme or circular issued by the Evangelical Alliance in its different branches :*

*Sabbath, January 5th—Sermons—Subject—The foundation, security, and universal extension of the Christian church.*

*Monday, January 6th—Devout Acknowledgment—Remembrances of God's mercies to the nation, to families, and to churches; providential and spiritual blessings to ourselves; confession of sin.*

*Tuesday, January 7th—Prayer—For Christian churches; their increase in love, activity, fidelity to the truth, and the clearer manifestation of the unity in the faith; for ministers, missionaries and evangelists.*

*Wednesday, January 8th—Prayer—For families; for sons and daughters of Christian parents; for a blessing on home influence, and on the services and ordinances of "the church of God;" for schools, colleges, and universities; for children at sea or in foreign lands; for young men in business and professions; for servants, and for all in sickness and tribulation.*

*Thursday, January 9th—Prayer—For nations, for kings and all in authority; for the maintenance of peace, for increase of righteousness; for the spread of religious liberty; for the growth of sound knowledge; for contentment, concord, and good will among all classes; for the discernment of God's hand in national judgments, and the removal of intemperance, immorality and the sins which are a "reproach to any people."*

*Friday, January 10th—Prayer—For mankind; for the circulation of the Holy Scriptures, and the spread of pure literature; for the overthrow of all forms of tyranny and oppression; for the removal of every form of antichrist; for all prisoners and captives, and for the increase of that kingdom which is "righteousness, peace and joy in the Holy Ghost."*

*Saturday, January 11th—Prayer—For Sabbath schools; for missionary, tract, and other religious societies; for the raising up and sending forth of more "laborers into his harvest," and for the removal of hindrances to the spread of the gospel, and the conversion of the world.*

*Sabbath, January 12th—Sermons—"Let the whole earth be filled with his glory. Amen, and amen."*

---

## THE SABBATH SCHOOL.

THE importance and the necessity of the Sabbath school are denied by but few, and its wide-spread influence can be denied by none. Though of recent date and local origin, it is now found in all places of the world where the true gospel of Christ is preached. Very seldom has it been introduced into any country without the opposition, not only of those hostile to religion, but also of many earnest and sincere Christians. When it came into life first on the continent of Europe, it met an early death; not a few Christians were among its destroyers, and willingly dug its grave, burying it as though no resurrection were possible. After a time another strenuous effort was made to establish a Sabbath school in Germany; and, though hindered in every conceivable way, the effort resulted in success. Now Protestants in Germany look

upon it as a friend, and not as a foe, as an aid to the church, and not as an excrescence. For indeed it is but one of many ways in which the church is to do her work, training up children and youth for the service of God.

That the Sabbath school exercises a power is evident from the fact that the Roman Catholic Church thought it necessary to forbid the attendance of the children of her members upon the instruction of Protestant teachers; and, since that did not prove effectual, she, learning from her enemy, organized similar schools within her own limits. Thus the Sabbath school has done good in a manner wholly unthought of, compelling the Roman Catholic Church to instruct her young; and though there may not be the unadulterated word of God taught, yet there must be some knowledge imparted which, in many cases, will not fail to instil a spirit of inquiry and a desire for more wisdom, thus striking at ignorance, the very life and soul of Popery; for let ignorance be removed and superstition will flee away and the Church of Rome will stand condemned before the whole world.

The object of the Sabbath school is to bring the young, and all whose religious education has been neglected, under the influence of religious instruction,—in a word, to bring souls to Christ. Every scholar should be regarded as an anxious soul asking: "What must I do to be saved?" and the import of every answer should be, "Believe in the Lord Jesus Christ." Every thing in the Sabbath school that does not tend to accomplish this object—bringing souls to Christ—is extraneous and sinful. The teacher should remember that he is to an extent responsible for the salvation of the soul of each of his scholars. If he does not keep this in view, he is either one who knows his duty and will not do it, thus lacking the first essential of fitness for the work, or one whose proper place is not the position of teacher, but on the bench by the side of the scholar.

At a recent Sabbath school Institute, Rev. C. B. Herbert is reported in the *Banner* as having said of the Sabbath school teacher:

"The teacher should be a Christian gentleman. He should prepare himself for his work by study, the same as a pastor. He should not only prepare himself to explain the different parts of the lesson, but should endeavor through prayer and faith to discover its leading thought, so as to be able to present it to his class with a supernatural force. He should so fill himself with the subject that he will be pressed to unfold it to his class. He should pummel the lesson, so as to make it juicy. He should not depend upon questions already prepared, but think and ask questions for himself. A question originated is worth more than a question quoted. It is the teacher's duty to provide a substitute in case of absence, whenever it is possible. He should visit his class individually, and seek to ascertain their spiritual condition and necessities, so that he may be able to suit his instructions to them. In case of removals, he should seek to bring in others and keep his class full."

Little attention is paid to the books issued for Sabbath school libraries. The number of so-called Sabbath school books is very great, *but the quality is very inferior*. As regards literary merits, many of *them rank very low indeed*. Although very few of them are immo-

ral in their tendencies, yet it is true that very few of them give desirable reading for the Sabbath. A boy has acted honestly; he is noticed by some man of wealth, is given some position of trust; after a time the boy becomes a rich man and a man of influence. Probably the hero will befriend his former patron in some unexpected way, and then the book will close with some almost meaningless words intended to teach a moral and religious lesson. Here we have what would be the condensed contents of dozens of books found in libraries. Books of a narrative style are not to be condemned; but let only those be put in Sabbath school libraries that are written in good English, and which inculcate sound religious principles.

A few words with reference to the Sabbath school in our own church. We take two sentences from the report of the Committee on Sabbath Schools which was made to the Synod of 1870, and adopted by it. "Every congregation should be engaged in Sabbath school work." "It is the duty of church courts to encourage the congregations under their care in Sabbath school work." The last statistics show that Sabbath schools are properly appreciated, and their good effects understood. The number of scholars is 4,581, and the number of teachers 516. A comparison with statements of other years shows quite an increase.

On account of the interest manifested in this part of the church's work, it has been thought best to devote a portion of the magazine each month to matters pertaining to it. It is our desire to give to our readers a complete knowledge of the different Sabbath schools in our own church. Superintendents are requested to give to us statements of the condition of their schools, and also to offer suggestions which they think may be of use to others.

---

UNDER the auspices of the American Sabbath School Union there have been established over eighty Sabbath schools in the new settlements of Northwestern Minnesota, within the past eight months.

In the Mass. S. S. Convention, Rev. Geo. W. Phillips said: "I have always found the officers, teachers and members of Sabbath schools the staunchest helpers of the pastor. The ready men in the prayer meeting are Sabbath school men."

In the Waldensian Church before its evangelists are ordained, they have all to conduct a Sabbath school in presence of a committee who judge of their fitness for this branch of the missionary work.

The Sabbath school is a true index of the condition of a congregation. Effects are first seen in it; whether the congregation be recovering from a state of slothfulness or relapsing from a state of activity.

---

## MONTHLY SUMMARY.

---

In our own land the old year has been signalized by many important and instructive events.

The happy result of the arbitration, between our government and

the government of England, in reference to the Alabama claims and the San Juan boundary question, cannot but be a source of satisfaction and cause of thankfulness to every true lover of peace. The monetary award is worthy of very little consideration in comparison with the great precedent which has been established for the settling of international difficulties. It is sad to think how many lives have been lost and how much treasure has been wasted by resorting to war for the most trivial causes which could have been removed by friendly arbitration.

The wisdom of the policy of the administration in dealing with the Indians has been clearly demonstrated by the results attained. The old cry was extermination; and former administrations seemed to measure their success in settling the "Indian Question" by the number of lives taken and villages destroyed. Now the aim is to enlighten, elevate, civilize; and it is gratifying to know that the present administration has given the assurance that this policy shall be continued notwithstanding rumors to the contrary. The report of the Board of Commissioners recently published is a valuable document, and gives much interesting information with regard to the work of the Commission.

That part of the President's message which relates to this subject is especially valuable. The policy which was adopted at the beginning of this administration with regard to the management of the Indians has been as successful as its most ardent friends anticipated within so short a time. It has reduced the expenses of their management, decreased their forays upon the white settlements, tended to give the largest opportunity to the extension of the great railways through the public domain, and the pushing of settlements into more remote districts of country, and at the same time improved the condition of the Indians. The policy will be maintained without any change excepting such as further experience may show to be necessary to render it more efficient."

The result of the last presidential election gives almost universal satisfaction. Notwithstanding his faults, which are easily seen, few Presidents have shown themselves so well qualified for the position as General Grant. Everything indicates his present administration will be more acceptable to honest citizens than the former. The President has begun well. The reception he gave to those unscrupulous politicians from Pennsylvania, who claim that to the victors belong the spoils, and fidelity to party, not competency for the position, should be the test for office, told even better than the reply to the delegation that at his hands civil service will have a fair trial. President Grant will do in this respect his duty. The danger is, Congress will not do its.

Two of the most noted public men of the land have recently died;—the one a military chieftain, Gen. Geo. G. Meade, who under a favoring providence was the instrument of breaking the back-bone of the slaveholders' rebellion, at Gettysburg, and Horace Greeley, the prominent civilian and journalist, who was known throughout the land by his labors in the cause of liberty and temperance.

*The recent calamitous fire in Boston and the disease among the horses, are events which should be noted and studied. They teach*

clearly that there is a God of providence, and are no doubt designed to remind the nation of this great truth. How wise would it be for the land to improve these lessons and thus prevent the sending of more severe marks of divine displeasure!

In other countries, not many changes have taken place. The recovery of France from her recent disasters has surprised the world. Few believed she could pay soon the war indemnity, and the departure of the Prussian soldiers from her limits was looked upon as an event far distant. The result has been very different. Every obligation has been met when due, and France to-day, financially, is in as good a condition as her conqueror. Still that unfortunate country is unfortunate still. The republic is only a name. The telegraph every day brings news of fresh complications. No one will be surprised to hear almost any time of another revolution, followed by the enactment of bloody scenes similar to those of other days, and ending in the re-establishment of another despotism. France needs the Bible.

In Prussia an effort made by the government to transfer to the people some of the political power for years held by the nobility, and which the upper house repeatedly refused to approve, has at last received its sanction and is now law. For many years in this country Bismarck was regarded as the friend of despotic power, and the uncompromising enemy of anything that was intended to confer political privileges upon the people. Recent events seem to indicate that the opinion was at least in part without foundation.

The Old Catholic movement from which so much was expected has not made much progress. Luther tried the experiment of reforming Rome and found it an impossibility. Others have made similar attempts with the same results. Either one of two things will likely result from the present movement. Either a complete separation will be made and the effort to reform will be abandoned, or Rome will completely triumph and come out of the trial only the stronger.

---

## ITEMS.

---

**DAY OF FASTING.**—Thursday, January 9th, is the day appointed for our annual fast.

**CALL MODERATED**—Rehoboth Congregation, Iowa Presbytery, has made a call on Rev. J. M. Faris.

**COLLECTIONS.**—First Sabbath of January is the day appointed for the Church Extension Fund, and the first Sabbath of February for the McKinney Fund. The amount asked for church extension is \$3,000.

**CHANGE OF ADDRESS.**—The address of Rev. R. J. Sharpe is Frankford, Philadelphia county, Pa. That of Rev. R. Hutcheson will be, until spring, Reno, Pope county, Minn.

**CORRECTIONS.**—*D. C. Martin* was ordained and installed pastor of *Princeton congregation*, not *D. C. Thompson* as stated in the minutes

of Illinois Presbytery. J. A. Speer was received on certificate from Lakes Presbytery, not Ohio, as in the minutes of Pittsburgh Presbytery. No blame is to be attached to the compositor, as in both cases he went strictly according to copy.

**THEOLOGICAL SEMINARY.**—A full class is in attendance at the Seminary during the present session. The young men are attentive, diligent and devoted in their studies, and give promise of large usefulness to the church. The professors are much encouraged in their work. The present flourishing condition of the Seminary justifies a call upon the people for their earnest prayers and liberal support on behalf of this most important institution of the church.

**BOARD OF CHURCH EXTENSION.**—The Synod appointed the *first Sabbath in January* for the collection in behalf of the Board of Church Extension.

There are now before the Board applications from five congregations asking aid to the amount of \$4,100.00. The need is great and pressing, being increased by the change of the time of the collection from July to January. It is earnestly hoped that every congregation in the church will remember this collection and send a liberal contribution to the Treasurer, Walter T. Miller, No. 40 W. 22d street, N. Y.

J. C. K. MILLIGAN, *Secretary*.

**GENEVA HALL.**—This institution of learning, now under Synod's exclusive control, is in a condition of prosperity most gratifying to its friends. All the members of the faculty are at their places working together in harmony, each performing with satisfaction the duties of his department. The President is indefatigable in his efforts to have a large attendance of scholars, and to make the college in every way deserving of the support of the church. He is ably seconded by his co-laborers. An effort is made to increase the library. Ministers or others having works for which they have no need and which would be useful in such an institution, could do much to add to its usefulness by a donation of them to the College.

**NATIONAL REFORM.**—Rev. D. McAllister spent Sabbath, 15th of December, in Philadelphia. In the forenoon he preached in the 8d church, on the relations and duties of the State towards God. In the afternoon in the 2d church, on the impossibility of national neutrality in religion. This discussion was clear, logical and able. In the evening in the 1st church, on the subject of religion and the Bible in our common schools. There was a good attendance on all the services. The Philadelphia Society, auxiliary to the National Reform Association, held its annual meeting on Monday evening in the 2d U. P. church (Dr. Dales'), and was addressed by Mr. McAllister and others.

New York has been selected as the place for the next annual convention in favor of this movement. Every effort will be made to make it a success. Meetings have been held in some localities for increasing the interest in the reform, and others will be held *in other parts of the country*. There never was a more opportune time for the presentation of this subject. The friends of the

movement one and all as they desire its success should now be more than ever active. The Pittsburgh and Cincinnati Conventions unquestionably accomplished much good. The influence of the one in New York, if it be large, harmonious and enthusiastic, as everything indicates it will be, will be more widely felt than either of the others. Every one can do something to make it successful. Let each do what is in his power.

---

## OBITUARIES.

---

REV. JAMES M. McDONALD, D. D., was born in Fairfield district, South Carolina, November 3d, 1823. His parents were among the number of those Covenanters who were compelled to leave the South on account of slavery. They removed to Illinois in the spring of 1837, and located in the bounds of the Old Bethel congregation. He then worked as a laboring hand on the farm for a number of years, having the entire charge of the business, his father having died shortly after their removal to Illinois and he being an only child.

Brought up strictly in the principles of the Reformed Presbyterian Church, he never deviated from her standards. His fidelity as a minister is too well known to need any commendation here. As a scholar, he occupied a high rank. He was what is called "a self-made man," having never received any instruction in either college or academy. He prosecuted his studies privately under the direction of Rev. Jas. Wallace, and his uncles, Dr. Robert and Adam Marshall.

He entered the Theological Seminary in the fall of 1846, and was licensed to preach in the spring of 1850. During that season he visited Iowa, when there was a small congregation of Covenanters composed of two societies, forty miles apart. From this congregation he received a call, which he accepted and was ordained and installed their pastor, at the spring meeting of the Illinois Presbytery, 1851. He shortly afterwards located in that part known as the "Virginia Grove" society, now the Sharon congregation. Here his labors were wonderfully blessed, so that notwithstanding, two congregations have been formed from it, and close on its borders, it has been for years the largest country congregation in the bounds of the Synod of the Reformed Presbyterian Church.

Dr. McDonald possessed many qualities which made him stand high among men of his own profession. He was endowed with a wonderfully tenacious memory. This gave him great advantage as a scholar. What he learned he scarcely ever forgot. In classical learning but few excelled him. On questions of theology he was a profound thinker. With the standard works he was perfectly familiar. As a preacher he was fearless, earnest and attractive. His perception was quick and discriminating, so that in an argument he was almost invincible. His attachments were warm and abiding, so much so that he would run any risk in defending a friend. His prejudices were equally as strong. As a student he was indefatigable. He made careful preparation for all his public discourses. His sermons were usually in



the form of a homily. His points were well taken and clearly illustrated. He delighted in preaching, his sermons were full of Christ.

He published several discourses. The first, on the dominion of Christ, was written and published while he was a student in the Theological Seminary. The next was a discourse on capital punishment, preached in St. Louis, while a licentiate. To these he added several others on important subjects. But to exhibit fully his character and labors, would be to write his life. He was by no means faultless. He was a man of like passions with others. But it may not be going too far to say, that in him grace reigned "through righteousness unto eternal life."

For twenty years he was the pastor of Sharon congregation, but for the last two or three years he was able to perform the labors of the ministry only at intervals. For this reason he resigned the charge of the congregation in the month of June preceding his death. For the last thirty years he had been troubled with a spasmodic cough, which terminated in a pulmonary affection, producing disorganization of the lungs, of which he died on the morning of September 9th, 1872. His latter end was peaceful and triumphant.

He was married to Elizabeth Orr, in the spring of 1849. They had ten children, nine of whom survive him. As a husband and a father he was most tender and affectionate. His children will rise up and call him blessed.

While his death is especially trying to his family, it is a loss to the whole church. Her eminent men, one by one, are fast passing away! "Help, Lord; for the godly man ceaseth."

DIED, on April 20th, 1872, WM. J. JAMIESON, son of Wm. and Mary J. Jamieson, in his 19th year.

The deceased was affectionate in disposition, amiable in a very high degree, and more than all, pious. He was highly respected by all who knew him and loved by many. He early made a public profession of religion in the Third Ref. Pres. cong., Philadelphia. For some time before his last sickness he was engaged in studying with a view to the ministry, but his very encouraging progress was cut short by consumption of the lungs, which soon laid him low in death. His parents, who feel keenly their great loss, have yet abundant reason to rejoice in his eternal gain. COM.

SARAH TEMPLE, daughter of Patrick and Sarah Love, was born in Ireland in the year 1797. Her parents removed to this country and settled in Pennsylvania. She was married to William Temple in 1819. About the beginning of January, 1831, they came to the Covenanter settlement in Illinois. A few months later the congregation of Bethel was organized, and her husband's name was signed to the original bond. She leaves but few of the original members of the congregation behind her. John McMillan, the first Covenanter layman in the State of Illinois, preceded her a few weeks. One generation has gone another cometh. May the new generation be as steadfast as their fathers and mothers. Mrs. Temple died of inflammation of the bowels.

She entered into rest September 3, 1872. For many years she had enjoyed full assurance. She said again and again that she had no reason to doubt her salvation. She leaves many children and grandchildren to mourn their loss, but they are comforted by the hope she enjoyed in life and clung to in death. COM.

DIED at her residence in Elizabeth, Pa., Aug. 22, 1872, Mrs. RACHEL ELLIOTT, wife of John Elliott, Sr. The deceased, a member of the Ref. Pres. cong. of Monongahela, was born in Lancaster county, Pa., about the year 1803. Came to Pittsburgh at a very early age. Was married to John Elliott, Nov. 25, 1823. Removed to Elizabeth in 1827, where she resided until the time of her death. Mrs. Elliott was of a quiet, amiable and unobtrusive disposition; ever exemplifying by a true Christian practice the truth and power of the Christian religion. Her latter end was tranquil and happy. She died mourned by a large circle of friends and relatives. "Her children arise up and call her blessed; her husband also, and he praiseth her." COM.

### BOOK NOTICES.

FROM the Presbyterian Board of Publication, 1334 Chestnut street, Philadelphia, and Ninth street, Pittsburgh :

BIBLE WORK IN BIBLE LANDS; or, Events in the History of the Syria Mission. By the Rev. Isaac Bird. Finely illustrated. Price \$1.50.

This is a deeply interesting book. It contains, as its title indicates a condensed account of the efforts made under the direction of the Presbyterian Church of the United States and others, for the evangelization of Syria. Like all missionary enterprises, it is a history of sore toil, unsuccessful efforts, blighted hopes and sore trials, resulting, however, in at least partial success. No reference is made to our mission, as the account does not continue beyond 1860. Still we meet with names of persons and places made familiar to us by the letters of our missionaries. Zahleh, where was made our first attempt to start a mission; Aleppo, where Dr. Dodds was laboring at the time of his death, and Latakiyeh, all are referred to. The names of Lyde, Thompson and Van Dyck are all well known to our readers. Aside from its own merits, the work is specially valuable to us, giving, as it does, much information in regard to the field of our own mission operations in Syria.

From Robert Carter & Brothers, 530 Broadway, and for sale by R. S. Davis & Co., 175 Liberty street, Pittsburgh :

KITTY'S ROBINS. By Joanna H. Mathews.

ONLY WED; or, Grandma's Message. By Jennie M. Drinkwater.

TONTON AND PUSST. By Joanna H. Mathews.

HAD YOU BEEN IN HIS PLACE. By Lizzie Bates.

TALES OF THE WARRIOR JUDGES. By J. R. Macduff, D. D.

This is the first of a series of books by the same writer, intended for boys, and suitable for Sabbath reading. The effort is made to in-

terest them in the more attractive scenes and incidents of Bible history. This volume contains the story of Ehud, of Deborah, of Gideon, of Jephthah, and of Samson, and is to be followed by "The Tales of the Warrior Kings." It is interesting and instructive, just such a book as Christian parents would like to see their children read on the Sabbath, and which children would likely peruse with pleasure.

**STUDIES OF CHARACTER** from the Old Testament. By Thomas Guthrie, D. D. Price \$1.50.

Whatever comes from Dr. Guthrie's pen will be interesting. Not many writers excel him in the power of rendering attractive whatever subject he writes about. This book is no exception. Certain Bible characters, Abraham, the friend of God; Eliezer, the pattern servant; Joseph, the successful man; Moses, the patriot; Joshua, the colonist; Caleb, the soldier, &c., &c., are selected, and the leading incidents in their lives are set forth with great beauty and power. No one after reading "Studies of Character" will wonder that Dr. Guthrie is regarded as the greatest of Scotland's pulpit orators, and that alike by his discourses and writings he is able to interest all classes, educated and illiterate. A work of this kind we have no hesitation in recommending.

**OUR BANNERS SET UP.** A sermon delivered on Sabbath after the dispensation of the Lord's Supper in the Reformed Presbyterian Church, Coldenham, N. Y., October 2d, 1872, by the pastor, Rev. J. W. Shaw.

The author of this sermon shows, first, that in setting up our banners we should make ourselves thoroughly acquainted with them, should know their history and the ends for which they were designed and will certainly accomplish; and secondly, that in the discharge of this duty we should bring our principles into prominent notice, use them in opposing the errors of the day, and make them the governing principles of our lives. There is much earnestness throughout the entire discourse. In such a time as the present, when all over the world there is in the case of some great indifference in regard to the maintenance of many important principles, and in the case of others great disinclination to reduce them to practice, there is special need for productions of this kind. The discourse cannot fail to be read with profit. Its general circulation would do good.

**THE COLLEGE JOURNAL.** Pittsburgh, November, 1872.

The journal is published monthly by the students of the Western University, and is mainly devoted to the interests connected with it. The alumni of the institution among our ministers, of whom there are several, will be glad to see this evidence of the prosperity of their *alma mater*. In the Memoranda Alumnorum we observe several mistakes. Rev. John Crozier, of the class of 1828, lives at Elizabeth, Pa., and Rev. Josiah Dod's, of the class of 1842, is not "deceased," but is laboring successfully as a pastor in Winchester, Kansas.

We acknowledge the receipt of *The Presbyterian Advocate*, St. Johns, N. B., of November 30, containing the full report of an able address delivered by Rev. Mr. Stavely on "the life and times of Knox," at the public meeting held in commemoration of the 300th anniversary of the death of the reformer.

OFFICERS, BOARDS, INSTITUTIONS, &c.,  
OF THE  
**Reformed Presbyterian Church.**

---

**REV. W. MILROY**, Moderator; **T. SPROULL, D. D.**, Stated Clerk; **REV. J. B. THOMPSON**, Rec. Clerk; **REV. J. W. SPROULL**, Asst. Clerk.

BOARDS, &c.

*Foreign Mission.*—**S. O. Wylie, D. D.**, Chairman; **Rev. T. P. Stevenson**, Secretary; **W. T. Miller**, Treasurer, 40 W. 22d Street, New York, N. Y.  
*Central Board of Missions.*—**T. Sproull, D. D.**, Chairman; **Rev. D. B. Willson**, Secretary; **D. Euwer**, Treasurer, Ridge Avenue, Allegheny City, Pa.  
*Superintendents of Theological Seminary.*—**S. O. Wylie, D. D.**, Chairman; **D. Boyd**, **Rev. D. McAllister**, Sec'y.; **J. Wiggins**, **Rev. J. Galbraith**, **A. M. Milligan, D. D.**; **D. Gregg**, Treasurer, 99 Wood St., Pittsburgh, Pa.  
*Seminary Building.*—**D. Gregg**, Chairman; **D. Euwer, W. Wills**, Secretary; **Jno. McWilliams**, **S. K. McGuire**, **Wm. Hilton**, **Henry Martin**, **W. T. Miller** *ex officio*, Professors Sproull and Sloane.  
*Church Extension.*—**Jas. Wiggins**, Chairman; **Rev. J. O. K. Milligan**, Secretary; **W. T. Miller**, Treasurer, 40 W. 22d Street, New York.  
*Education.*—**Rev. H. H. George**, Chairman; **Rev. P. H. Wylie**, Secretary; **D. Boyd**, Treasurer, Bellefontaine, Ohio.  
*National Reform.*—**J. B. W. Sloane, D. D.**, Chairman; **Rev. T. P. Stevenson**, Secretary.  
*Trustees.*—**D. Gregg**, Chairman; **D. Chesnut**, Secretary; **W. Wills**, Treasurer, 100 Market Street, Pittsburgh, Pa.  
*Superannuated Ministers' Fund.*—Treasurer, **W. Wills**, 100 Market Street, Pittsburgh, Pa.  
*Memorial Fund.*—Treasurer, **D. Gregg**, 99 Wood Street, Pittsburgh, Pa.  
*Literary Fund.*—Treasurer, **W. T. Miller**, 40 W. 22d Street, New York, N. Y.  
*McKinney Fund.*—Treasurer, **Rev. S. Carlisle**, Newburgh, New York.

INSTITUTIONS.

*Theological Seminary*, Allegheny City, Pa.—**T. Sproull, D. D.**, **J. B. W. Sloane, D. D.**, Professors. Session begins on the second Tuesday of September and closes on the first Tuesday of April.  
*Geneva Collegiate Institute*, Northwood, Ohio.—**Rev. H. H. George**, President. College year begins Sept. 10.

PERIODICALS.

*Reformed Presbyterian and Covenanter*, monthly, Allegheny, Pa.  
*Christian Statesman*, weekly, 38 N. 16th Street, Philadelphia, Pa.

NEXT MEETING OF SYNOD.

Northwood, Ohio, May 27th, 1878, 5 o'clock P. M.  
 Moderator's alternate to preach opening sermon, **Rev. J. McCracken**.

# DIRECTORY OF CITY CHURCHES.

	PASTORS.	CHURCHES.	SERVICE.
Allegheny, Pa.,	Rev. D. B. Willson,	Sandusky and North Diamond st.	10 <sup>15</sup> a m 2 <sup>15</sup> p m.
Allegheny, Pa., Central cong.	Rev. J. W. Sproull,	Sandusky st. south of Ohio.	10 <sup>15</sup> a m 2 <sup>15</sup> p m.
Baltimore, Md.,	Rev. W. P. Johnson,	Alsquith & Chase st. and Hart ave.	11 a m 3 <sup>15</sup> p m.
Boston, Mass., First cong.,	Rev. W. Graham,	New Era Hall, 176 Tremont st.	10 <sup>15</sup> a m 3 p m.
" " Second "		Caledonian Hall, 94 Hanover st.	10 <sup>15</sup> a m 3 p m.
Brooklyn, N. Y.,	Rev. J. H. Boggs,	Fayette avenue and Eveson st.	10 <sup>15</sup> a m 3 p m.
Cincinnati, O.,		Clinton st. bet. John & Central aves.	10 <sup>15</sup> a m 2 <sup>15</sup> p m.
Newburgh, N. Y., First cong.,	Rev. S. Carlisle,	Grand st. between 1st and 2d sts.	10 <sup>15</sup> a m 3 p m.
" " Second "	Rev. J. R. Thompson,	Grand st. bet. Catharine & South sts.	10 <sup>15</sup> a m 3 p m.
New York, First cong.,	Rev. J. O. K. Milligan,	38th st. between 9th and 10th aves.	10 <sup>15</sup> a m 3 p m.
" " Second "	A. Stevenson, D. D.,	11th st. between 6th and 7th aves.	10 <sup>15</sup> a m 3 p m.
" " Third "	Rev. D. Gregg, Jr.,	23d st. between 7th and 8th aves.	10 <sup>15</sup> a m 3 <sup>15</sup> p m.
" " Fourth "	Rev. Jas. Kennedy,	48th st. between 8th and 9th aves.	10 <sup>15</sup> a m 7 <sup>15</sup> p m.
Oil City,	Rev. D. McFall,	South Oil City, 2d & State sts.	11 a m 3 p m.
Philadelphia, First cong.,	Rev. T. P. Stevenson,	17th and Filbert streets,	10 <sup>15</sup> a m 3 p m.
" " Second "	S. O. Wylie, D. D.,	17th st. below Race,	10 <sup>15</sup> a m 3 p m.
" " Third "	Rev. R. J. Sharpe,	Deal st. east of Frankford road,	10 <sup>15</sup> a m 3 p m.
Pittsburgh, Pa.,	A. M. Milligan, D. D.,	8th st. north of Penn.	10 <sup>15</sup> a m 3 p m.
Rochester, N. Y.,	Rev. R. D. Sproull,	St. Paul st. north of Andrews,	10 <sup>15</sup> a m 2 <sup>15</sup> p m.
St. Louis, Mo.,	Rev. J. McCracken,	Gamble avenue and Mercer st.	10 <sup>15</sup> a m 3 p m.
Syracuse, N. Y.,	Rev. J. M. Armour,	South Salina street, about one and a half miles from the centre of the city.	10 <sup>15</sup> a m 2 <sup>15</sup> p m.

## COMMITTEES TO REPORT AT NEXT SYNOD.

		Chairman.	Min.
On Signs of the Times,	- - - - -	C. D. Trumbull,	196
On Rules of Order,	- - - - -	S. O. Wylie, D. D.,	205
On Bequest of John Black	- - - - -	S. Henning,	206
On Organization of sub-Synods,	- - - - -	B. B. Cannon, D. D.,	209
On the Sabbath Question,	- - - - -	P. H. Wylie,	210
On Memorial Fund	- - - - -	E. Bowden,	211
Rochester, New York, and Philadelphia Presbyteries	- - - - -	"	Min. 71 242
Pittsburgh, Lakes and Ohio	- - - - -	A. M. Milligan,	" " 242
Illinois, Iowa and Kansas	- - - - -	J. McCracken,	" " 242
On Memorial Volume,	- - - - -	J. R. W. Sloane, D. D.,	" " 207
On Conference with Reformed Presbyterian General Synod,	- - - - -	T. P. Stevenson,	" " 213
On Homestead Oath,	- - - - -	S. O. Wylie, D. D.,	" " 241
On Digest of Laws,	- - - - -	S. O. Wylie, D. D.,	" " 249
On Temperance,	- - - - -	J. O. K. Milligan,	" " 251
On Reduction of Fare	- - - - -	Rev. J. L. McCartney, D. Boyd, W. T. Miller,	251

## MEETINGS OF PRESBYTERIES.

Illinois,	St. Louis, Mo.,	October 13th, 1873,	9 p. m.
Iowa,	Lind Grove, Iowa,	May 7th, 1873,	10 a. m.
Kansas,			
Lakes,	Northwood, Ohio,	May 26th, 1873,	7 <sup>15</sup> p. m.
New York,	Second Church, Newburgh, N. Y.,	May 20th, 1873,	
Ohio,	New Concord, Ohio,	April 2d, 1873,	10 a. m.
Philadelphia,			
Pittsburgh,	Parnassus, Pa.,	April 8th, 1873,	10 a. m.
Rochester,	Rochester, N. Y.,	May 13th, 1873,	7 <sup>15</sup> p. m.

## FORM OF BEQUEST.

Where there is real estate the form should be, "I devise to the Trustees of the Synod of the Reformed Presbyterian Church of North America." Where there is personal estate, the same form with the exception of "I give and bequeath," instead of "I devise."

THE

# Reformed Presbyterian and Covenanters.

VOL. XI.

FEBRUARY, 1873.

No. 2.

## ORIGINAL.

### M. I., OR A PAGE FROM THE BOOK OF A PASTOR'S EXPERIENCE.

IN the spring of 18— I became pastor of the F. C. congregation. The condition of the congregation was far from encouraging. It had long been torn and distracted by dissensions and strife. Its members differed honestly about certain points of order and management. These points of difference however engaged their attention almost to the exclusion of other matters incomparably more important, and as a result there followed "envy, strife, railings, evil surmisings, and perverse disputings." In the congregation were many good people, and yet there was but little appearance of spiritual life. Ignorant of the devices of Satan, they had permitted him "to get an advantage of them."

The actions of the parents exerted a bad influence on the minds of the children. We doubt not, they desired and prayed for their children's conversion, and yet by their example they unconsciously forbade them to come unto Christ. The youth manifested but little interest in religion, and of some forty or fifty but two or three had made a profession of faith in Christ; and not long since I heard the present pastor of the congregation say that the influence of these years of strife would never be forgotten, and that the youth of that period, with but few exceptions, were lost to the church.

Among the youth of the congregation was one in whom I took a special interest. M. I. was a young man of some twenty-five or thirty years, tall in stature, with a frank, open countenance, and pleasant manner; he was intelligent and affable. His father had been for many years an active and useful member of the congregation, and from the first I entertained a hope that M. would follow in his father's steps, and take the position in the congregation that not long before had been made vacant by his father's death.

Soon after my settlement I called on M. He received me cordially, and said that he was glad that I had come. After the usual salutations I told him that my immediate errand was to converse with him with reference to his soul's interest. He told me that he had thought

the matter over many a time, and that if there had been a different state of things in the congregation he would long before, in all probability, have been a member of the church. At present he said he had no particular interest in the matter, and only attended church through the influence of habit and early education. We talked long and earnestly. He admitted all that I said, and yet it seemed to make but a little impression on his mind. I urged him again and again to accept of Christ, and ere I left him he promised me that he would give the matter his serious attention. After this M. attended public worship more punctually than before, and I thought manifested an increased interest in the services. I had frequent conversations with him, and cherished a hope that ere long he would be led to give his heart to Christ. But this hope was never to be realized.

Time passed on. M. began to fail in his attendance at church. He shunned me on the street, and when I called on him he would justify his neglect of religious duties by a reference to the inconsistencies of the members of the church and especially to the unhappy divisions of the past. He told me that he needed rest and recreation on the Sabbath, and that he could spend it more profitably in the green fields, admiring the beauties of nature, and listening to the songs of the birds, than in church. Things went from bad to worse. As the church lost her influence over M. the influence of evil companions increased. He was led into bad habits. His whole appearance changed. His bloated countenance and slovenly dress indicated only too plainly the ruin that had begun. He made good wages but was always poor. He spent his time in the society of evil companions and his money for intoxicating drinks.

After this I saw but little of M. The last time I met him on the street, I was in company with a friend. He saw us coming and crossed over to escape our notice. My friend called him back, and asked him why he was unwilling to meet us. He stammered out some excuse, and I said to him, "The time may come, M., when you will be glad to see us."

Some two or three months after, I sat reading by the fire when the door bell rang. My wife answered it, and informed me that M. was seriously ill and had sent for me. I went immediately to his house, which was but a short distance from my own. I entered his room. He was evidently expecting me, for no sooner had I entered than he addressed me thus: "It's just as you said; I am dying and going to hell, and you are not to blame." Again and again he repeated these same words. I tried to quiet him; I took his hand in mine, and told him that yet there was hope. I spoke to him of the love of God. I told him that Jesus came to seek and save the lost, and assured him that if he would only believe in the Lord Jesus Christ he would be saved. And then I knelt beside him and prayed with him and for him. My heart's desire and prayer to God for him was that his soul might be saved. But I fear it was too late, and that "he found no place of repentance, though he sought it carefully with tears." For when I left his house, and in less than an hour from the time I had entered it, he died in the most fearful mental anguish and without a ray of hope.

r M. Oh that thou hadst known in thy day the things that be-  
to thy peace; but I fear that now they are forever hidden from  
eyes.

r reader, I have written this sketch for thy benefit. Oh see to it  
ou give your immediate attention to the eternal interests of your  
tal soul. Be persuaded and "give glory to the Lord your God,  
he cause darkness, and before your feet stumble upon the dark  
ains, and while ye look for light he turns it into the shadow of  
and make it gross darkness." D.

### OUR COLLEGE.

BY PROFESSOR SLOANE.

is well known to most of the readers of the *Reformed Presbyterian  
covenant* that Rev. Henry George, of Cincinnati, was chosen at  
ynod to the Presidency of Geneva College, and that he accepted  
tered upon the discharge of his duties at the opening of the fall

In connection with the appointment of Mr. George, it was also  
ely understood that Revs. Milroy and McCartney would accept,  
her, retain Professorships, the former in Languages, the latter  
ence and Mathematics.

is needless for the present writer to say that the church has the  
confidence in the energy, scholarship and piety of these breth-  
nd that great things were expected from their association in the  
e.

would appear that these expectations were not doomed to disap-  
ment. We hear the most encouraging accounts of the institution  
all quarters. The number of students, we understand, at the close  
last term was in the neighborhood of one hundred. Already two  
competent teachers have been added to the corps of instructors,  
new and general enthusiasm has been infused into all the depart-

It is matter of congratulation that we have now an institution  
our young men and young women may receive a thorough edu-  
from competent teachers, while surrounded by the very best of  
and religious influences. We write this article in order to con-  
our mite of encouragement to those who are zealously laboring  
important and difficult an enterprise. Comparatively few per-  
are aware how very difficult, toilsome and self-sacrificing is the  
f those who undertake to establish a college. The friends in  
a who have been persevering these few past years in the face of  
ntly insurmountable obstacles have deserved better of the church  
perhaps most of its members will ever know. If I were to look  
highest examples of persevering devotion to a great end, a de-  
unstimulated by pecuniary reward, I would seek them in the  
of those American colleges that have been founded with special  
ice to the necessities of the church. "*Vox clamantis in deserto*"  
beautiful motto on the bell at Dartmouth, an appropriate motto  
ny an institution of the same kind and descriptive of those who  
lanted them literally in the wilderness.



Our college must, however, have the fostering care and hearty support of the people; it is impossible for the most vigorous plant to grow unless the appropriate nutriment be furnished. Is there any object more deserving the earnest prayers of the church than an institution into which so many of her youth are collected, and where they are to receive that direction which must affect the whole current of their future lives? The best colleges have been founded in prayer. Last spring when in Oberlin we invited a young man under our umbrella during a heavy shower; the conversation turned on the endowment of the college; with all simplicity he remarked, "It is heavily endowed with prayer." If with all sincerity of heart we endow "Geneva College" with prayer, its success will be assured. There is no expression of confidence in the institution that will be more gratifying to the teachers than to send them students. The next Annual Catalogue should show a list of at least *two hundred*. There are as many as that number at this hour in the families of the church, to say nothing of those outside, who should be at "Geneva" the present session. Some families have both the students and the means; *send them*. A boy or girl is always better of *some* education, a little learning is *not* dangerous; we deny that it is in spite of the adage; a little learning is good; a boy will be a better ploughman even if he has studied geometry, and a girl will make a better loaf of bread, other things being equal, if she understand chemistry. The more the better, we admit, but it is good to *taste* the Pierian spring, even though the deepest draughts may not be quaffed. Brethren of the church: Send your sons and daughters, one, two, three, or as many sessions as you may be able, to the college; they will return better, because more intelligent children.

Some have the means, but not the students; this presents a difficult case, we admit. With much diffidence we suggest to such, that perhaps if they would write to President George, or Professors Milroy and McCartney, they would be able to inform them of those who had the desire but not the means of acquiring an education. A college means good professors, *well paid*; our friends at Geneva must be working for very inadequate remuneration. Why should they? Let those to whom God has given abundance, who are full and abound, answer. A college means a *library*, a large, full, well selected *library*, many shelves well filled,—books mean money. Give your students a thorough education, we say to our professors; let us remember that books are the professor's teachers. The man who has to work on the education he received at college twenty years ago will not do for this day. Books, *books, books*, these professors must have. And here we speak one word for the college and *two* for the seminary.

No institution can do without a philosophical and chemical apparatus, this is essential; but these instruments are very costly, they must be had, however; a college without them is destitute of one of its most attractive and one of its most *essential* features. The trustees of Geneva College must beg, however; or—well, we mean to say that they must in some honorable way secure the means to purchase a philosophical apparatus. There are a great many other things that a college *should have*, such as a *gymnasium*, a *museum*, a *gallery of art*, &c.,

to, but we have glanced at the most essential. I believe it is Dr. McCosh who says that the time has come when no rich man can die peacefully, or at all events honorably, who does not leave a good round sum of money to some educational institution. We have always thought it better for men to distribute their means judiciously while living, nevertheless it was a wise act of the good man whom we all knew to make the church an heir, equal with the others, of his large estate. The amount of good which the Acheson fund has accomplished in aiding candidates for the ministry is simply incalculable. We use all plainness of speech, better that we had not revived our college, than that we should withhold from it the means of greatest usefulness.

Learning in the ministry *we must have*. We will not cease to cry aloud for it with our latest breath. We do not forget that piety is the first great essential, *the absolute sine qua non*, yet learning, increased learning, a *higher standard* of scholarship, is as absolutely essential in its place. If Geneva College does not furnish it, then it may erase our name from the roll of its friends. We believe it *can* do it, we believe it *will* do it, but, brethren, give it the means. If you are afraid of large expenditures, give small sums at first, and then, like the officer who said his tactics were to fire a shell over them, go over, see where it struck, give your one hundred, five hundred or thousand dollars, then call at Geneva and demand that you be shown what students your money is educating, or what books or philosophical apparatus it has purchased.

But space will not permit me to enlarge. We only ask of all the members of the church to consider these things in the light of duty, and act accordingly.

#### SELF-DEDICATION.—ROM. 12: 1, 2.

BY JOHN BROWN, A. M.

THE apostle having finished the doctrinal part of this epistle, now proceeds to make a practical application of it. Having laid the foundation deep in God's everlasting love, he now proceeds to erect a superstructure of holiness on that foundation. The dedication of the believer to God in the entire man, soul, body and spirit—is the grand moral result of his whole doctrine; and the motives by which this dedication is urged, are the "mercies of God" in the election, redemption, calling, justification, adoption, sanctification, final perseverance, and everlasting happiness of the redeemed. "I beseech you, therefore, brethren," says he, "by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Let us consider these several exhortations in their order.

1. He beseeches us to present our bodies a living sacrifice to God. The bodies as well as the minds of the unregenerate are represented in Scripture as being actively employed in the service of sin. Sin reigns in their mortal body, and they yield its members as instruments of unrighteousness unto sin. Its various members are described by the apostles as each performing its part in this vile service. "Their throat," says he, "is an open sepulchre; with their tongues they have used deceit; the poison of asp is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood." But when a sinner believes the gospel of the grace of God, he is taught by the word of God and disposed by the Spirit to mortify the deeds of the body, that he may live. The body, which had hitherto been devoted to the service of sin, is now dedicated to the service of God. Its members, which had formerly been yielded as instruments of unrighteousness unto sin, are now yielded as instruments of righteousness unto holiness. And this is what the apostle means when he exhorts us to present our bodies a living sacrifice to God. The allusion is to the eucharistical sacrifices under the former dispensation. It was a gift devoted to God as an expression of gratitude. Believers are not required to offer propitiatory sacrifices, for the atoning death of Jesus has rendered that not only unnecessary, but improper. But they are required to present their living bodies, and not slain animals, as a thank-offering, an expression of gratitude for a full and free salvation through the blood and righteousness of Christ. As the Jewish sacrifice was entirely devoted to God, so the bodies of believers, in all their faculties ought to be devoted to him; and as it required to be free from all natural blemishes, so they should be pure from all moral defilement, "holy and acceptable unto God." This is a "reasonable service." The sacrificial service under the law, though an important typical appointment of God, was not a dictate of nature or agreeable to reason. But to serve God with our bodies, is as reasonable as to serve him with our minds. The believer is under the most sacred obligations to serve God with his body. 1. Because the body was made for the Lord, and the Lord for the body. It was created to be employed in the Lord's service, and is his property by creation. 2. Because the bodies of believers are members of the bodies of Christ, and this holy connection between Christ and them requires that they should be possessed in sanctification and in honor. 3. Because the body of the believer is the temple of the Holy Spirit, and a holy residence ought to be kept for an inhabitant so holy. 4. Because believers are not their own, but bought with a price, even the precious blood of Christ, and therefore they ought to glorify God with their bodies and spirits, which are his.

2. He beseeches us not to be conformed to this world. By this word he means worldly men and worldly courses. We read of "the men of the world," who have their "portion in this life;" and Paul reminds the Ephesians that when they were in their natural state, they "walked according to the course of this world, according to the prince of the power of the air, the Spirit that now worketh in the children of disobedience." This is the course according to which we *all walk by nature, and from which we are delivered by the gospel.* We

are expressly informed that the Lord Jesus "gave himself for our sins that he might deliver us from this present evil world." To be "of the world" is a characteristic of the wicked, and to be "not of the world" is a characteristic of the righteous. "Ye are of this world," says Christ to the Jews. "I am not of this world." And, again, he declares that his disciples are not of this world, even as he is not of the world. The apostle exhorts us, therefore, to walk worthy of the vocation wherewith we are called, as strangers and pilgrims in this world of sin and sorrow, and as expectants of that world where sin and sorrow are unknown. The precept requires us to keep ourselves unspotted from worldly pollutions. "Pure and undefiled religion before God and the Father is this—that a man keep himself unspotted from the world." We are commanded to "hate even the garment spotted by the flesh." The precept requires us to withdraw our affections from worldly things. John not only inculcates this as a duty but he gives it as a criterion by which we may judge of our state in the sight of God. "Love not the world," says he, "neither the things that are in the world. If any man love the world, the love of the Father is not in him." The precept forbids over anxious worldly cares. "Be not over anxious," says Christ, "saying, What shall we eat, or what shall we drink? or, wherewithal shall we be clothed? \* \* \* But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you." The carnal policy of the world is also forbidden. "Let no man deceive himself," says Paul to the Corinthians. "If any man among you seemeth to be wise in this world let him become a fool, that he may be wise; for the wisdom of this world is foolishness with God." "Our rejoicing is this: the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." In one word, we must make no friendship with the world. "Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God." Nor is it sufficient that we do not take part with worldly men in their sins; we must lift up a testimony against them; in doing which we shall incur their displeasure. "The world hateth me," says Jesus, "because I testify of it, that the works thereof are evil." And again, "Because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you."

3. He beseeches us to be transformed by the renewing of our minds. Having instructed us how to walk, as it respects our exterior deportment, he next shows that this deportment must take its form and complexion from a renewed heart. This renewal has its commencement in regeneration. For "if any man be in Christ Jesus, he is a new creature." But as even the Christian always carries about with him a portion of corruption called an old man, the exhortation of the text is adapted to every stage of Christian experience. Hence, we find David praying for a new heart, long after his heart had been renewed, Psalm 41: 10. Hence, also, the Roman Christians, who are designated saints (Rom. 1: 7), are exhorted in the text to be transformed by the renewing of their mind. The Ephesians also, who are

acknowledged to be "saints and faithful brethren in Christ Jesus, are admonished in similar terms: "That ye put off, concerning the former conversation, the old man which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind, and that ye put on the new man, which after God is created in righteousness and true holiness."

This transformation of mind and character is both the duty and privilege of the people of God. It is their privilege, inasmuch as it is produced by the agency of the Holy Spirit, Ezek. 36: 26; and their duty, inasmuch as it is accomplished by their own instrumentality, Ezek. 18: 31. They work out their own salvation; but it is God that worketh in them both to will and to do. It is represented in the light of duty in the text, and is consequently enjoined upon us. "Be ye transformed," &c. The means by which this transformation is accomplished is faith, or looking to Jesus. Beholding in his unveiled face, as in a mirror, the glory of Jehovah, the believer is changed into the same image, 2 Cor. 3: 18. The original word, which is translated transformed in the text, is the same as that which is translated changed, in 2 Cor. 3: 18. It is employed in heathen mythology to signify the change of animals into trees, or of men into other animals. Its application here teaches us that the subject of regeneration differs as much from his former self as the lamb differs from the lion, or the dog from the tiger. There is naturally a resemblance between him and the devil; now there is a resemblance between him and Christ. He is transformed out of the image of the devil into the image of Christ. Thus we see there is a beautiful and inseparable connection between sanctification and faith in the Son of God. "The more frequently the believer beholds him," as the venerable Abraham Booth remarks, "the more fully he knows his perfections, of which his holiness is the ornament. The more he knows of them, the more ardently he loves them, the more he desires conformity to them; for love aspires after likeness to the beloved. The more he loves the transcendently amiable Jesus, the more frequently, attentively and delightfully will he behold him. And thus he obtains, by every fresh view, a new feature of his Lord's most glorious image. Hence, it appears that our advances in true holiness will always keep pace with our views of the glory of Christ, as our King and our God, will always bear an exact proportion to a life of faith upon him, as our surety and Saviour."

The text teaches us, moreover, that this renewal of the mind is necessary to our knowing what the good and acceptable and perfect will of God is. Carnal men cannot understand spiritual things, just as blind men cannot distinguish between colors, or deaf men between sounds. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." But "if any man will do his will," says our Saviour, "he shall know of the doctrine, whether it be of God, or whether I speak of myself."

## HINDRANCES TO SABBATH SANOTIFICATION.

## FAMILY IRRELIGION.

THE family is the first social organization which God instituted amongst men in the earth. One of the commandments directly teaches the duty of children to their parents, and also impliedly the duty of parents towards their children. Other portions of the word of God contain special instructions for the proper government of families. "Only take heed to thyself and keep thy soul diligently, lest thou forget the things which thine eyes have seen, and lest they depart from thy heart all the days of thy life, but teach them to thy sons and thy sons' sons." "These words which I command thee this day shall be in thine heart, and thou shalt teach them diligently to thy children, and shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou liest down and when thou risest up." "Children, obey your parents in the Lord, for this is right." "Ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." God denounceth his wrath against godless families. "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." We have family godliness exemplified in the case of believers. "Seeing that Abraham shall surely become a great and mighty nation, and all nations of the earth shall be blessed in him. For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." The godly among the patriarchs, wherever they pitched their tent, reared an altar on which they offered sacrifices to God; witness Adam, in whose family Abel offered a more excellent sacrifice than Cain; Noah, Abraham, Isaac, and Jacob, all of whom erected their altar unto God; Job, when his sons and his daughters feasted together, offered sacrifices with special reference to each of them; and Joshua, who enters a standing protest against all godless householders and godless households. So emphatically destructive to the church of God and to the happiness of man is family ungodliness, that the Holy Spirit puts into the mouth of the prophet Jeremiah, and in the mouth of all who pray for the peace of Jerusalem (the church of God in the earth), the prayer, "Pour out thy fury upon the heathen that know thee not, and on the families that call not on thy name; for they have eaten up Jacob, and devoured him and consumed him, and made his habitation desolate."

The lack of family godliness and family discipline is not only a very powerful hindrance to Sabbath sanctification, but it is in a peculiar manner the prolific source of Sabbath profanation and all other forms of rebellion against God and man in the earth. From whence come the myriads of juvenile Sabbath-breakers, with which our streets, by-ways, lanes and highways swarm? From godless and prayerless families, the heads of which, with respect to the treatment of their offspring physically and spiritually, are like the ostrich in the wilderness. Godly families are designed and made of God nurseries for his church *militant and triumphant*, but godless families are only mili-

tary academies, sending forth recruits to the camp of Satan on earth, and to hell at last. Such families, however refined, however polite, however wealthy, however high their position among men, are exposed to the thunderbolts of God's indignation. "Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name." Many families worship God in their dwelling only occasionally, according as their fancied convenience will admit; dispensing with it remorselessly upon the plea of some trivial excuse, of some seemingly urgent worldly business, particularly in the morning of the day, or on account of the presence of some visitor before whom they are ashamed to confess Christ, unlike the house of godly Daniel. In such families there may be individuals who, like Abijah in the house of Jeroboam, have in them some good thing towards the Lord God of Israel; and like Obadiah in the house of Ahab, who fear the Lord greatly, and who have an earnest desire and endeavor to sanctify the Sabbath, but alas, how are such hindered in this duty by the worldliness, frivolity, and even profanity of such households. Some heads of families there are, who worship with their wives and children, but the poor creatures, their domestic servants, who toil for them from morning till night, are left without, like Lazarus at the rich man's door, to feed their souls on such fare as they may otherwise obtain; unlike godly Abraham, who is commended of God for not only commanding his children, but also "his household after him, that they should keep the way of the Lord to do justice and judgment." The folly of a great many heads of families is manifest in the selection of their domestic employees, many of these being the disciples and devotees of the anti-Christian Popish Church of Rome, the vitiating influence of whose poisonous principles powerfully tends to obliterate from the mind a sense of the sanctity of the Lord's day and a sense of the binding obligation of the divine law and the punishment inevitably awaiting its impenitent transgressors. It is hence the bounden duty of all heads of families to maintain a strict surveillance over the members of their household, and to see that they duly attend upon gospel ordinances on the Lord's day; where these are administered according to the teachings of God's word otherwise when families grow up they become regardless of the claims of God respecting the Sabbath and other divine institutions; dangerous to the commonwealth and inimical to all measures tending to introduce and establish Christian principles in the community. †

---

#### A CORRECTION CORRECTED.

In the October number of this magazine, page 295, near the bottom, this statement is made: "The Pittsburgh Presbytery's report is footed up incorrectly in the Home Mission, Education Fund, Pastor's Salary and All-other-object columns, and in the New Castle contributions." I find that in the statement I have unintentionally done injustice to the clerk of that Presbytery. The *footing up* is correct in all except *the All-other-object column*, which is *one dollar* less than it should be.

The mistake is in the amounts of the Wilkinsburg and Slippery Rock contributions to the Education Fund, the Wilkinsburg contribution to Home Missions, the South Union and New Castle contributions to all other objects, and the South Union pastor's salary, which as published differ slightly from their reports as footed up by the clerk.

The errors are such as would easily arise from the similarity of one figure to another. If two or three letters in a word, or two or three words in a sentence, are indistinct, the connection and sense are generally sufficient to determine them, but if a figure is indistinct, it can only be determined by a long process, if at all.

Will not our pastors and sessions hereafter send their statistical tables to the clerk of their Presbytery promptly after the 1st of May. Then an accurate and distinct report will be put into the hands of committees and type setters, and the church will have a reliable statement of the various funds, and of the liberality of each congregation and Presbytery.

J. C. K. MILLIGAN.

---

## SELECTED.

### A WORD FOR THE REFORMED PRESBYTERIAN CHURCH.

BY THE REV. A. M'LEOD STAVELY.

THOSE acquainted with the early civil and sacred history of the British Isles are aware that from 1638 to 1649 was a peculiarly eventful time in Scotland. In the first mentioned year it came to be painfully felt by the great and good men of that generation, that a series of innovations civil and ecclesiastical had been allowed, and that these, if continued, were likely to do away altogether with precious reformation attainments which had respect to the purity, increase and edification of the church of Christ. When the heart of Scotland was moved by the efforts which were thus made to subvert her spiritual independence and destroy the religious institutions of the land, multitudes were made willing in this day of divine power, to come forward with one spirit and one mind, to set their fettered kirk and country free. Alexander Henderson, a minister from Fifeshire, and the John Knox of that period, was the leader of this noble band, raised up in the providence of God to carry forward that movement which issued in the representatives of the church and people of Scotland renewing on the 28th February, 1638, at Greyfriars church, Edinburgh, their public National Covenant, as specially prepared and adapted to present circumstances. Before the end of April we are told there were very few parishes in which this federal bond had not been signed by all of competent age and character. This great event was followed in the same year by an assertion of the intrinsic spiritual independence of the church under her only King and head, when the famous Assembly which met at Glasgow, with the same Alexander Henderson for moderator, continued to sit and transact business of vital importance after it had been formally dissolved by the king's commissioner. We can



in this connection only refer to the Solemn League and Covenant, shortly afterwards entered into by Scotland in concert with England and Ireland, for the maintenance and defence of all civil and sacred rights and privileges, and "to bring the church of God to the nearest junction and uniformity in religion, doctrine, worship and order, according to the word of God." "A document," says Hetherington, the candid historian of the Church of Scotland, "which we may be pardoned for terming the noblest in its essential nature and principles of all that are recorded amongst the international transactions of the world. \* \* The great principles of that sacred bond are those of the Bible itself." The General Assembly of 1643 thus received it: "We all with one voice approve and adopt the same, as the most powerful means by the blessing of God for settling and preserving the true Protestant religion with peace in his Majesty's dominion and propagating the same to other nations."

This League was accepted, sworn to and subscribed by the English Parliament and the never-to-be-forgotten Assembly of English divines, with commissioners from Scotland, which met at Westminster and prepared, during five years of arduous labor, the Westminster Confession of Faith, the Catechisms, larger and shorter, the Form of Church Government, and the Directory for Public Worship. These most scriptural deeds of ecclesiastical polity were afterwards sanctioned by civil authority, ratified by divers acts of Assembly; as subordinate standards of doctrine, discipline, worship and government, as parts of the covenanted uniformity, and as agreeable to the word of God. It appears likewise that a metrical version of the psalms, still used as a *Liturgy*, if I may so express it, in our churches, was prepared under the direction of this Assembly. The Psalms of David, as they are called, we may say in passing, contain as we believe the very substance of true devotion, and are suited to the ever varying necessities of man's spiritual being. Human compositions at the best can be no better than the image; and image worship, though very popular and prevalent, savors too much of Antichrist to be acceptable to God or profitable to man. These divinely inspired and divinely appointed psalms were assuredly give to the church to be used in her worship, and that authority was never withdrawn by the great Lawgiver; we believe, therefore, that whether chanted in a prose version, as they were among the ancient people of God and very generally among the primitive Christians, or set to music and sung as in more modern times, they, to the exclusion of all uninspired compositions, are the only *psalms, hymns and spiritual songs* of divine authority in the worship of God.

But to proceed, such was the testimony for truth held by the church during the years referred to, familiarly known as the period of the Second Reformation, and our churches and our people professedly adhere still to the attainments of the Church of Scotland in these her purest and best days.

Passing over the protectorate of Cromwell, there is an intermediate period from 1660 to 1688, and during the tyrannical reigns of Charles the Second and his brother James the Second, to which we shall now *hastily allude*. The former after a banishment of twelve years was re-

stored and crowned at Scone, the Marquis of Argyle, to whom we shall presently refer, putting the crown upon his head.

Having assumed power in all civil and ecclesiastical matters, he soon discovered that "Presbyterianism was not a religion for a gentleman." These same covenants to which we have just referred were authoritatively denounced as unlawful and seditious, and actually burnt by the hands of the common executioner. Thus the carved work of the Presbyterian sanctuary, built "according to the pattern shown in the mount," was broken and undone. Three hundred ministers were driven from their congregations in one day, and wicked, worthless Erastian hirelings settled over their flocks. From the cruel martyrdom of the Marquis of Argyle and the Rev. James Guthrie, the friends of the Reformation were persecuted with unrelenting fury, and during the disastrous period of twenty-eight years, they had to pass through a fiery trial of banishment, imprisonment and death.

It is true that long before the expiration of this era, a state *indulgence* was granted, and by it royal permission was given to Presbyterian ministers to exercise the functions of their office on condition that the government or privy council, should have the power to appoint them to vacant parishes, remove them at pleasure, and a general authoritative right to superintend and control their movements. These and other conditions, such as that the highest penalties would be inflicted if they dared to testify against the evils of the times, were regarded by the most faithful as altogether unworthy of their acceptance, because they involved a compromise of principle, and were entirely subversive in their nature and character of the spiritual independence of the church under the sole headship of Christ, who has an exclusive right, as manifested in the infallible directory of his own word, to appoint all her laws and ordinances, of worship and service. This, too, is in accordance with the fundamental principles of the Presbyterian Church, from which the first Reformation itself originated, that the Messiah is her sole Law-giver, and that no human authority whatever is to be acknowledged as superior to his, by whom kings reign and princes decree justice. But to proceed at the time referred to there were two parties in the church, one *liberal*, and therefore willing to conform to the spirit of the times, by accepting the indulgences thus granted to the Presbyterian ministers by their ungodly rulers; the other party consisted of those *stern, strict* Covenanters, who would rather continue to endure the fiery trials of a bloody persecution than leave a hair or hoof of the truth behind, by sacrificing those great principles which both church and state were solemnly bound to maintain. During "the killing times" as they have been often called, such men as Cameron, Cargill and Renwick sealed their testimony with their blood; and we are told by the most approved historians, that during this sanguinary epoch in history some twenty thousand Presbyterians suffered martyrdom in Scotland for their adherence to the cause of the Reformation. They "had trial of cruel mockings and scourgings, yea moreover, of bonds and imprisonment; of whom the world was not worthy; they wandered in deserts and in mountains, and in dens and caves of the earth." *The brave men who survived all this persecution*

for righteousness sake were not like the children of Ephraim who faintly turned back in the day of battle. Whilst they could hold no fellowship with error, they as good patriots and good Christians, were valiant for the truth, and they no doubt were encouraged by the same sentiment that the poet thus expressed,

" Truth crushed to earth shall rise again,  
The eternal years of God are hers."

Now at the distance of some two centuries from their noble contendings, we read with a deeper interest than attaches itself to Waterloo, Alma or Inkerman, an account of those battles which they fought so valiantly at the Pentlands, at Drumellog, at Bothwell Bridge, and at Bannockburn, to secure for us, yes, even for us, liberty to worship God with a reasonable and willing service, together with all these civil and religious privileges which we now so richly enjoy. "There was never," says Drysdale, "a more heroic deed than the issue of the declaration and testimony fixed to the cross of Sanquhar, 1680, in which Cameron and his followers, representatives of the true Presbyterian Church and covenanted nation of Scotland disowned Charles Stuart, who had been reigning, or rather we may say tyrannizing on the throne of Britain, and declared war with such a tyrant usurper."

After the killing of Cameron at Ayrsmoss and the execution of Cargill, the strict Covenanters formed themselves into societies, and Gordon of Earlstown testified before the privy council in September, 1683, about the commencement of these meetings, that the members were divided into districts in the several shires of the kingdom, that there were 80 such districts and about 7,000 associated members. For a time the care of these widely scattered societies devolved chiefly on the ever-to-be-remembered Renwick, who, after completing his education in Holland, and receiving ordination there, as Cameron had at Rotterdam, returned to his native land and was called to the exercise of his ministry amongst them. His labors, like those of Patrick Hamilton, the first martyr of the first Reformation, were soon cruelly brought to an end. The name of the intrepid James Renwick, the last of the Scottish martyrs, who was condemned and executed in the 26th year of his age and sixth of his ministry, is yet precious to very many, and given, as we know, frequently by parents when receiving the ordinance of baptism for their infant children, and adopted sometimes by Christian associations espousing his principles. At his death then, as we have long understood this matter, those known as *Cameronians*, and so named either in friendship or scorn, after Richard Cameron formerly referred to, were all that were left of the Reformation Church of 1638 and 1649. The revolution settlement of 1688, when the crown was taken forever from the persecuting house of Stuart, and William, Prince of Orange, was elevated to the throne of Britain, came very far short of restoring the former attainments of the church and nation. It is true that the Scottish parliament, as a matter of political expediency, ratified the Presbyterian form of church government as established in 1592, but it is equally true that many blood-bought attainments of former years were branded as seditious and trea-

sonable, and left under the infamous act rescissory of Charles II., whilst by the church itself the covenants were *intentionally* overlooked, or contemptuously set aside. As the so-called *Cameronians* were thus frustrated in their hopes of having the former state of things restored, and as they could neither acquiesce in the revolution settlement nor go into the revolution church, they continued to occupy a distinct position, and called themselves, and have been called since, the "Old Dissenters." They held that at the time of the revolution settlement, the Kirk of Scotland changed her ground and practically ignored many former attainments. They in resolving to hold fast all precious truth, claimed, and we do still claim, as regards covenant relation, testimony and practice, to be in the same position as was the Presbyterian Covenanting Church of Scotland at the time of the second Reformation. In this sense we never came out, but are the true representatives of that church still. When our ancestors issued their first testimony they took the name "Reformed Presbyterians," as they explain in that document, "not because they considered themselves better than others, but because they endeavored to stand by the whole of the Reformation attainments, in church and state, that had been reached in Scotland." We call ourselves by this name still, not, certainly, because of any fancied personal superiority, not because we suppose that other Presbyterian bodies have relinquished all the attainments of the Reformation period, but because we profess to hold fully, and consistently, the great principles which we have seen the Reformed Church contended for in the golden days of her past history. If ever anything was justifiable, our position was at the revolution in Scotland, and the Secession, and Relief, and Free Church movement, all justify the course our fathers then took.—*Presbyterian Advocate, N. Brunswick.*

#### RICHARD CAMERON, THE SCOTCH MARTYR.

It is a painful fact, that the spiritual, vital force, like the physical, declines and withers by disuse, and that in days of prosperity and ease we are liable to sink into such indolence as results in spiritual effeminacy; and it is well sometimes to call to mind what men and women suffered and did two hundred years ago, in the time of bloody persecution in Scotland, when dragoons were stationed in every hamlet to hunt out the humble worshippers of God. How every house was an asylum for those who were driven from their homes, and all it contained was as free for their use as for the owners, and what strength, what vitality, was wrought in those persecuted Christians.

Richard Cameron, hunted like a deer upon the mountains, went by night from place to place, where he could find some of the scattered heep, till he came to Hyndbottom, where he preached to a large congregation, while a guard was set to give notice if the soldiers approached. After pressing Christ upon his hearers with the most thrilling eloquence, he closed by saying:

"We offer him to all *you that dwell hereabout*; and what say ye?"

Will ye take him? We take as testimony these hills and mountains, that we offered him to you this day. Look at them now, for they are all witnesses, and when ye are dying, they shall come before your face. And we take you to be witnesses, one against another, that we have invited and urged you to come to Christ. and yet ye would not."

The whole congregation began to weep. Pausing again a few minutes, he added with great sweetness and solemnity:

"Angels are going up to report before the throne, what every one's choice has been this day, and will say, 'There are some in these parishes that have received the Lord Jesus Christ, and he has become their Lord;' then there will be a great shout, for this will be welcome news there."

The whole congregation wept. Strong men, as well as women and children, stood, as one said, as if their faces had been washed with a shower of rain. And many that day declared themselves on the Lord's side.

It was his last sermon. As he passed away across the moors, in company with two friends, the troopers overtook them. They ran until he fell down exhausted, and as they raised him up, the soldiers fired and he fell, and they plunged into a ravine. The soldiers passed on and left him, and his friends returned. They found him alive, he knew them, and said:

"I am dying, I am dying; but I am happy, *happy*, yea, happy; and if I had a thousand lives, I would willingly lay them all down, one after another, for Christ's sake. O, it is sweet to suffer for Christ! Many a pleasant hour have I spent in religious ordinances; but I have never spent a happier season than since these balls passed through my body! I shall soon see him whom my soul loveth and who gave himself for me. I know that God has received me for Jesus' sake. I feel it, I feel it in my heart. He has sealed me unto the day of redemption. I now die as a witness for Christ, and what a privilege is that! Bear my love to my dear parents and sister Marion. Tell them not to weep, but continue steadfast in the faith, and not to fear a suffering lot for Christ.

"O, he is near me. I think I see him. I am just coming, Lord Jesus. I leave my love to all my suffering brothers and sisters. I forgive my murderers. Father, forgive them, for they know not what they do."

Two or three hard breaths, and he was with Christ. They gathered the blossoming heather and strewed it in his grave—gently laid him down on the moor where he fell, and strewed more heather blossoms over his loved form and left him alone, and went on their way, to do and suffer the like for Christ.

Oh, how far we have fallen from the vigor of that piety! Is it not possible, by a voluntary offering of ourselves to Christ, to cultivate something of such strength and energy? Now almost universally, outward prosperity generates indolence, and indolence weakness, till the very life of religion perishes from the soul and the church.—*American Messenger.*

## PRAYER FOR PASTORS.

REPEATED reference has been made to the unrivalled character of Paul, in whose career there is nothing more noteworthy than the earnestness and frequency with which he pours out his soul in behalf of particular churches and individuals.

Along with this is the scarcely less noticeable, though less noticed fact, that he often requests a remembrance in the intercession of friends. The one who prays abundantly for others has a right to ask an interest in their prayers, as Paul does in his Epistle to the Romans, in his second to the Corinthians, and to the Thessalonians (1 Rom. 15: 30-33; 2 Cor. 1: 10, 11; 2 Thess. 3: 1, 2). To the Christians at Philippi, he expresses himself confident of the efficacy of their petitions for him. To the Hebrews he writes, "Pray for us;" while also in his first letter to the Thessalonians, he makes the general request, "Brethren, pray for us."

Such are the notes, asking prayers, that he was accustomed to send up, not to fellow-apostles, or other preachers engaged in the public functions of their office, but to humble saints in Christ Jesus scattered here and there, some of whom he had never seen, and to all of whom he stood in the highest earthly relation, that of an inspired apostle. These requests, it should be remembered, were from the man having such fine natural talents, such superior training, such special gracious endowments.

Every minister needs prayer for himself as a man and a Christian. Like others, he has his temptation and fears; like our Lord, he is set upon by the arch adversary, and has to agonize in his Gethsemane. Shall not the church watch with him one hour?

Can there be any reasonable expectation that pastoral duties will be performed acceptably to the Master, if his headship and constant inspection be not recognized, if pastor and people do not meet oftener at the throne of grace than elsewhere?

The first duty of a people to their spiritual guide is affectionate prayer for him. If that primary obligation be discharged, subordinate ones will hardly fail to be fulfilled; while fidelity in all other duties can do little to atone for the want of that. The best stipend that can be bestowed upon a minister must go through other hands than those of a society's treasurer.

Much is said in these days about the ministry we want. Something should be said about the churches and congregations we want. There are wanted churches that continue steadfast in the apostles' doctrine and fellowship, and in breaking of bread, and in prayer; churches that esteem the responsibility of hearing not inferior to that of preaching; churches alive to the high claims of practical godliness, of neighborhood evangelism, and of earnest, persistent aggression upon the whole domain of sin and Satan from one end of the world to the other.

When our Lord grants an ascension-gift in the person of a spiritual teacher, he gives one made by himself; for who but the Creator of all things can make a minister? Still, it is a gift not completed. *Whatever of promise there may be in him, his character, as a pastor, if still*

a young man, is yet to be formed, and formed not as an isolated person, not merely by carrying out suggestions made to him when ordained, and at other times, and from other sources, but in concurrence with his people, and under a reciprocating influence. The Holy Ghost can make him what he pleases in that university where the young man is to preside, indeed, but which, in turn, will inevitably mould and fashion him. Over and above the assimilating influence of intimate relations, there may be a special and most potent energy visiting him in answer to their supplications. The electric chain from the pew to the pulpit does not stop there; it passes on to the mercy-seat above. He who dwelleth between the Cherubim saith, "Be it unto you as ye will; your minister shall become what you ask, if you only wish him to be what I would have him."

Particular churches are schools of the prophets, where they are resident graduates, and where professional education is carried on. Prayerfulness on the part of a people will make a praying pastor. If he is not a devout man, alas for him and for them!

Whatever else may be said in regard to a ministry for the times, or be thought respectively of the public and private method of preparation, of this seminary or that seminary; whatever opinion may be entertained relative to general deterioration or improvement in doctrinal soundness and clerical character, there is no doubt a summons in the word and the providence of God, that they should more earnestly give themselves to prayer. "I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night; ye that make mention of the Lord keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth." What dying minister ever deemed the time spent by him excessive? Not the pious Henry, who said, towards the end of life, "Were I to enjoy Hezekiah's grant, and have fifteen years added to my days, I would be much more frequent in my supplications at a throne of grace. ~~W~~<sup>h</sup> sustain a mighty loss by reading so much, and praying so little." e

If, at the outset and onward, it is a leading desire with a people that an admiring crowd should be drawn to their place of worship, a place for the worship of the preacher as well as his Master; if they would have oxen and garlands brought to the gates of the city; if they would have beautiful things and smooth things prophesied; if they would have opiate divinity, and would move on respectably and comfortably in the broad way, they may expect to be gratified. If their taste and moral sense sink so low as to allow of their tolerating a pulpit actor, they have only to restrain prayer, and God will be likely to let them have one capable of such things; their pulpit will be transformed into a platform, and the house of God into a house of man.

True, there is correlative responsibility on the preacher's part. The obligation rests on him for his full development as a minister, and there is a woe unto him if he handle the word of God deceitfully, if he do not preach Christ crucified in all plainness, and do not watch for souls as one that must give account. The devotional and other defects of a congregation will not stand him in stead at the final bar. *But the pastor has a right to expect that a people will wish to have him*

seek not their admiration, but their salvation; that they will co-operate to that end in making him eminently a man of God; that their prayers shall supply the buoyant atmosphere and wings to his soul wherewith he shall rise to heaven! Whenever a preacher presents himself in the sacred desk, those before him have a right to assume that he comes from the audience-chamber of the Great King; that his heart is aglow with holy thoughts. Alas that such a heart should be chilled by finding the air of the sanctuary at a lower temperature! His appearing in the pulpit is a silent challenge, like the audible one of early times in the churches, *sursum corda*, Up with your hearts! All the warmth of pious love, faith and hope, in a congregation, should go forth in holy breathings that envelope and refresh his soul like choicest perfumes. According as the tide of their devotion ebbs or flows will his heart sink or rise.

Perhaps no man fit for the place ever entered the pulpit without trepidation. What hallowed composure, what ease and unction does it impart to him, if he finds the prayers of the congregation like the Lord's hosts encamping round about him, as angels ministering tenderly to him, and strengthening him! Whatever the theory or practice may be in regard to congregational singing, there ought to be no difference of views about congregational praying.

The minister should be devoutly remembered elsewhere as well as in the sanctuary. A place should be assigned to him habitually at the household altar, and in the hour of prayerful retirement. Every sight of him in the street should be the signal for at least the ejaculation, God bless him. When blemishes are noticed, how much better to go to God with them than to one's neighbor, or to discuss them around the table.

Who is the best parishioner? Not the one most cordial in his greeting, most respectful in his bearing, most cheerful in his pecuniary portion of support; but the one who daily and earnestly commends his pastor to the God of all grace; who never sees him pass up the aisle, or rise in the pulpit, without breathing a devout ejaculation for him. Such are the Aarons and Hurs of the Lord's host.

It is sometimes right for a church to pray all night for a minister. It was done for Peter; and whenever such a spirit of grace and of supplication is poured upon the churches, then are pentecostal scenes witnessed. What were the antecedents of that wonderful outpouring of the Holy Spirit at the famous communion season in Lanarkshire, more than two hundred years ago? How shall we account for it, that the immediate fruits of one sermon, and that by an unordained man, were the hopeful conversion of five hundred souls? Prayer had been offered. Devout believers, assembled at Shotts, had spent the previous night in supplication for the young preacher, John Livingstone. Christ's blessing can at any time make the lad's two barley loaves and five small fishes feed five thousand men besides women and children.

Intercession for a pastor is among the most remunerative kinds of prayer that can be offered. It will return with ample blessings to the souls of those who engage in it. People and pastor go on the same



errand to the same place, to the One perfectly acquainted with the views and wants of each, and who has brought the parties into this sacred relation for the express purpose that reciprocal benefits may be enjoyed. How are both delighted to find providential adaptations and coincidences! they bringing away from the throne a grant made out in full, and he meeting them in the sanctuary with the very signet-ring of him who signed and sealed the grant. What a word in season do they have, on asking the Lord to send one by him! Entering the Lord's courts with wounded consciences and bleeding hearts, they find the Balm of Gilead has been sent there already by the Great Physician. With full fidelity on their part, there will never be a poor or an unseasonable sermon from him. Their own souls shall be as a watered garden; on them will fall the dew that descendeth upon the mountains of Zion, for there the Lord commands the blessing, even life for evermore.—*Thompson.*

---

### WORLDLY AMUSEMENTS.

BY REV. CHARLES G. FINNEY, OBERLIN.

It certainly is the privilege of every child of God to walk so closely with him, and maintain so divine a communion with him as not to feel the necessity of worldly excitements, sports, pastimes, and entertainments, to make his enjoyment satisfactory. If a Christian avails himself of his privilege of communing with God, he will naturally and by an instinct of his new nature repel solicitations to go after worldly amusements. To him such pastimes will appear low, unsatisfactory, and even repulsive. If he is of a heavenly mind, as he ought to be, he will feel as if he could not afford to come down and ask enjoyment in worldly amusements. Surely, a Christian must be fallen from his first love, he must have turned back into the world, before he can feel the necessity or have the desire of seeking enjoyment in worldly sports and pastimes. A spiritual mind cannot seek enjoyment in worldly society. To such a mind that society is necessarily repulsive. Worldly society is insincere, hollow, and to a great extent a sham. What relish can a spiritual mind have for the gossip of a worldly party of pleasure? None whatever. To a mind in communion with God, their worldly spirit and ways, conversation and folly is repulsive and painful, as it is so strongly suggestive of the downward tendency of their souls and of the destiny that awaits them. I have had so marked an experience of both sides of this question that I think I cannot be mistaken. Probably but few persons enjoy worldly pleasure more intensely than I did before I was converted; but my conversion, and the spiritual baptism which immediately followed it, completely extinguished all desire for worldly sports and amusements. I was lifted at once into entirely another plane of life and another kind of enjoyment. From that hour to the present the mode of life, the pastimes, sports, amusements, and worldly ways that so much delighted me before, have not only failed to interest me, but I have had

a positive aversion to them. I have never felt them necessary to or even compatible with a truly rational enjoyment. I do not speak boastingly; but for the honor of Christ and his religion I must say that my Christian life has been a happy one. I have had as much enjoyment as is probably best for men to have in this life, and never for an hour have I had the desire to turn back and seek enjoyment from anything the world can give. But some may ask: "Suppose we do not find sufficient enjoyment in religion, and really desire to go after worldly amusements. If we have the disposition, is it not as well to gratify it?" "Is there any more sin in seeking amusements than in entertaining a longing for them?" I reply that professed Christians are bound to maintain a life consistent with their profession. For the honor of religion, they ought to deny worldly lusts; and not, by seeking to gratify them, give occasion to the world to scoff and say that Christians love the world as well as they do. If professors of religion are backslidden in heart and entertain a longing for worldly sports and amusements, they are bound by every consideration of duty and decency to abstain from all outward manifestation of such inward lustings. Some have maintained that we should conform to the ways of the world somewhat; at least enough to show that we can enjoy the world and religion too; and that we make religion appear repulsive to unconverted souls by turning our backs upon what they call their innocent amusements. But we should represent religion as it really is, as a living above the world, as consisting in a heavenly mind, as that which affords an enjoyment so spiritual and heavenly as to render the low pursuits and joys of worldly men disagreeable and repulsive. It is a sad stumbling-block to the unconverted to see professed Christians seeking pleasure or happiness from this world. Such seeking is a misrepresentation of the religion of Jesus. It misleads, bewilders and confounds the observing outsider. If he ever reads his Bible, he cannot but wonder that souls who are born of God and have communion with him should have any relish for worldly ways and pleasures. The fact is that thoughtful, unconverted men have little or no confidence in that class of professing Christians who seek enjoyment from this world. They may profess to have, and may loosely think of such as being liberal and good Christians. They may flatter them, and commend their religion as being the opposite of fanaticism and bigotry, and as being such a religion as they like to see; but there is no real sincerity in such professions on the part of the impenitent.—*Independent*.

---

#### CHURCH COURTESY.

WE went to a handsome and famous church in one of our cities, longing to hear the word of God after a long and weary voyage. To mingle our prayers and praises once more in the house of God, seemed little less than a heaven below, and we hastened to gain a foretaste of it. As the people came up the steps and went in, we looked into their faces, and half longed to see a smile of welcome, half hoped to hear an

invitation, "Follow me." A stranger, with the heart of a stranger, we yearned to be "taken in." But the well-dressed throng brushed by; by twos and by threes they went in, taking no heed of any one but themselves. It was a decorous and goodly company, good people and true worshippers, we do not doubt. The church doors closed behind them. Later ones and loiterers came along, and they too hurried in, until we were left outside and alone. We ventured gently to push open the door and take a stand in the narrow way behind the pews, and there we stood—and stood. The services began; there we stood. Taking a hesitating step up the aisle, we looked for an open door. Not a pew opened its door. The people stared at us, and looked away. There was nothing to do but to turn around and beat a quick retreat. Again in the vestibule, we hoped to see the sexton. No sexton appeared; and finding ourselves in a place where we was not wanted and evidently had no business to be, there was nothing to do but to go back to the street, and spend our Sabbath morning among other uncovenanted mercies of highway and hotel.

Ah, many a church has lost its power of welcome! Is salvation to come from the preaching of the word? Is the gospel glad tidings of great joy? Are lost men to be found and brought to Christ? And shall the church, which is the almoner of all this, sit stiff and cold in her half-empty seats, shutting the doors to those who are looking in and longing for her privileges and blessings. Shall we not rather go out and invite them in; nay, rather go out into the highways and compel them to come in, that his house may be filled?

---

### SALARIES OF MINISTERS.

ALL things considered, American churches may congratulate themselves in having the least expensive ministry of any country on the face of the earth. The vast majority of English curates and German pastors may be poor, but they are not in most cases poorer than those among whom they minister. American clergy, on the contrary, are as a rule the poorest men in their respective congregations, unless they happen to have some day-laborers—a circumstance, alas! of too rare occurrence—to dispute the palm with them. A stranger entering an American church on Sabbath morning, may be tolerably sure that the poorest man in all the assembly, the one who has the most desperate struggle to make both ends meet, is he who stands in the pulpit. There is not a respectable mechanic who wouldn't reject indignantly the salary which he receives. The price of mechanical labor, according to Commissioner Wells' report, ranges from \$3.50 to \$8 per day. Take the lowest rate, and you get more, by \$400, in the course of a year than the average salary of the American clergymen! The average salary of the 61,000 clergymen of the United States, including the few large salaries paid in the cities, is about \$700! and there are more than 20,000 who receive less than \$500 per annum! What an amount of wretchedness and misery this statement represents, we care not to enlarge upon.

And this is but a partial statement of the case. No statistics tell what becomes of the clergyman's family when he dies, or himself when he is old or disabled. The "rainy day" comes to him as it does to the day-laborer, but

unlike the day-laborer, he is unable to make the least provision for it. He is of all men most miserable.

Nor are matters improving. They are worse than ever before. The ratios of salaries to the cost of living is less than it was ten years ago. Salaries have increased somewhat, it is true, but they are paid in a depreciated currency, and the average rise of all articles in the market is fifty per cent. more than in salaries.—*Christian Witness.*

### APPEAL OF THE COMMITTEE

APPOINTED BY THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH, AT ITS SESSIONS IN 1872, TO RAILROAD CORPORATIONS RUNNING THE CARS ON THE SABBATH, TO DESIST FROM IT.

*To the Directors of the ——— Railroad:*

At a meeting of the Synod of the Reformed Presbyterian Church, held at the village of York, N. Y., May 29th, 1872, the following was passed: "That it is a fact known and admitted that many railroad corporations do in the most public manner, throughout the entire country, violate the holy Sabbath; that it is the duty of the Christian church to warn all who are implicated in this matter of their great guilt, and consequent danger; and urge them in the most affectionate manner to turn from their sin to God; that Synod appoint a committee to confer with other religious bodies, and in the mean time to use all the influence that they can command to check the evil." Revs. P. H. Wylie, H. H. George and J. S. Johnston the committee.

In compliance with the above action, we, the committee, in the name of the Synod of the R. P. Church, do most earnestly request you to cease running your trains and causing your hands to work in other ways on the Sabbath. Because,—

1. God's law, as revealed in the Bible, demands it, as in the 4th commandment, Ex. 20: 8, 9, 10, "Remember the Sabbath day to keep it holy. Six days shalt thou labor and do all thy work, but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work." Isa. 58: 13, "If thou turn away thy feet from the Sabbath from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord;" and in Jer. 17: 21, the very appropriate command, "Thus saith the Lord, Take heed to yourselves, and bear no burden on the Sabbath day." In the following verses there is promise of great prosperity if the command is obeyed; but if disobeyed there is the alarming threatening, ver. 27, "But if ye will not hearken unto me, to hallow the Sabbath day and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem and shall not be quenched." And our Saviour, Mark 11: 27, sets his seal of approbation upon this, when he says, "The Sabbath was made for man, and not man for the Sabbath." That is to say, the Sabbath was made for the human family, not merely for the Jews, but for *man* in every age and nationality of the world. And then it is an institution put under

the authority of Christ. "The Son of Man is Lord also of the Sabbath." From the above we see that the Sabbath is a divine institution; that its violation is in disregard of his authority who is the Supreme Ruler of the world, and that all are held accountable to him, whose prerogative it is to judge the world.

II. The running of trains on the Sabbath is contrary to the sentiment of the whole Christian church. 1st, of the Methodist Episcopal Church. In the action of the general conference, after showing the necessity of the Sabbath for the preservation both of the church and nation, they say, "We should, therefore, present a united front against every form of Sabbath desecration," and they resolved "to oppose every invasion of the sanctity of the Sabbath, by social visits, by drives for pleasure, by railway trains for the transportation of mail, by stage, canal boats," &c. The Presbyterian Church "testifies against 'Sunday trains' being run on the Sabbath, as sinful, thereby compelling many to labor, and offering inducements to pleasure." The Reformed Presbyterian Church, as a testimony particularly against running trains on the Sabbath, says, "The whole day should be observed in the public and private exercises of God's worship; and that the day cannot be spent in secular employments, whether by many or by few, without thereby committing great sin, and so laying ourselves liable to the righteous judgments of God." The United Presbyterian Church says in her standards (with the other Presbyterian churches), "That the Sabbath is to be sanctified by a holy resting all that day from such worldly employments as are lawful on other days," &c.; so that from these quotations, we see that the running of trains on the Sabbath is contrary to the sentiment of the entire Christian church. To the Christian church we owe all that is most excellent in the very superior institutions of our country, as well as the hope of eternal life. Will you not listen to the voice and the earnest entreaty of the entire church? And need we here remind you the running of trains on the Sabbath is in direct violation of the laws of the land, forbidding manual labor on that day?

III. It would be to your own advantage to cease running your trains on the Sabbath. God has said: "Them that honor me I will honor, but they that despise me shall be lightly esteemed." The reports of roads observing the Sabbath show less loss by accidents than those that do not observe it. If it should be asked why is this so, we answer: 1st. God has promised to bless us if we pursue the former course, but has threatened to punish us if we pursue the latter. And there is a reality in the divine blessing. There is also a reality in God's curse. He whom God blesses is blessed, and he whom God curses is cursed. 2d. It is natural it should be so; for the Christian part of the community, as a rule, is the reliable part, and *vice versa*. If you disregard the Sabbath your operatives cannot be Christian men, and, hence, as a class, not so responsible as if they were Christian men. But if you cease running your trains on the Sabbath, then you can choose your operatives out of the Christian part of the community, men who have all the inducements to fidelity, *resulting from gain* that others *can* have, and besides have a conscien-

tious obligation to be faithful, resulting from the convictions that for all their actions they must give an account at the day of judgment.

Thus you see, dear brethren, that the course you pursue, in running your trains on the Sabbath, is directly contrary to the Bible; is in direct opposition to the declared sentiments of the Christian church, and disadvantageous to yourselves. Could reasons stronger be presented? We think not. And now, following the example of an Apostle, "We beseech you, therefore, brethren, by the mercies of God," that you cease running your trains on the Sabbath day.

P. H. WYLIE, *Ch. of Com.*

H. H. GEORGE,

J. S. JOHNSTON.

## MISSIONS.

### DOMESTIC.

ANNUAL MEETING OF THE LADIES' MISSIONARY SOCIETY OF NEW CONCORD CONGREGATION.—*A Pleasant Scene—Progress.*—The last day of the old year, 1872, though literally and outwardly overcast and dreary, yet was a day long to be remembered as witnessing a pleasant scene and evident progress in the R. P. Church, New Concord.

The Ladies' Missionary Society of the congregation, having previously invited Welby Williams, a beneficiary at Geneva College, for whose support they have been employing their efforts for some years, to visit and address them, for his accommodation held their anniversary meeting on that day.

For general information we mention that the society has been in operation for about eight years, and by its agents Welby Williams was brought from the Natchez Mission seven years ago last summer, being then about twelve years old. He was taken to Northwood and put under the care of the Board of Education. He has made good progress, is now in the senior class, and has been principally supported by this society.

The exercises were opened by singing Psalm 68: 31, to the end, and reading the 65th chapter of Isaiah, by the pastor, H. P. McClurkin, and prayer by S. R. Wallace, theological student. The ladies then attended to the business matters of the society.

From the reports of the Secretary and Treasurer, we learned that the society consisted of twenty-five members—two more added that day—that they had held five meetings during the year. The amount of funds raised by fees and donations during the year was sixty-seven dollars and fifty cents, which had been chiefly appropriated to the support of W. Williams, and some small amount to a poor family.

Business being got through with, Mr. McClurkin introduced Welby Williams to the society and the audience. After some introductory remarks, expressing his diffidence in appearing before them and his motives, not to make a display of himself or his talents or acquirements, but in response to their request to embrace this opportunity of

expressing his sincere gratitude for the care and concern they have manifested in his welfare, he took for his theme, "Progress," and after glancing at the progress of the world in science and arts, in civilization, in Christianity, in liberty as achieved to the downtrodden in this country, and its favorable consideration by all nations, and also of burying the battle-axe beneath the treaty of arbitration, he mentioned particularly the progress that liberty and Christianity had made in the elevation of women, as they are now in the front ranks as the angels of mercy in evangelizing the world; and this society was doing its part. He concluded by again expressing his thanks to the society for what they had done for him, in plucking him as a brand from the burning and laboring for his comfort and attainment, which so struck the chords of gratitude in his heart as he trusted would ever vibrate in his consecration and devotion to the work of Christ and the church, and that they would receive blessings in return. The impression made was evidenced by the moistened eyes and cheeks all over the house.

Professor Wylie made a stirring appeal in behalf of the Board of Geneva College, as they were laboring to the extent of their ability, not to build up Northwood, but to build up a church school and to do a great work for the church, and as they had other beneficiaries and expenses, they desired this society to take the entire charge of his young friend who had addressed them to-day; and that now, after seeing and hearing him, he trusted they would place full confidence in him, and put forth such exertions as would relieve the board, and accede to their request. The effect of these remarks were to bring out some better ones in the shape of "greenbacks," which were passed to the treasurer as the speaker took his seat, and subsequently.

The pastor then made some good remarks with regard to the "progress" which his young friend and all of us should endeavor to make in the divine life, in the grace which is in Christ Jesus.

The exercises were closed by singing Psalm 67, and prayer by the pastor.

I think all felt that we had made "progress" that day, and that we were happier and better, although our pockets were somewhat relieved of their contents. I am sure it was so with a CONTRIBUTOR.

### HOME MISSION.

THERE was no business needing attention in December at the time of the usual monthly meeting. All our stations except Fremont and Wahoo are supplied, and the Board expect to do something for them with the opening of spring.

Whatever our home missionaries communicate that is of importance and calculated to promote the interest of the church in their work, will be published from time to time. The church should bear in mind these laborers and their stations in her prayers for the success of the cause of Christ.

D. B. W.

ALLAUGHENY, Jan. 18, 1878.

## FOREIGN.

LATAKIYEH, December 10, 1872.

MY DEAR BROTHER—I undertook to write you by last mail, but was hindered by indisposition. The 28th November (Thaksgiving day), I was taken with a chill while preaching. The following Sabbath I was unable to attend services, and for several days afterwards was unable to do much. Indeed, up to the present time I do not feel my strength restored. The summer was unusually severe, the heat intense and the weather peculiarly dry; no rain in Latakiyeh since last May, worth naming, until last night. This, in connection with increased mission and family cares, gradually run me down, till it culminated in fever as above described. Mrs. B.'s strength seriously gave way, and for a time I felt considerable anxiety in regard to her recovery. She is, I am thankful to say, much improved at present, but not yet restored to what she was. There has been a good deal of sickness in the town and district round about, this fall, chiefly owing to the unusual heat and drought. Our teacher, B'shara, lost a little girl of three months; besides this, no death has occurred among the members of our little circle. We are just on the eve of our communion, which is to be celebrated next Sabbath. It is pretty certain that *all* our members will not be present, to unite this fall as formerly. The work outside will compel the absence of some of the teachers, and others will be compelled by their friends to stay away. I have thought, in view of this, to try and dispense the sacrament in B'hamra, during the winter. The schools have quite exceeded our expectations this term. Including Latakiyeh and B'hamra, some seventy-six are being taught at the mission expense. When I sent the estimate to the board to cover expenses to January, I based my calculation on the supposition there would be little or no increase of members. Had we wished it, we might have easily increased our number to a hundred. I limited the number of pupils in B'hamra to forty, and the consequence was, a number of applications was rejected. Isa has a school in Bohluhiyeh of some fifteen pupils, I believe. This is not a *boarding* school, but a *day school*, in which the children board at home and attend school during the day. These schools, including the incidental expenses connected with them, draw heavily upon our purse, and necessitate us to make large demands on the board. On receipt of this, I trust you will not delay to send us £100.

J. BEATTIE.

THE following letter from Mr. Easson to Professor Sloane, was mailed at Gibraltar. It contains the latest intelligence at this writing of our friends who are on their way to Syria.

ON BOARD THE STEAMER LINOSTRES, December 13, 1872.

*My Dear Professor:* We are still on the waters, gliding along in what seems to me a frail bark, when compared to this boundless waste of waters, by which it is surrounded; and we are very forcibly reminded of men gliding down the stream of life, battling with its storms and troubles. At times all seems lost, and we appear to be going down, down, *never to rise more*; but, no! a strong unseen arm



raises us up and places our feet upon a strong rock, and shows us the beauties of the delectable mountains which lie beyond.

We have just reached the south side of the Bay of Biscay. We sighted Cape Finisterre this morning. The journey thus far for me has been very pleasant. I have not been troubled with sea-sickness, except two days on the Atlantic steamer. We had only a short stay in Liverpool, which I improved to the best advantage. We made what purchases we required, and then I took a run up to Dumblane, Scotland, and spent Friday with our friends there. I saw father's two brothers and three sisters and their families who live there, and bore away as a relic the top piece of the pulpit of the old cathedral. I don't like the accommodation that we have in the cars here, everything is so uncomfortable.

And now we will look for a moment at things near home. We have on board with us two young men from America. Mr. Horton, formerly the Buffalo correspondent of the N. Y. *Tribune*, but now correspondent of the N. Y. *Herald*. He is going to Corea, to investigate the trouble we had there with that people, &c. The other is Lieut. Stuver, U. S. A. He goes with us as far as Beyrout. He is going out to take charge of an exploring expedition, started by the Palestine Exploration Society of New York. Their field of action is the east of the Jordan and Dead Sea, viz., the land formerly under the kings of Moab, Edom, the Amorites, Bashan, &c. They intend to make a complete survey and correct map of this tract of country, and also investigate any ancient monuments which they may find, which will throw light upon Bible history. Great good may result from this expedition. You may soon hear from them through the society. The region through which they pass is known to abound with ancient ruins and inscriptions. Rev. James H. Dwight, 26 Exchange Place, room 14, New York, is general agent for the society, and the Rev. Howard Crosby, D. D., is secretary.

We are coasting by Spain and will touch at Gibraltar in a day or two. We are to pass through the straits, where I will mail this letter.

Remember me to Dr. Sproull and the students. With hopes that you are having a pleasant and profitable session, I remain ever yours. We all wish to be remembered to Mrs. Sloane and all friends.

HENRY EASSON.

## ECCLESIASTICAL.

THE PRESBYTERY OF THE LAKES met according to adjournment at Cincinnati, at 7½ P. M., November 5th, 1872, and after an opening sermon by the retiring moderator, Rev. T. P. Robb, from Rom. 1: 16, "I am not ashamed of the gospel of Christ," was constituted with prayer by the moderator.

Election of officers for the ensuing year resulted in the choice of Rev. J. R. Hill for moderator, and elder J. Gamble for clerk. Quite a goodly number of the constituent members of Presbytery was

present. This meeting of the brethren in the court of God's house, was characterized by a feeling of brotherly kindness and oneness of purpose. Little business, except of a general character, came before the court.

Rev. H. H. George, former pastor of the congregation of Cincinnati, in view of his appointment to the field of labor in which he is now placed, presented his resignation of the charge, which was accepted, and the relation dissolved. At the request of the congregation a moderation of a call was granted. After transacting some other business, Presbytery adjourned with prayer, and singing 133d psalm, to meet in Northwood, Ohio, on the Monday before the next meeting of Synod, at half past seven, P. M.

J. R. HILL, *Moderator.*

J. GAMBLE, *Clerk.*

**SPECIAL MEETING OF PITTSBURGH PRESBYTERY.**—Pittsburgh Presbytery held a special meeting at Parnassus, January 15, 1873. The object as stated in the call was to take action on the resignation by Rev. J. M. Johnston of his charge of Manchester and Parnassus congregation and other matters connected therewith. The moderator not being present at the hour appointed, the court was constituted by Rev. Dr. Sproull. Seventeen ministers and eight elders were present. The call for the meeting was not sustained, as the object stated in the call was not considered of sufficient importance to justify a *pro-re-nata* meeting. Presbytery then adjourned with prayer and singing.

R. J. GEORGE, *Clerk of Presbytery.*

## THE SABBATH SCHOOL.

### THE TEXT BOOK.

INSTRUCTION in the religion of Christ should excel instruction in every other branch of knowledge in thoroughness and accuracy of statement, for the reason that religion has what belongs to no science, however ancient—a perfect text-book. "The law of the Lord is perfect." A man, who, twenty years ago, may have studied different sciences as then taught, is in great danger of being confronted by facts which will overturn his various theories and compel him to make a basis of new principles. This, to some extent, always will be the case. Every day brings to light facts before unknown, and reveals truths never before thought of. Take any department of secular knowledge, and it can be seen that many statements which, a few years ago, were sanctioned by men of high authority in that department, are now rejected, and often looked upon as absurd. One of the first principles of geology, as taught to some of us, was that no two formations could be carried on at the same time, but late deep-sea dredgings have shown that they can, even within the space of twenty-five miles. "That star is fixed," says one who has not revised his knowledge of astronomy; "it always maintains the same relative position to other stars." "No," replies another, who has consulted a modern

text book, "it is changing its relative position with wonderful velocity." There is no infallible teacher, except the Great Teacher; no infallible text-book, except the text-book of our religion. Because we change our religious belief, it does not argue that the Bible is accountable for our former false views; if we had founded them on Scripture, it was on a false interpretation of it. Every error that conceals itself under the name of the Christian religion is the result of an unwillingness to allow one part of the Bible to explain and throw light on another, as though the word of God were made up of disconnected utterances, having no relation to each other.

In the religious education of the young, the Bible should always have the first place, and special attention should be given to that part of it referring to the life of Christ; yet, since all of the Old Testament points to the Saviour that was to come, and the latter part of the New Testament to the Saviour that had come, the whole Bible should be studied by always showing how it relates to Christ. There is no part of the Bible that does not contain something referring to Christ, from the first promise made to fallen man in Genesis, to the closing words of Revelation. If the subject of a lesson is God's taking vengeance on the wicked, the truth taught is that God will punish all the wicked, that is, those who reject Christ.

The first part of the Bible to be studied in the Sabbath school, is the Gospels, for in them we come in closest contact with him to whom the Bible from beginning to end points, and by whom was wrought out the great salvation.

In telling a child for the first time, of Christ as the Saviour of souls, a question often asked the teacher is, why do we need a Saviour, and at once the whole field is thrown open.

In giving instruction to children concerning the life of Christ the teacher should explain the reason of his coming—the only way by which sinners could be saved; also carefully examine the manner of his life when on earth—one of constant diligence and perfect holiness; and then endeavor to impress on the mind the glorious results that flow from his death. In a few words, the spirit of the Gospels should be studied, and mere incidentals that are necessary for a continuous narrative should not be made of primary importance. V.

The *S. S. World* in a recent issue contained the following excellent remarks on "How to have good teachers:"

"Superintendents can have as good teachers in their schools as they really want. They usually do have such. If teachers are not what they ought to be, and the superintendent realizes it, and he wants them improved, or better ones secured in their place, he should feel the responsibility on himself to have just what is wanted. He is in his present place for the very purpose of getting good teachers, and of bringing them steadily to a higher standard of character and work. If they are not what they should be, *he* is to blame, if he retain them, and they do not improve. He cannot expect to have them come to the highest standard at once, nor all together; nor should he peremptorily dismiss those who are below the right measure and likely to remain so.

One by one, and in one thing at a time, they are to be brought up or dropped off. If he wants them at teachers' meeting, and they do not come, he must seek them personally, and bring a steady and gentle pressure to bear on them until they attend regularly. If they are in the habit of leaving their classes unprovided for in occasional absences, and he wants them to always secure a substitute—to be approved by himself—before they leave their place for a single Sabbath, let him have that point so clearly understood with each of them, that an unexplained failure will be recognized as a wilful disregard of the unvarying rule of the school. If they do not study their lessons, or visit their scholars' homes, and pray for and with those of their charge; or in any other way they fail to fill the place of a faithful teacher, as he understands their duty, it is for him to undertake, prayerfully, and in faith in God (for whom he stands in this Sabbath school work), the instruction of his teachers personally as to what is their duty, and the bringing them to the performance of that duty. In this process, those who are unlikely to be good teachers will inevitably drop out. The pressure on them for progress, and for conformity to a right standard, will be such that they will withdraw from the school, rather than yield or longer resist. When a vacancy occurs, it is for the superintendent to look up another teacher—the best he can get, being most anxious to get one who is likely to gain and grow. But the trouble is, that not all superintendents really want good teachers. Too many of them do not think much about the way in which their teachers do their work; or they fail to count themselves responsible for their teachers' well doing."

---

### MONTHLY SUMMARY.

---

THE last week of the old year was signalized by an unusual number of fires, railroad accidents and other casualties. Among the most fatal were the accident on the Buffalo, Corry and Pittsburgh Railroad, near Mayville, N. Y., and the falling of a Baptist church in Williamsport, Pa. The scenes at these accidents beggar description. The horrid details are sickening. In the former twenty-five persons were crushed or burned to death; in the latter three hundred persons were precipitated into the cellar, amid falling walls and timbers, fourteen being killed and forty or fifty wounded.

THE conviction of Stokes, the murderer of the notorious Fisk, seems to indicate that there is some appearance of justice in New York, and that it is possible to convict a man of murder. Although Fisk was a bad, unprincipled man, a pest and nuisance in society, the crime of Stokes was murder, and he deserves a murderer's death. It remains yet to be seen whether or not the extreme penalty of the law will be inflicted.

THE following figures are taken from the New York *Herald*, which calls this "THE AUGUSTAN AGE OF MURDER," Forty murders in 1870, forty-five murders in 1871, fifty-six murders in 1872. Five more murders in 1871 than in 1870, eleven more murders in 1872 than

in 1871—an increase of sixteen murders in two years. The *Herald* seems to seriously incline to the opinion that it may be necessary “to tear a leaf out of California’s history, imitating in the civilized east the vigilance committee of the barbaric west.”

THE recent developments in the “Credit Mobilier Case” are a sad commentary on the morals of our public men. During the recent political canvass when the subject was first mentioned, a number of those who are now, at least, indirectly implicated, denied *any knowledge* of the whole affair. Now when the matter is brought forward in a way unexpected, they seem to have forgotten their former denials and are manifesting the greatest ingenuity in endeavoring to clear their skirts of the taint of corruption. The fact that certain parties had an almost unlimited amount of this stock to *sell or give away* to members of Congress, was, to say the least, suspicious. When capitalists wish to negotiate stock they do so “on change,” at great business centres, and not among members of Congress. In the same connection the recent developments, in the bribery case of Senator Caldwell, of Kansas, show how corrupt our political men are. Votes were and sold bought, the prices ranging from \$800 to \$8,000.

THE recent storms in the northwest were the severest ever known in that section. For four days, from January 7th to January 11th, the storm raged with the greatest fury. In places the snow-drifts were fifteen feet deep. It is feared that many lives have been lost.

MUCH interest has been excited in England, as well as in our own land, by the discovery of a Chaldean account of the deluge. About fifteen years ago in the excavations at Nineveh the royal library was discovered. Tablets were found in a good state of preservation, and were removed to the British museum. They belong to the time of Assurbanipal, who reigned about six hundred years before the Christian era. Since their discovery they have been earnestly studied by oriental scholars. After much labor Mr. Geo. Smith has succeeded in deciphering these cuneiform inscriptions. The eleventh tablet contains the history of the flood. While it adds nothing to the sacred narrative, it is confirmatory of it. The account is confused and exaggerated, and is in striking contrast to the clearness and simplicity of the Bible narrative.

By the foreign papers we have particulars of the recent disastrous floods in England and France and Italy. Whole districts were submerged and towns flooded, the inhabitants being compelled to take refuge in the upper stories of their houses. Many lives were lost.

LOUIS NAPOLEON, ex-Emperor of France, died on the morning of January 9th, at Chiselhurst, England, at the age of sixty-three. For some time he had been suffering with a constitutional disease which had necessitated several surgical operations, which it was thought had resulted favorably. A fatal turn, however, took place, and he sank very rapidly. The funeral took place on the 15th. It is the intention, eventually, to remove the body to France. What effect his death will have on the destiny of France it is impossible to state. The people and press of England with great unanimity express their respect *for the deceased emperor* and sympathy for the empress. Several of

the courts of Europe have gone into mourning for him. His own country, however, feels too sensitively the effects of his misrule, to regard with much favor the memory of one who is almost universally looked upon as the author of its present calamities.

THE newspapers of France, Austria and Prussia are engaged in a lively controversy over the disclosures made by the Duke de Grammont, in reference to the origin of the Franco-Prussian war. The duke brings documentary evidence to support the truth of the assertion that Austria promised to assist France in case of war with Prussia in the following dispatch sent by Austria. "Your cause is ours. We will contribute to the success of the French arms." No reply has yet been made by the Austrian minister.

THE allocution delivered by the Pope to the council of cardinals on the 23d of December, has been published. It consists of a series of lamentations over and protests against the alleged persecutions of Italy, Germany, Spain and Switzerland, by which the political authority of the papacy has been to a considerable extent destroyed and its spiritual domination abridged. The power so long exercised and so long abused by the Pope is fast slipping away from his grasp, and this allocution is an admission of the fact as well as a confession of helplessness to prevent it.

---

### ITEMS.

ADDRESS.—The address of W. Wills, one of Synod's treasurers, is 110 Market street, Pittsburgh, Pa., and not, as published, 100.

MEETING OF PRESBYTERY.—The New York Presbytery will meet in Newburgh, May 20th, 1878, at 7½ P. M.

CONTRIBUTION.—North Union Congregation has contributed forty-five dollars for the benefit of Mrs. Anna Galbraith, widow of Rev. S. R. Galbraith, lately missionary to Syria.

CALL.—A unanimous call has been moderated in the congregation of Cincinnati in favor of Rev. R. Summerville of Nova Scotia. The members earnestly hope that the pastor elect may see his way clear to accept their call, and are prepared, not only to extend a hearty welcome, but also to give a liberal support.

ACCESSION.—Rev. Joseph Hamilton, for five years pastor of the Garvagh congregation, in the Northern Presbytery of Ireland, has removed to the United States, and having presented his credentials to the interim committee of supplies of New York Presbytery, has received appointments.

COLLECTION.—The last annual collection, taken up by direction of Synod, is for the McKinney Fund, on the first Sabbath of February. There is a call for liberality in the contributions to this fund, as the amount in the hands of the treasurer was some time ago exhausted,

and he has supplemented as necessity required. Collections should be forwarded promptly to Rev. S. Carlisle, Newburgh, N. Y.

**SEMINARY FUNDS.**—The interest on a large number of Seminary notes has never been paid. There is an urgent demand now for the money. The treasurer earnestly requests parties who hold these notes, if they are not able to pay them, to pay promptly the interest. Pastors are requested to bring this to the attention of their members. Persons having money for the Seminary Memorial Building, should send it at once to the treasurer, as interest is paid on all funds from the time received. Besides, the committee appointed to erect the new building, will know better how to act, if collections are forwarded promptly.

**NATIONAL REFORM.**—The Annual Convention in behalf of this movement will be held in New York, on the 26th of February. Appearances indicate it will be one of the most influential yet held in behalf of the cause.

The following is the call for the Convention :

The Question of the Bible in the Public Schools, of Sabbath Laws, and many similar questions, are now demanding attention and decisive settlement. Shall the Nation preserve the Christian feature of its life? This is rapidly becoming the issue of our day.

Many thoughtful citizens view with deep concern the assaults now being made on everything of a Christian character in our civil institutions. Not only time-serving politicians and irreligious men, but eminent officers of government, and leaders among Christians, accepting the false theory that government has nothing to do with religion, co-operate in these assaults.

An appeal against the Bible in the Common Schools now lies before the Supreme Court of Ohio. It will come up for adjudication, in its regular order, sometime this winter, when a determined effort will be made to overturn the present noble school system of that State.

The Superintendent of Public Instruction of the State of New York has recently decided that the Bible, though assigned an honorable place in the State system of education when first established, and actually used for sixty years, can no longer be legally read during regular hours in any school of the State. Armed with authoritative decisions like this, the enemies of the Bible certainly will succeed unless the friends of our Common Schools awake to the dangers that threaten them, and take prompt and adequate action.

In order successfully to repel their assaults, the assailants must be met at their own point of attack. They assail the Bible in the Schools, Sabbath Laws, Laws against Polygamy, and every similar element in our Christian civilization, on the ground of their inconsistency with the Constitution of the United States, which acknowledges neither God nor the Bible, and with which everything in the actual administration of the government should harmonize.

What shall be done? This is the momentous question now forcing itself upon the American people. It will not down. It must soon be answered in one of two ways. Which shall it be? Shall we obliterate

every Christian feature from existing institutions? Or, shall we make the Constitution explicitly Christian? Shall we thrust out the Bible from our Schools to make them conform to the Constitution? Patriotism and true statesmanship answer, No! But let the acknowledgment of God and the Bible be inserted in the Constitution to make it conform to the Common Schools.

The National Association has been formed for the purpose of securing such an amendment to the Constitution as will suitably acknowledge Almighty God as the Author of the nation's existence and the ultimate source of its authority, Jesus Christ as its Ruler, and the Bible as the fountain of its laws, and thus indicate that this is a Christian nation, and place all Christian laws, institutions and usages of our government on an undeniable legal basis in the fundamental law of the land. This Association invites all citizens, who favor such an amendment, without distinction of party or creed, to meet in the Hall of the Cooper Union, New York City, on Wednesday, February 26th, 1873, at 2 o'clock P. M.

WILLIAM STRONG, U. S. Supreme Court,

*President of the National Association.*

---

## OBITUARIES.

---

**DIED**, on Nov. 29th, 1872, **SETH KELSO**, of Kortright, N. Y., aged 78. Spared to old age, not as that tree which is spared, watered, and finally cut down and cast into the fire; God's mercy and man's obduracy alone manifested, but to grow in grace, and as he neared the end, to speak frequently of his approaching dissolution, and die in a faith that brought peace. COM.

**DIED**, in Allegheny, Nov. 20, 1872, Miss **MARY SMITH**, and Dec. 30, following, **ADAM SMITH**. By these deaths a sore stroke has fallen on an estimable family. Their mother, Mrs. Elizabeth Smith, for many years a widow, and far advanced in life, three sisters and a brother, feel these sore bereavements as mysterious and severe trials. The entire family were members of the Central R. P. congregation, of Allegheny. Mary became ill just before the communion on the third Sabbath of November. She had a strong desire to take part in the exercise of covenanting, in which the congregation engaged, but was deprived by sickness. Her brother enjoyed the privilege and highly prized it. They were both Christians of deep piety and consistent religious deportment. The disease in both cases was acute inflammation, but not of the same type. Their sufferings were severe, but to them the promise was fulfilled, "As thy day so shall thy strength be." Their former pastor feels a satisfaction in recording his appreciation of their excellence as Christians, and his high regard for them as personal friends. May God support and comfort the aged mother and the sisters and brother, under this trying dispensation.

T. S.



DIED, at her residence, near Clarksburgh, Pa., Mrs. ELIZABETH ERSKINE GAILEY, wife of Thomas Gailey, in the 71st year of her age. Mrs. Gailey was born of pious parents, at or near Chambersburg, Pa., and when a child, removed with them to New Alexandria, Pa. Early and carefully instructed in the doctrines and principles of a covenanted testimony, she cherished an ardent and growing attachment to them through life. Giving to Christ the dew of her youth, she made, when quite young, a public profession of her faith in him, by connecting herself with the congregation of New Alexandria, then under the pastoral care of the late Rev. John Cannon. In 1843 she was united in marriage to Mr. Thomas Gailey, who, with one son, survives her, and removing with her husband to Clarksburgh, Pa., became a member of what was then the Clarksburgh branch of the same congregation. While industriously laboring to fulfill the duties of her new relation, it was her constant aim to walk worthy of the high vocation with which she was called, and to adorn the doctrine of God her Saviour in all things. She delighted to sit as a humble learner at Christ's feet, and dearly loving the habitation of God's house, she was rarely absent from preaching when at all able to attend. Gentle and amiable in her disposition and conduct, she was highly respected and esteemed by a large circle of relatives and friends. Her last illness was of brief duration, but very severe; only a few days of suffering, which she bore with great patience, and her soul calmly and peacefully passed away from earth. Death has severed the dearest ties, and saddened a happy home; but the mourning is not of those who have no hope, for it is written, "Blessed are the dead who die in the Lord."

COM.

DIED, Dec. 9th, 1872, of heart disease, Mrs. FLORA WALLACE, wife of elder David Wallace, of New Concord, O. She will be remembered by many of the ministers who have enjoyed her kind hospitalities. Being unable, for years past, to attend regularly public and social ordinances, she spent much of her time alone in reading God's word and prayer. Mrs. Wallace experienced a great deal of sorrow by bereavements, having buried six out of ten children. The parents had dedicated their oldest son, James Blackwood, to the ministry. While engaged in preparatory studies he was cut off. This was a severe stroke. Fifteen months before she died, Mrs. Wallace mourned the death of Sarah Lizzie, her third daughter, who died Sept. 7th, 1871. On the Sabbath before she died, the congregation engaged in covenant renovation; at her own request, after the congregation had renewed and signed the covenant, it was taken to her upon her bed, and she signed it with her own hand, wishing to leave it so that her husband and children might read it when she was resting in the grave. Mrs. Wallace rejoiced that all her living children gave evidence that they are God's. She was almost overjoyed when her youngest son, S. R., decided to go to the theological seminary, and thus prepare for preaching the everlasting gospel. Her relations and friends are not left to mourn as those who have no hope. Her last words were, "Be still, God is merciful."

COM.

THE  
Reformed Presbyterian and Covenanter.

VOL. XI.

MARCH, 1873.

No. 3.

ORIGINAL.

INSTRUMENTAL MUSIC IN NEW TESTAMENT WORSHIP.

Heb. 13: 15. "The sacrifice of praise—that is, *the fruit of our lips.*"

BY REV. R. HUTCHESON.

IV. THE question is urged from various quarters, What is the harm, either damage or danger, of instrumental music in the worship? Although we claim that the question is not pertinent to the subject, that it is entirely outside of the argument, we wish to show that it can be answered. The writer knows little, comparatively, of the practical working of the system; but that little is *enough* for himself. He has seen enough, and has read of far more.

1. The sin of *presumption* in setting up an invention of our own in the worship of God. To those who fancy that the church has the right of ordaining ceremonies, as set forth in the Thirty-nine Articles (Arts. XX and XXXIV), this will seem a very small matter; in fact good, rather than evil. But in a community really Protestant, who believe that "the acceptable way of worshipping the true God is instituted by himself, and limited by his revealed will," the question itself has a most unseemly aspect; and especially among Presbyterians, all of whom profess that "the second commandment forbids the worshipping of God by images, or *any other way not appointed in his word.*" "Rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry."—1 Sam. 13: 13; 15: 25. In a former article it has been shown that the instruments belonged to the priesthood and the temple, fell with them, and have not been renewed by Christ or his apostles. For want of this authority, Luther denounced the organ a relic of antichrist; and Knox called it "a kist o' whistles." If we are prepared to go back to the temple, let us take it entire, with sacrifice and circumcision, incense and candles; but even that would not meet the extent of the present demand, for the instruments never accompanied the psalm in the synagogues, the parish churches of the Jews; they had but one cathedral in all the land. To set up now, what never was authorized under the former dispensation or the present, involves all that *we have said*—the sin of presumption.

2. The organ, or the band, *interferes with the republican equality* of New Testament worship. Passing the organ of the metropolis, shall we expect in home congregations each man to have his flute, fife, or violin? his Hebrew harp, Irish harp, or Jew's harp? Each woman an aer harmonicon, melodeon, or cabinet organ? Each boy his whistle, had the girls to dance, while the minister's wife leads off on the piano? If not, why not? Has not each one as much right as another, if he please to use it? Are not all under the same obligation? We know how it is managed at present. A favored few, from twelve to twenty-four—from one to five, as the case may be, dispose of the whole affair, and *we* chime in if we can, or sit and listen, or rise and adore. Gospel worship is purely republican (as was that of the synagogue), from the first syllable, "Our Father," to the last "amen," as it ought to be. And the command to "play" is as broad as the command to "sing," exactly.

But was there not the same objection "of old time?" Precisely the same in the synagogue; and so it was kept out. Just the reverse at the temple. Jerusalem was the city of the Great King, and there everything must be graded; at the temple and in all its courts; beginning with the Gibeonite, chopping wood and drawing water; then the gentile worshipper, the native Israelite, the individual presenting his sacrifice for the time, Levites, leaders and family chiefs of the Levites, priests superannuated or in lower offices, worming the wood; priests of various orders, heads of the house of their fathers, chief priests, sagan,\* HIGH-PRIEST. It was perfectly in the genius of the system to have an order of selected musicians; not one dreams of republicanism there. Organs are adapted to cathedrals still; but we recognize no such system till a priest arises with Urim and Thummim. In the apocalyptic symbols of heaven there are no organs, only harps; and these are used by "every one of them." Rev. 5: 8.

3. There is risk, to say no more, of *the band usurping all the praise*. (a) This has been done in the Roman Church, to the entire exclusion of the congregation. When Luther came out, the congregation of Wurtemberg could not sing a word—they had neither a psalm nor a tune. When Calvin set up Protestant worship, his French congregation could not sing, nor did he know that a congregation could learn to sing, till he visited Germany. How both were supplied with words and music for praise is related in the *Reformed Presbyterian*, June, 1872, page 172. The writer has seen Luther's psalm-book, and owns a copy of Calvin's, prepared by Marat and Beza, with the addition of the music printed to every syllable of the entire one hundred and fifty psalms, in old-fashioned long notes. It is in French meter, with quite a variety in the versification—some eight different meters. (b) The choir has prepared the way for just such a monopoly among ourselves. (c) The usurpation has already been inaugurated. The writer has seen it among both Jews and Christians, and there are others much better acquainted with modern compositions; any diligent "reporter" may fill one hundred and ninety-six octavo pages with the mere cata-

\* 1 Kings 4: 4; Jer. 52: 24. A sort of lieutenant, or second high-priest.

logue of examples. In the synagogue on Fifth avenue, New York, where there ought to be two thousand voices in the praise of Israel's God, there are about twenty-four accompanying a grand organ, with a single bass singer in the pulpit, almost a match for them all. The Rome-ward drifting is by no means confined to the Church of England. A short time since, the writer, having to wait some six hours for the "train," went in during the time, with some friends, to witness the installation of a pastor in the Old School Presbyterian church of a neat and thriving western town. A very respectable commission of presbytery was there, and a fine congregation. A sermon was read from a paper; and the relation was formally constituted in the name of all the persons of the Trinity!!! A charge was then read to the pastor from another paper, and one to the people from a third paper—all good performances, fit for being sent to the press, and creditable to the writers had they been sent there. During the singing of the first two hymns, the organ behaved tolerably decent. After the third paper the congregation rose to their feet—they knew what was coming. CRASH! went all the pipes at once, full tilt—well maybe only six-eighths of its sublimity. Not a syllable was to be heard from that congregation of respectable and intelligent Christian people. I had abundant leisure to make observations, and I tried to find out how they were employed. Take one as a sample of the whole: About the middle, stood my old friend Doctor B. (brought up in sight of the rock of Plymouth), and his accomplished lady, good singers, too, for their age; the venerable pair stood in the attitude of deep devotion, as if in extempore prayer; it was evidently some kind of worship; I have no knowledge what kind it was; all that I do know is, that it was not "the fruit of the lips, giving thanks to his name." And so for the whole assembly, ministers, elders, congregation; all except the choir, and I never learned what they were about during that part of the service. Well, is this an abuse? Perhaps it is, perhaps not. Suppose it is. The logician says that the abuse is no impediment to the use. That may be true *logically*; but there is a class of facts that do not submit to argument, on which account they have acquired the sobriquet of "stubborn;" and the organ is exactly one of these facts. That is the danger. The ox (not to deviate from the class,) of which we read in Ex. 21, lost horns and head both, merely, entirely, exclusively, because he abused them. The owner had a perfect right to the ox, horns and all, while they were put to a legitimate use, but when once abused there is no second trial, whether he have gored a son or a daughter. This argument has been well applied to alcohol, slaveholding, and numerous other things.

Was there not the same danger "of old time?" Certainly. And so the instruments were kept out of all the popular assemblies of God's worshippers. They were never in the synagogue.

For the temple service there was no danger of the instruments running off from the singers; for (a) the singers were trained under the same rules as the players, and were always ready to keep up wherever they led. 1 Chron. 25: 6, 7. (b) They were all under very strict regimen. The prescribed order can be seen in those chapters of

Chronicles I and II, repeatedly cited already. Archæologists relate to us how this order was observed, and by them we learn that the divine regulations were punctually carried out, and in the second temple the Jews added others of their own, strongly guarding all points against abuse. The following extracts are from "Antiquities of the Jews," by William Brown, D. D., of Eskdalemuir. Woodward: Philadelphia. 1823. Vol. 1.

(1) The instruments used. These we do not enumerate; but merely illustrate the stringency of the regulations. The trumpets were separated from the body of the instruments on one side, and the flutes on the other. "With respect to the trumpet, \* \* \* it was always used by the priests, both on extraordinary occasions and in the daily service; but not along with the music, for it commonly sounded while the music paused. \* \* \* The manner of blowing the trumpets was, first by a long plain blast, then by one with breakings and quaverings, and then by a long plain blast again. \* \* \* Thus in each blast there were three parts—two plain notes and a flourish." p. 289. "With respect to their manner of singing the psalms, they always divided them into three parts [each psalm]; the intention of which was, to give time for the trumpets to sound their ordinary blast, and to allow the people time to worship. [The people in the mean time were merely listening to the singing, as is shown in another place.] In this way they acted both at the morning and evening sacrifices, so that the Levites sang six portions of music, and the priests sounded with the trumpets seven times. \* \* \* On the eve of the Sabbath the trumpets sounded twice more than on other days, viz., once to warn the people to desist from working, and once to distinguish between the common and sacred day, which had then commenced." p. 297. With more to the same effect. "The flutes. The Talmud tells us that they formed no part of the *constant* worship, but were used only twelve times in the year, namely, \* \* \* [Here are given three days of the passover, one of pentecost, and eight of the feast of tabernacles.] p. 294. So also Iken, I, 19, 9.

(2) The persons. The Levites were especially appointed, but this did not preclude any priest from joining in the music; all priests were also Levites. Two regulations can only be given here in relation to strictness. "Although the Levites' *children* were not permitted at other times to enter the court, yet when their fathers attended, they were allowed to stand between their feet and join in the psalm." p. 287. "The Jewish writers tell us that those of the Israelites *who were men of note*,\* and married to any daughters of the priests, might sometimes ascend the desk and join the department of instrumental music, with the particular instruments on which they excelled; but they were not permitted on any account to join in the vocal, that being considered the most solemn part." p. 287.

(3) The position. "Immediately on entering the railing which separated the court of the priests from the court of Israel, you began to ascend four steps. \* \* \* Nor were these steps confined to the

\* Mark the caste belonging to a hierarchy.

narrow space that formed the entry from one court to the other; but they extended within the railing, the whole length and width of the court; and by these, as by a passage and stair, the Levites went along the inside of the railing on the east end, and ascended the desks, where they sang and played during the service; which desks, being of wainscot, formed a division between them and the priests." p. 115. "The ordinary place of singing, being, as we have already seen, between the court of Israel and the altar, in the east end of the court of the priests. It may now be added, that on grand occasions, when a full band was formed, the family of Heman sung in the middle, the family of Asaph on the right hand, and the family of Ethan on the left." Chron. 6: 32-47. p. 281. "The place where the priests stood with the trumpets was different from that of the other musicians; for while the Levites were in their desks on the east of the altar, the priests were beside the marble tables on the southwest of the altar; yet both of them stood with their faces to the altar." p. 289. "When the flutes were used, it was not in the desks appointed for the Levites, but before the altar, at the time of offering, and when the Levites were in their desks singing the Hallel, on these days" p. 294.

(4.) The time. "In the first place, the priests with the trumpets, on the southwest of the altar sounded their *tan-tara-tan*, every morning at the opening of the gates of the court of Israel, particularly at the opening of the east gate, or the gate of Ncanor; in order that the Levites might have notice to attend their desks. \* \* \* This was the signal that the daily service was about to begin. p. 295." "We are now come to the time when they prepared to kill the morning sacrifice. \* \* \* The president said to the priests, 'Go and see whether it be time to kill the daily sacrifice.' Accordingly, one of them went to the top of some of the buildings about the temple, and when he saw that it was day, said 'It is day!' 'But,' said the president, 'is the heaven bright all up to Hebron?' To which the person answered, 'Yes.' Then said he, 'Go and fetch the lamb out of the lamb room.' \* \* \* When the last of the seven gates was opened the silver trumpets gave a flourish, to warn the Levites, &c., [as we had before.] When the folding doors of the temple were opened, the sound that they made was the established signal for killing the victim." p. 359. Our author takes the following from the *Tamid*\*—the treatise concerning the daily sacrifice: "When the high priest intended to offer the sacrifice, he ascended the rise of the altar with the Sagan on his right hand. \* \* \* Then came the time of the drink-offering; when having given him the wine, of which it consisted, the Sagan, who stood beside the horn of the altar, observed the time of his pouring it out, and with a napkin gave the sign for the music to begin." p. 295. So also, Iken, I, 19, 12.

With such stringent regulations, under the eye of the priests, and having a chief musician, *חַנִּינִי*, for each of twenty-four courses, it was not possible for the band to break off from the singers.

(c) In the nature of the case they could not break away from the congregation; for the people had no part to perform of the praises in the

\* *חַנִּינִי*, Ordinary, constant, duty (Num. 4: 16, et al.).

temple; nor was it possible that they could. For, (1) the crowd was so vast that it would have been utterly unmanageable in the delicate operations of scientific performers, "cunning," because "instructed in the songs of the Lord," Chron. 25: 7: "the teacher and the scholar," v. 8; and such as taught to sing praise," 2 Ch. 23: 13. (2) Coming up from all parts of the country—Galileans, with their provincialism; Benjamites, who could not say Shibboleth; coming from various occupations—on sea, on land, among surrounding Gentiles: coming from distant nations, where they had lost their native dialect—even their language: they never could join in the melody of Zion. (3) They had no access to such cultivation as belonged to the Levites; and hence, a railing separated the congregation from the performers. The difficulty was felt, but could not be remedied. The great Author himself has abolished the system, and has given us a better—a system adapted to all the world alike.

4. *Instruments attract too much attention to themselves*, even if they did not absolutely run off with the praise.

(a) The man that blows the bellows has too much labor for the Sabbath, and decency requires him to stand out of sight. (b) The organist has too much strain on his exhibitory powers; I have seen him, before the service began, deeply anxious for a certain kind of verse, and disappointed in obtaining it; all on the alert to have the machinery and attendants in proper trim, his mind and nervous system so much employed that he might as well have been digging a drain across the marsh, so far as his worshipping was concerned; this was behind the curtain. (c) I have *seen* so much care of mere music that there was no evidence of devotion—I mean that there was evidence of undeveloped feeling in the choir and the band. And I have been *told* that in some congregations there is little regard paid to character, in the filling of these offices. (d) Where the performer is in sight, he attracts attention—some of it not remarkably devotional. Soon after he is seated, and adjusted (we place him with his back to the congregation), the spinal column curves away to the right, straightens up, veers to the left, while towards the base it performs a number of contortions as if wriggling under a severe electric current from the knee-buckles. Presto! *pop!* *click!*—the "stops," of which there are  $11 + 12 = 23$ ; but they do not all go at once. Above the coat-collar, in the cervix, and even up to the vertex, the evolutions are too numerous to mention. Then the shoulders, elbows, wrists, fingers, *thumbs*, knees, ankles—all a-go. The operation seems to require much more exertion of muscle, nerve and brain, than a flying shuttle and nine treadles; yet this is the smallest part of the intrusion on the worshipper, and a screen would easily remove it from annoying. The full swell of one instrument, or of a band; the constant flow of new pieces; the artistic skill of any operator worth employing; the very grandeur of *good* performance, added to the novelty of the affair—so different from the morning devotions of the household, are too much for humanity to digest—too much to bear without being carried away,—away whither? The Church of Rome,

the Church of England, numerous congregations in our own cities, attest the pleasing, dreamy, barren, dreary and worthless results of such service.

Was there not the same danger "of old time?" Undoubtedly. And hence the instruments were kept out of the synagogues, where the people ordinarily worshipped. The temple was another affair—made for symbol, for show, for novelty, for grandeur, for glory; to the eye, the ear and all the senses; to be seen for a day or two, and digested for months, or years, or a life-time. The Levites had music for their life study and life-business; and the instruments paused "to allow the people time to WORSHIP." See above. Was this the use of "Selah?" Something greater has come. He speaks to us no more in parables, John 16: 25. Shall we overwhelm with sounding brass the most solemn part of the worship? Whether those persons in Amos 6: 5 used the instruments in worship or not, we will involve ourselves in their condemnation if we follow their example; and will double their responsibility if we bring our luxurious accommodations into the house of the Lord.

5. The greatest evil of all is *substituting the symbol for the signified*. In a former article has been shown what is the substance, and *what* the shadow. There are a vast number of worshippers who estimate the whole of their spirituality by the pleasurable of their feelings, without much scrutiny of the foundation. To such, the mere enjoyment of the music is most fallacious—worse than the Syren of fable. It is very difficult to persuade some people that the real touching of chords is in the heart; that the real music is grace; that the real power of praise is the Spirit of the Lord. Since the calf and the goat have ceased to be offered, it is much easier to direct the inquirer to the better sacrifice; so, when the harp and organ are dispensed with, it is much easier to explain the Psalms, in their higher signification. When a minister takes into his head that he ought to have instruments to please the people, he invariably calls our attention to the Psalms, as if that was *the thing* commanded there: and this is almost all that some congregations know about the Psalms. Popery still retains the candle, the incense, the *little bell*, and the grandest cathedral music in the world. And ignorance is the mother of devotion there. Was it not so "of old time?" Just the same, "of old time." And so the instruments were never introduced in the popular worship. But the temple? Well, the temple. Did it not degenerate into empty routine? He that instituted the temple at first, abolished it at the last, and has bestowed on us a better institution; has left on record that it served not the highest purposes of devotion; and warns us not to go back to its shadows. It is not doubted, that David's heart was touched as well as his psaltery; nor need it be questioned, that the sons of Korah, who escaped the catastrophe, were worshippers in the spirit, and others with them, while the instrumental worship had validity; but it must be remembered, (a) that they have passed away. (b) That there has been very good worship during eighteen hundred years without them. (c) That the Jewish people—the great body of



them—never entered into the expansive, elevated, heavenly worship of the Psalms—the glory of the kingdom of God.

Who would not join the hymn of the twelve after Judas went out, in preference to the grandeur, sublimity, what not, of the temple next morning, with all the buildings, costly stones, and gifts with which it was adorned? or of the two in the prison at Philippi, in preference to the anthems on Moriah, after the rending of the vail? And now that there is not one stone upon another, why should we go back, when we can go forward, and while we have the sacrifices of righteousness, acceptable to God by Christ?

“Is it not conceded that music is incomplete without something accompanying the voice?” True. And that is the very lesson to be learned. (1) That we need grace to render our songs acceptable. (2) That the services of earth will always be imperfect.

“But should we not give the best we have?” That is the thing maintained in this article, for (1) God gave to Israel silver trumpets, ten-stringed instruments, and golden bells; and has reserved some better thing for us. (2) Even under the law (when they bore the high designation,—instruments of God, 1 Chron. 16 : 42, and instruments of the Lord, 2 Chron. 7 : 6), the voice was reckoned the most solemn, as we have seen above; and compare Ps. 68 : 5 and 66 : 17 and 69 : 31; Hos. 14 : 2. (?) If we claim that instruments are still needed with the voice; why not include the incense, almost as delicious as the harp? The parallel is too close to be evaded, both in the Old Testament and the New—touching the chords in the heart represents the grace of praise; the incense in the vials represents the grace of prayer. Rev. 6 : 8–10. (4.) This argument, to have any value, ought to have been presented to Paul before he finished the letters to the Hebrews, Colossians, and Ephesians. In the first of these, he has determined that the outward form of praise is the fruit of the lips; and in the others; that the very best accompaniment is “grace”—“playing on chords in the heart to the Lord.”\*

GLENWOOD, 1873.

## REMARKS ON THE SABBATH.

BY REV. JOHN CROZIER.

THE Sabbath is God's rest (Gen. 2 : 2; Heb. 4 : 1–11). It is the eternal and immutable delight he has in himself, apart from all creatures. God is love essential, and love essential is delight supreme. Love is social, and must have a beloved. The plurality of persons dwelling together in the unity of the divine love, is God's heart-felt rest. Each of these persons possesses the whole of this love; for it is the social unity in which the Godhead ever rejoices, with joy unspeakable and full of glory. This divinely supreme God-felt delight is the consummation of the social glory Christ had with the Father before the world was (Prov. 8 : 30, 31). It is the eternal and ineffable Sab-

\* Again, I commend heartily the discourse of Rev. R. Johnson, as unanswered and unanswerable. There are some copies yet on hand.

batism of divine rest, into which he was so desirous to re-enter in his glorified humanity (John 17 : 4, 5), having finished his God-given work upon earth.

Supreme delight in God the Creator was put into the changeable heart of man in his creation, and was the image and social likeness of the Three-one God in his soul (Gen. 1 : 26). In the covenant made with man when created, God divided this supreme delight in man's heart by his own perfect period of *seven*, and called every seventh part of it Rest—Sabbath—Lord's Day—the day of supreme "delight" in God and all he says and all he does (Isa. 58 : 13, 14). When, by sin, the changeable heart of man became filled with aversion to God and his service, and God and man could no longer keep Sabbath together, or delight in each other, this immutable rest was continued in all its perfect immutability—not in Adam, the first, or any of his sinful seed, but in Christ, the second Adam, who is the seed of the woman—the Lord from heaven (1 Cor. 15 : 45–47)—the Father's delight, in whom he is ever well pleased (Matt. 3 : 17). With this second Adam, who is a quickening spirit, God sustains a new covenant relation. In this new covenant arrangement, God the Father, as the representative of the Godhead, Christ, Redeemer, the representative of all his spiritual seed, and the Holy Spirit as the spirit of life, ever keep Sabbath together, in the unity of the divine love, with supreme delight (Prov. 8 : 30, 31).

From the days of Adam to the day Christ rose from the tomb, the seventh day was God's appointed rest. When Christ came in the flesh, and, as Head of his people, sojourned upon earth, he kept all the seventh-day Sabbaths *perfectly*, until he came to the last one, which he did not, he could not, with bodily activity, keep ; because, having paid the death-penalty for all the sins of all his people by the sacrifice of himself, he was *purposely* lying in the tomb, that he might destroy death, and him that had the power of death—the Devil—in his triumphant resurrection, as the Son of God with power. By his *purposely* not keeping the last seventh-day Sabbath, he broke, not the Sabbath, but the seventh-day *link* which connected God's immutable rest with the legal dispensation and the "typical yoke of bondage," and his rising from the dead on the first day of the week, connected it with the covenant of grace, and a *new day* which had never been cursed with the sin of Sabbath desecration. This *new day*, upon the morning of which Christ rose from the dead, and as the Son of God with power entered into his rest (Heb. 4 : 10), is now the Sabbatical *day*—the "*Sabbatismos*," as it is written in the Greek text—which remains to the people of God (Heb. 4 : 9). If this be not so, we have no Sabbath at all ; for after Christ's resurrection, neither he nor his followers kept any other day. The seventh-day observance he had forever *abrogated*, and left behind him in the tomb. If, when he rose from the dead, he brought no rest for his people with him, there is now no Sabbath whatever, either Christian or Jewish!—no rest for the people of God ! And what is worse, Adam the second has failed in his work of obedience, as did Adam the first ; and instead of fulfilling the law, which he came to do, he has broken it, and is guilty of the sin of *intentional Sabbath-*

breaking; for there was a whole Sabbath he purposely did not keep and if he did not, as Lord of the Sabbath, change the Sabbathical *time* from the seventh to the first day of the week, he abolished the Sabbath altogether; for there were thirteen days during which he neither did, nor could keep God's Sabbath; for they were all week-days, and no Sabbathical time among them. Let us beware of blasphemy. Our risen Lord is no Sabbath-breaker, no nullifier of the fourth precept of God's law. When "fulfilling the law," he never allowed thirteen days to pass, and no Sabbath among them. But as Lord of the Sabbath, with God's immutable rest ever in his heart, he left, not the *Sabbath*, but the *seventh-day*, with his grave-clothes in the tomb; and in the same moment he rose from the dead, he connected God's immutable rest, in which he so much delighted, with a *new day*, which never was polluted with Sabbath sin. This new day is, as he himself declares, "My rest, forever" (Ps. 132: 14), "*mian Sabbaton*," the first one of the Sabbaths—the beginning of the New Testament "*Sabbatismos*" (Heb. 4: 9), which remains to the people of God.

But "day unto day uttereth speech, and night unto night sheweth knowledge;" and so it is in this all-important mutation. As in nature God changes the night into a *new day*, without stopping its wheels or changing its course; and as at the time the *full moon* sets, the bright sun rises, so at the very time when the darkness and night of death were past, and the pale, typical moonlight dispensation was ended, early on the morning of a *new day* the Son of Righteousness rose in his spiritual power, and made all light in the Lord—set all his redeemed in heaven and earth to singing, "*This is the day God made*, we will rejoice and be glad in it. Our risen Sabbathical Lord is now made head of the corner" (Ps. 118: 22-29).

The inspired wording of the immutable fourth precept makes provision for this change. It does not say, remember the *seventh day* and hallow it, but it does say, remember the *Sabbath day*—the Lord blessed the *Sabbath day* and hallowed it. According to this, which is the true reading of the fourth precept, it is not the *seventh*, but the *Sabbath day* that is blessed and hallowed throughout all duration. No change whatever has been made in the moral obligation of this fourth precept of God's moral law, which is founded in his moral, law-giving, nature, and therefore immutable as God himself. But the Sabbathical *time*, which is, like the *changed* ceremonial law, based upon and flows from the sovereign *will* of God, is changed to the day which that will had long before predicted—see Ps. 95: 11, as explained and applied by the Spirit of God (Heb. 3d and 4th chaps.); for "if Joshua had given them" all their "rest" in Canaan, why speak of "another day" (chap. 4: 8.)—Ps. 118: 22-24, when the risen Saviour would be "made head of the corner?" On the "*eighth day and so forward*," offerings are to be presented in Ezekiel's *New Testament* temple, and upon his "seven days" purified altar, which is Christ, who sanctifies the gift (Heb. 13: 10-12), this change is evidently referred to, (Ezek. 43: 26, 27.)

But the perfectly harmonious testimony of Paul, and the four inspired *Evangelists*, as it reads in the Greek, is clear and positive proof

that the day was changed at the time Christ rose from the dead. In Matt. 28 : 1, the inspired words are: In the end (or closing), "*opse Sabbaton*"—of the Sabbaths (plural)—as it began to dawn (shine into), "*eis mian Sabbaton*," one of the Sabbaths, came they to see the sepulchre. Here the Spirit of God puts forty-eight hours—two whole days of Sabbath time together. The first day of twenty-four hours legally and practically terminated the Old Testament seventh-day Sabbaths, upon the last one of which the Saviour's body lay lifeless in the tomb. The second day of twenty-four hours which immediately followed, legally and practically commenced—not the heathen or idolatrous Sunday, as the *heathen* call it, upon which the sun in the firmament was worshipped—but was "*mia Sabbaton*," (the first), one of the Sabbaths which Christ brought with him from the tomb, where he left the seventh day dead and buried forever. The testimony of Mark, Luke and John is precisely the same. Mark says, 16 : 1, 2, "And when '*tau Sabbatou*,'—the Sabbath (upon which he lay in the tomb) was past, very early in the morning, '*mia Sabbaton*,' the first one of the Sabbaths, at the rising of the sun, they came to the sepulchre;" and verse 9th, "Jesus early, '*proti Sabbaton*,' the first Sabbath, appeared first to Mary Magdalene." Luke says, 24 : 1, "Upon '*mia ton Sabbaton*' (the first one), of the Sabbaths—very early in the morning they came." John says, 20 : 1, "*Mia ton Sabbaton*"—the first one of the Sabbaths—"early, while it was yet dark, they came;" and to show that Christ kept Sabbath that *whole day*, he says, v. 19, "The same day at evening, being '*mia ton Sabbaton*' (the first), one of the Sabbaths, he was in the midst of the disciples." Paul, in his epistle to the Hebrews, declares this new day is the "*Sabbatismos*,"—the rest which remains to the people of God (Heb. 4 : 9); and in chapters 3 and 4, he importunes the Jews to lay aside all their unbelief in this *new dispensation*—this change from Moses the type, to Christ the Son, over his own house—from the seventh day typical rest of Canaan, which was the rest Joshua had given them (chap. 4 : 8), to "*another day*" (v. 8), which was eternally in the heart of the Saviour; for his "delights were ever with the sons of men" (Prov. 8 : 31; Ps. 16 : 3). This rest of delight which was ever in his heart, he put into the hearts of his followers so soon as he rose from the dead, and it made them run to the sepulchre, and rejoice in their risen Lord. The day of darkness and distress was past, and joy came in the morning of a new—"another day"—which was connected with an unspeakably greater work than that of creation, and was an unspeakably higher kind of Sabbatical rest than could possibly be enjoyed serving at a typical altar—killing and flaying beasts—working with flesh, and blood, and fat, and wood, and fire—and all the burdensome service of a Jewish Sabbath.

The seventh day is the rest of God Creator, and inseparably connected with the ceremonial dispensation. It requires the best of his people to "profane" (Matt. 12 : 5) their Sabbaths toiling under the yoke of typical bondage. But the first-day rest of Christ Redeemer, into which he and his followers have entered (Heb. 4 : 10 and 3), is a supreme delight in himself and his purely spiritual service, into which all are urged to enter, and no one should even seem to come short of

it (v. 1). It was this supreme delight in him, and this *new rest*, that brought the disciples together to break bread, on "*mia ton Sabbaton*," one of these first-day Sabbaths, and kept them together there until midnight (Acts 20 : 7). And under the same influence on "*mia Sabbaton*," the Sabbaths Christ, gave them, they contributed, as God prospered them, to support his cause (1 Cor. 16 : 2). The translator's phrase, "first day of the week," is *always Sabbath* in the original Greek text, and invariably refers to the change of Sabbatical time Christ made at his resurrection.

The seventh-day rest always reiterates the old covenant, and the law as from Mount Sinai. But the first-day new-covenant rest proclaims Christ the "end of the law for righteousness to every one that believeth" (Rom. 10 : 4). A life hid with Christ in God is the believer's rest (Col. 3 : 1-4). Where God reconciled in Christ is not, there is no Sabbath. All who do not delight in Christ as Lord of the Sabbath, keep no Sabbath. All Christianity and all Sabbatical enjoyment, in time and eternity, consist in resting with *supreme delight* in the fellowship of the Father and his Son Jesus Christ.

The rest of God, Creator, and the rest of Christ, Redeemer, are distinct and essentially different (Heb. 4 : 10), not in their *nature*, but in their connections and observances. God Creator's seventh-day rest is inseparably connected with the covenant of works and material things, and its requirements are, "*do, and live forever*." Christ's first-day rest is inseparably connected with the covenant of grace and that which is spiritual, and its terms are, *accept*, "enter into" and enjoy forever, all its blessings and observances as Christ's free gift, conferred without money and without price. This is the highest possible kind of spiritual and mental enjoyment—a mount of supreme delight which cannot "be touched" (Heb. 12 : 18-28). No typical and material altar to sanctify the gift; no typical and tangible instrument of music to represent Christ perfecting the praise as it comes from the mouth of babes and sucklings (Ps. 8 : 2; Matt. 21 : 16); no *part* of the "yoke of bondage" is found there. All is spiritual and heaven-like; the "heavenly Jerusalem," where Christ's people are required to worship as do the saints and angels in heaven (Heb. 12 : 22-24). This is the "*Sabbatismos*" of delight supreme which remains for the people of God to the end of time, and will be consummated in Christ's heavenly glory throughout all eternity, where he will be forever resting in his love, and joying over his redeemed with singing. (Zeph. 3 : 17.)

---

### THE MATTER OF PRAISE.

THE question, what shall we sing in praise to God? has occasioned a good deal of discussion, and is variously answered. It is proposed to show by a cumulative argument that "the Book of Psalms" is the only system of praise that we have divine authority to use in the worship of God.

I. In order to praise God by singing, the songs to be sung must

already be prepared. The words to be sung must be so arranged that the worshippers may sing in harmony. The direction, Eph. 5: 19, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord," supposes the worshipper to have the matter of praise already arranged suitably for singing.

II. There is no appointment in the Scripture of any class of persons to provide a system of praise for the church. Ministers are appointed to preach; elders to rule; deacons to distribute. If it was the will of God that there should be a standing order in the church to provide her psalmody, it is but reasonable to assume that the Bible would contain the appointment. The absence of this proves that no one has a divine warrant to prepare songs to be used in praising God.

III. The Spirit of God has provided a system of praise.

1. The Book of Psalms is of divine authority. It is a part of the "all Scripture that is given by inspiration of God." 2 Tim. 3: 16.

2. Its title is of divine appointment and designation. Our Lord, quoting from it, Luke 20: 40, calls it "the Book of Psalms;" Peter designates it by the same title, Acts 1: 20, "It is written in the Book of Psalms." And Paul, Acts 13: 32, quotes from "the second psalm." We find his quotation in the second psalm of this book, which shows that it is the same collection of songs that the Spirit of inspiration in the passage above quoted, designates by the title "the Book of Psalms."

IV. The Book of Psalms was designed to be sung in the praise of God.

1. This appears from its title. The Hebrew verb from which the noun rendered psalm is derived, signifies to praise. In composition with one of the divine names it stands at the beginning of many of the psalms, and is rendered "Praise ye the Lord." The Book of Psalms is the book of praises. And as the title of the book is stamped with the seal of inspiration, it is incontrovertible that the Spirit of God in both the composition of these songs and in their compilation into one collection, designed them to be sung in religious worship. They are designated by himself the book of praises. This title is a divine warrant to use this whole collection of songs in praising God.

2. These psalms were sung with divine approval and acceptance. In 2 Chron. 29: 30, we read that "Hezekiah the king commanded the Levites to sing praise unto the Lord, in the words of David and of Asaph the seer. And they sang praise with gladness, and they bowed their head and worshipped." Our Lord and his disciples sung a hymn, literally hymned, before they went out into the mount of Olives, Mat. 26: 30. Paul and Silas hymned God—praised God in singing, when in the jail in Philippi. Acts 13: 25. "I will sing praise to thee," literally, hymn thee, is Paul's rendering, Heb. 2: 12, of Psalm 22: 22, "I will praise thee." In Rom. 15: 9, there is a quotation from Psalm 18: 47. The words are, "I will sing unto thy name." And in 1 Cor. 14: 15, Paul says, "I will sing with the spirit and I will sing with the understanding also." The Greek verb rendered sing in both these cases is *ψαλλῶ* from which the word psalm is de-

rived. A true, though free rendering of the word in these quotations would be, "I will sing the psalms to thy praise."

3. The singing of the psalms is enjoined, James 5: 13. "Is any man merry, let him sing psalms," *ψαλλέτω*. The verb only is used, leaving the object to be supplied, as is done in the translation, "Let him sing psalms." What psalms? Those which were so designated by the Holy Spirit. In Eph. 5: 19, and Col. 3: 16, we are commanded to sing psalms, hymns and spiritual songs. In the Greek version of the psalms all these three terms are found as titles to the inspired songs. And in the passage quoted from Ephesians, the participle expressing the duty is *ψάλλοντες*, singing psalms, indicating that the matter of praise was found in the Book of Psalms.

4. The psalms are eminently fitted to be used in praising God:

First. They are inspired lyrics. Their inspiration is not denied. We have shown that their title is given them by divine authority. It remains to show that their lyrical form is an additional proof of the purpose for which they are to be used. The writers of the psalms, David, Asaph and others, in writing their experiences and exercises, arranged them in artificial order. They expressed them in songs. Their lyrical form indicated their use. No one would think of singing "Paradise Lost," "Night Thoughts," or "The Course of Time." These, though poetry of the finest kind, are not lyrical, not designed to be sung. The conclusion is, that the psalms in the inspired collection, being lyrics, were evidently designed by their author to be sung.

Second. They are adapted by their variety, to all the forms of Christian experience. By this they are distinguished from all human productions. The frames and experiences of God's people are exceedingly diversified, and to this diversity the collection of songs to be sung in their devotional services must conform, in order that they may be sung with the spirit and with the understanding. Who but the Spirit of God, who searches the heart, can furnish such songs? This he has done in the Book of Psalms. The various subjects contained in them are adapted by him in such measure and proportion as suits the diversified condition of every worshipper in every age.

Third. This adaptation commends itself to the judgment and experience of God's people. The Book of Psalms has always been used as a manual of praise in worshipping God. Christians sing them not merely because they are commanded to do so, but also because they find benefit and delight in the service; and facts abundant warrant the assertion, that the higher the soul is raised in spiritual affections, and the further advanced in the divine life, the greater is the enjoyment that is found in singing these songs of Zion to the praise of God. And this is true of the collection as a whole. It is not a psalm picked out here and there, but as the circumstances and experiences of the believer change, he avails himself of the variety that the Spirit of God has provided in the psalms, and by the benefit derived from their use, the wisdom and goodness of their author are seen and realized.

Fourth. The adaptation of the psalms to be sung in praising God is generally admitted. This might have rendered the preceding argu-

ments unnecessary, were it not that they have a bearing on the point next to be considered, that the Book of Psalms is to be exclusively used in praising God. The General Assembly of the Presbyterian Church, shortly after its organization in this country, appointed the Book of Psalms to be sung in divine worship, and substantially there was a reaffirmation of this appointment by the last Assembly. And it may be stated without fear of denial, that there is not a Protestant body in the country that would hesitate to declare that the Book of Psalms is suitable to be used in praising God.

V. The Book of Psalms is to be exclusively used in praising God. This is the logical conclusion from the preceding arguments. Let us see if it rests on a secure foundation.

1. The Book of Psalms alone has the seal of divine appointment. We have already seen, that by the title which the Spirit of God has prefixed to these songs, by the command to sing them in praising God, by the approval of their use, and by their adaptation to the need of the worshipper, God has stamped them, as constituting a system of praise, with his authority. Is it asking too much, to require as strong attention in behalf of any other collection of songs that is brought forward to be used in the worship of God? And if this is not produced, what right have they to the place claimed for them? Leaving out of view hymns merely human, we affirm that there are inspired songs that by the rule that has been laid down are excluded from a place among those that are to be sung in praising God. They are not found in the Book of Psalms. Of this class are the song sung by Israel after their deliverance at the Red Sea, Ex. 15; the memorial song, Deut. 32; the song of Deborah and Barak, Judges 5; and "the song of songs, which is Solomon's." That these fine poetic compositions, given by inspiration of God, are not found in the book designated in its title by the Spirit of God, to be sung in divine worship, is fatal to their claim as constituting a part of the church's praise. On the other hand, the songs contained in 2 Sam. 22, and 1 Chron. 16, are found in the Book of Psalms, and in this is the warrant to use them in praising God.

That this is no unimportant point will appear when it is considered that it is divine institution alone that connects the means of grace with the end. We claim divine institution for the Book of Psalms as the matter of praise, and we deny it to any other song or collection of songs, whether inspired or uninspired. When we sing those psalms we know that we are praising God in songs prepared for us by the Holy Spirit, and we know that we are observing a divine institution which he is pleased to render effectual for our good. To introduce into the worship of God that which he has not appointed, exposes to the sharp rebuke of Christ, "In vain do they worship me, teaching for doctrine the commandments of men," and to the terrible denunciation by the prophet, "Cursed be the deceiver which hath in his flock a male, and voweth and sacrificeth a corrupt thing."

2. To prepare a system of psalmody for the church is not within the power of any man or body of men. Songs of praise are designed to express the emotions and experience of the worshipper. The sing-



ing of praise is intended to stir up in those engaged in the service suitable feelings and affections. Who but he who searches the heart and knows what is in man, can prescribe and arrange the matter that is suitable to conduce to this end? The great variety of cases that the people of God present, demands a corresponding variety in the songs in which they lift up their souls to him in singing his praise. Quickened and holy affections are what is demanded in the worship of the living God, and not merely animal excitement. We may talk to one another on spiritual subjects to our mutual edification; we may stir up in each others' hearts devotional feelings and affections; but to furnish the songs in which to express these so as to glorify God in singing his praise, is a work to which no man is competent. It belongs to God alone. In singing the songs which the Spirit of God has furnished, the prayer is answered, "Let my mouth be filled with thy praise and honor all day long."

The well-known fact that no hymn book that has yet been produced, satisfies the spiritual desires of Christian worshippers, is proof that the work is not to be done by human effort. There is a continual restlessness and desire for change. The Hymnal adopted by the General Assembly of the Presbyterian Church has failed to give satisfaction, and something better is demanded. And so it will be in the case of every human production that is thrust into the place of a divine institution.

3. The singing of human songs in religious worship is a reflection on the Spirit of God as the author of the Book of Psalms. It is to say practically that either the collection is defective and men must supplement the defect, or that they can produce something better than it which should supersede it. On one or other of these two assumptions the advocates of a human psalmody must rest its claims. There is no other supposable plea for it. If on the first, let the defect be pointed out, and let the poet show his authority to supply what is wanting. But facts show that this is not the position assumed. Hymn books do not consist of the Book of Psalms with some hymns to supply what is supposed to be wanting. When they contain any of the songs found in the Book of Psalms, it seems to be to supply what is defective in the hymn book. It is made up of a great many hymns, with here and there a psalm. And they, too, are not distinguished by their proper title. The inspired collection from which they are taken is not credited with them. They are classed and numbered with the productions of uninspired men.

The truth is, whether it is designed or not, the hymn book never fails to supersede the psalm book. If the first is admitted, the latter soon disappears. It has been demonstrated thousands of times that these two cannot long continue together as manuals of praise in divine worship. The taste that is suited by the human rejects the divine. The fair interpretation of the practice of the churches that use a human psalmody is, that it is better than the psalms composed by the Spirit of God. What a reflection on the wisdom of their author!

4. There is entire dissimilarity between all hymns of human

authorship and the psalms in the inspired collection. I assume here what has been proved, that the Book of Psalms was designed by its author to be used as a manual of praise. We are warranted, therefore, to take it as the standard and to try by it all the productions of uninspired men. An eminent writer, Dr. Tayler Lewis, pointed out, in an article that was widely published, one point of dissimilarity. The psalms of inspiration are chiefly objective, those of man's production are mainly subjective. Now as the singing of psalms is intended to act on the worshipper to prepare him for praising God in an acceptable manner, this excellence of the inspired psalms is manifest, and the want of it in any collection unfits it for that service. Besides this, a comparison of the Book of Psalms with any modern hymn book will show that this want of resemblance amounts almost to a contradiction. Two instances of this will suffice. Whoever composed a historical hymn that was at all like the historical psalms, the seventy-eighth, one hundred and fifth, the one hundred and sixth? or whoever attempted even an imitation of the denunciatory psalms, the sixty-ninth and the one hundred and ninth? Taking the Book of Psalms as the model, there is not a collection of hymns that we have ever seen that is at all in those respects conformed to it. Hymn makers fail to see that such psalms as these are essential to a complete system of praise, and in their blindness reject the inspired manual because these are found in it. The imitation of Dr. Watts is a misnomer; it is a mutilation, not an imitation of the Psalms of David. His want of perception of the truth that the psalms were appointed by God to be a complete system of praise was his first mistake, which led to the presumptuous undertaking to improve on the work of God by rejecting some of the inspired songs, mutilating others and adding many of his own.

Finding, then, the Book of Psalms, and every human hymn book, to be utterly unlike, we should have no difficulty which to accept. Let that which bears the impress of the Spirit of God in all cases be the standard, and let whatever fails of conformity to it be rejected.

T. S.

### THE PRAYER MEETING.

BY REV. D. GREGG.

IN treating a subject like this, we always like to have a Scripture text for our basis. The apostle Paul furnishes one for the occasion when he writes to the Hebrews, "Forsaking not the assembling of yourselves together, as the manner of some is, but exhorting one another." Choosing his words as our present basis, we will allow them to suggest our leading thoughts upon this theme. We receive from them as a suggestion:

I. That it is God's will that Christians should come together in the prayer meeting for their benefit. We do not need to prove that the apostle is speaking of Christian fellowship meetings; the duty of exhortation enjoined proves this. It can be performed orderly and scripturally only in such meetings—not in the public sanctuary. We need only remind Christian readers that as the will of God is good, it should incline us to obedience. *Who is God, that his will should be law?* He

is the author of all associations, and the admirable adaptation of things associated in his universe shows that his will is never in error. So everywhere God's social principle reigns, and reigns to proclaim the goodness of his will. The creatures below man help him, and man helps his brother. The silkworm spins for himself an elaborate coffin to hold the chrysalis till its resurrection with wings, and when it is done with it, man makes from it his costliest silks. The coral insects build their reefs for their ocean home, and when they are built high enough, man finds that they are for the foundation of his island. As these help man, man in working for himself helps his brother. He labors to become rich, but he either employs others or is employed by them. He forms a corporation for his own benefit, but it must serve the community ere he can prove successful.

To tell us that it is the will of God that we shall associate together to aid each other in our Christian life, is argument enough to secure our interest in the social meeting. It cannot be, that as a law, it will work beneficially in the other spheres of life, and fail in the sphere of our spiritual life. As soon would we tear the physical creation in pieces and expect all things to move on prosperously, as tear ourselves from each other in the exercise of religious duty, and expect to advance in our religion. In either case we would violate the will of God.

Thus, by analogy, we seek to extol the will of God, as it is expressed concerning the prayer meeting; but while we do so, let us not forget that it contains its own laudation. The history of the prayer meeting proclaims God's will the best law. It was in the prayer meeting that the Spirit made his special descent on Pentecost, amid the majesty of storm and the solemnity of an earthquake. It was by the prayer meeting that our fathers kept from annihilation our church organization in the dark day of Scottish persecution. In the prayer meeting revival and reform have ever had their birth.

II. That, notwithstanding the will of God, some neglect the prayer meeting. It is a daring thing to do; but it is no uncommon thing: irreligious men care not for it; but what is strange, those who profess to be Christians, who say they read God's word and ponder its directions, join with God's enemies in seeking to annihilate his own ordinance by refusing to acknowledge or support it. Inconsistent Christians, you neglect the prayer meeting, and do you perform its duties elsewhere? Do you exhort, consider, admonish and comfort one another? What do ye for Christians more than for the men of the world? What is the Christian brotherhood to you?

The sin of neglecting the prayer meeting is so great that we cannot but ask those who are guilty of it, for the excuses by which they quiet their conscience. A first excuse which we often hear is, "We cannot attend the prayer meeting for want of time." Whose fault is it that you have not time? It must be either your fault or God's. Either God does not give you enough time, or you are using your time to a wrong purpose. The fact that many perform all their duties and attend to this ordinance, argues that God is not to blame, but that the fault lies at your door. Christians who have to struggle harder than you for a livelihood, shame you by their fidelity.

A second excuse which we hear is, "we have been offended by some of the brethren, and cannot attend." If Jesus Christ could knowingly wash the feet of a traitor without making a distinction between him and the other disciples, then the man who can make the faults of his brother an excuse for the neglect of his duty, has too little of Christ in him to claim our attention. A third excuse which we hear is, "our prayer meetings are too sleepy and formal. The same old prayers and remarks are made the year in and the year out; the music is horrible, and every thing is on the old foggy order." Those who make this excuse have some qualities that we admire: they have good taste; they are persons of fine sensibility; they have intelligence; they know what a prayer meeting ought to be, and know just in proportion as our prayer meetings fall short, they are criminal for refusing to use their superior faculties in their reform. By the absurdity of your excuse, by the injury your example is exerting over others, and by the judgment you are gathering for yourselves, we call upon you to disregard no longer the will of God.

III. That, in obeying the will of God, we should come to the prayer meeting with the express purpose of contributing our part to the interest of the meeting.

The meeting is a social one, and every one who is capable of enjoying a social entertainment at the house of a friend, who is capable of taking part in the conversation when secular things are the subject, has a place here and a duty to perform. That meeting whose rules are not such as call out the gifts of every member, is defective.

A part should be assigned for the children; for God hath not left them out of the covenant. Require them to keep silence in the social religious meeting, and the child element of society, which contributes so much interest to our homes, is lost to the church. I believe in educating children from their infancy to love and fear God, just as they are educated to love and fear their parents. Every child can commit to memory some saying of the divine word, and very appropriately repeat this in the meeting; in this way he will be interested and made to feel that he is part of the church.

A part should be assigned to the women. And why not? Have they not Christian experience, and are they not capable of speaking and thinking? Yet custom renders almost useless this element of society. We denounce custom; we call for a revision of the laws of the prayer meeting; we demand such a code as will impress upon the women of the church that they have a duty in this sphere; for we do not believe that the church has a single element that it can allow to remain inactive. Let women once commence in this sphere, and, as it is in the sphere of missionary labor, the church will greet her with applause. There is no reason why our meetings should not be interesting, if those who have wrapped up their talent in a napkin will only unwrap it for use, and if those who absent themselves will only give the light of their countenance.

We can make our meetings interesting, but the question is, can we make them profitable? Experience answers, they can be made profitable to ourselves, to others *and to the church*. To ourselves, the

preparation we make for taking our part, stores our mind, gives facility of utterance, and a deep insight into our spiritual state. To others, the result of our preparation is communicated to them; the sentiment, which we exalt as the ruling power in the prayer meeting, shames the ignorant into the pursuit of knowledge, the inactive into activity, the backsliding into a desire for higher life, and the contentious into a preference for peace. Beside this, in the prayer meeting we aim to support one another by our sympathy, and as a medium for its communication the prayer meeting excels. In the hour of trouble we realize this; a score of hearts are willing to stoop beneath our burden and lift it from us; a score of souls and more are willing to join in concerted prayer on our behalf; and when we remember the prevalence of such prayer as recorded in the divine word, we cannot leave the fellowship meeting without feeling stronger.

You who forsake the assembling of yourselves together, see what you fling from you as worthless. You lose the best blessing of Christianity, viz., Christian sympathy; you cut loose the bonds that bind you to duty; you live alone, and by self struggle with the difficulties of life; you labor for the conversion of your children, but have none to help you; you sorrow under bereavements, but you have none to cheer you; you complain that the church neglects you, and that no one takes any interest in you; but who is in the fault? You state the case wrongly; you have neglected the church and its ordinance, and have ceased to care for the brethren. Every complaint of neglect which I have heard has come from such as you are—from those who do nothing socially for the church, and have in consequence no claim for sociality upon the church.

Come back to the prayer meeting. God's word calls to you; your own interest calls to you; the relation you sustain to your brethren calls to you; the example of the saints calls to you; the interest of the church calls to you; the community of heaven calls to you; the shortness of time calls to you; the certainty of eternity calls to you; and the call is one—come to the communion of the saints, “not forgetting the assembling of yourselves together, as the manner of some is.”

---

## CHURCH FINANCES.

BY REV. J. C. SMITH.

It is gratifying to see your magazine grow larger in size and more interesting in contents. It is certainly proper that the *R. P. & C.* should be a *church organ* rather than a depository of doctrinal discussion. It is the only medium through which we can expect to get a record of our church's work and progress. This feature of the magazine will not only supply a felt want, but will tend to bind all our congregations, ministers and people, into a closer brotherhood. One cannot but contrast the present cordial sympathy of each for all the other members of the body with the belligerence of former times. Let us hear church news from all parties, and let the earnest and successful efforts of one part stimulate another to work in the same cause.

To bring up our little covenant band to the highest degree of success in the work of Christ, should be the desire of us all. To help along in this good cause I will, according to your desire, occupy a little space on financial matters.

The church's success at home and abroad depends largely on the grace of liberality. We have made great progress in this respect. Few denominations can boast an average contribution of \$22.70 per member. Yet some things need to be "set in order." Much more could and should have been done for the schemes of the church. In this respect a large part of the church still drags its "slow length along." Our present plan of managing the church's finances is faulty. Were I asked to express in one word the great want in our present system, I would say *concentration*. A half dozen hens can not successfully watch one nest of eggs. Neither can one hen cover six different nests at the same time. It seems to me we make both mistakes. The former, in the multitude of boards and treasurers and committees. Give the nest to *one* experienced old hen, and she will come off with a nice brood of chicks. The latter mistake we have made in calling for so many collections for different purposes. Put all the eggs into *one* nest, give it a proper hen, tell her to spread herself, and she will have good reason to be proud of her success.

There never was in our church a better opportunity to call forth the liberality of our people than in raising the *Memorial* fund. The Synod appointed for this purpose a committee so ponderous that ere it could get itself in motion the time to strike was past. If that committee has yet done work equal to its own magnitude, it has not been made public. The same mistake was made in appointing a Building Committee. A smaller committee would have been more efficient. It has been said that one man will shovel his way through a snow drift quicker than three or more. Concentrate!

Look at the number of boards and treasurers. His memory is long who keeps the *run* of them all. Our church is rich in business talent, if she has men enough to fill all these places in the best manner. The members of the church are well versed in financial etiquette, if they do not slight some of them. Rev. J. McCracken in *R. P. & C.*, June, 1872, pointed out clearly many of the faults of our present plan. A greater, perhaps than all of them, might have been added. It lacks the power to *educate* in the true spirit of liberality. Why was it that from 1865 to 1872 the church made no progress in liberality towards the schemes of the church? She went backward instead of forward. Yet at the same time her contributions to all purposes rose from \$90,000 to \$169,000. There is something wrong in the system which produces such a result. Last year our contributions to benevolent purposes nearly doubled itself. This was certainly one of the fruits of our covenant. Evidently the sleeping conscience has been aroused.

Every system of giving has in it a powerful influence to bring the people nearer to the Bible plan and spirit of liberality, or the reverse. But what is the Bible plan? Certainly not to give a fixed amount to this and that. Not to give because the church asks or commands it. Not simply *because the church needs it*. Neither is it to give at

random. On the contrary, we should give "as the Lord hath prospered." Because our substance is the Lord's. Because we are the Lord's people, and the stewards of his talents. Because God has required it. Because it is an act of worship to the Giver of all good. Because we can neither be obedient nor honest and refuse to give to God as God has given to us. May I not add, because we have no right to expect that God will deal bountifully with us if we withhold from him? The Synod has passed good resolutions in regard to giving systematically according to the income. But in practice she says to the people, "we want you to give \$8,000 to-day for this purpose, \$3,000 to-morrow for that, &c.," to the end of the list. A man must be good in figures who can combine the Lord's way with this. It is calculated not to awaken, but to lull conscience to sleep. It is opposed to the first principles of true liberality.

Why not say at once to the people, "you are the stewards of the Lord's substance, tenants on his soil. The Lord has been liberal with you. Give as you have received. God demands, and the church needs your liberality. The fields are white to the harvest. The laborers call for their wages. Be conscientious, just, liberal." Send the people to the Bible for precept and example to guide them in the amount they shall dedicate to God. Let collections be taken up at regular times, keeping this view of the subject constantly before them. Let this be thrown into a common treasury, and let distribution be made to the various schemes as there is need. Of course there will always be room left for individuals and congregations to make special donations to special purposes. But let the ordinary synodical collections be taken up in this simple scriptural way. Tell the church that Synod will go forward and occupy according to the means at her disposal. Can it be doubted that this plan, honestly and faithfully adopted, would open a fountain of liberality that has hitherto been sealed? Is this not God's way? Will he not bless it? The same spirit that leads men to devote of their increase to God, will incline parents to devote their sons and young men to consecrate themselves to the service of Christ. Thus the church will have both men and means for her spiritual warfare. All this is directly in the line of our covenant. We have sworn to be the Lord's. Shall we act it out? Or shall we claim a right to ourselves and to our property above that of God's?

---

## SELECTED.

---

### BENEFICIARY EDUCATION.

WE had meditated an article on the following subject, when this article in the *Presbyterian Quarterly* fell under our observation. It is so calm, judicious and withal so important that we have requested insertion of this extract, and invite the special attention of the church to their consideration.

J. R. W. S.

1. It is certain that no sufficient supply of liberally educated *ministers can be provided*, unless indigent candidates for the sacred

office can be aided by the church. This arises from various causes. First, the instances are as rare as noble, in which the sons of abundant wealth and luxury will devote themselves to the laborious and self-denying life of the ministry. They mostly persuade themselves that they can better serve the cause by contributing to sustain others in the work, and to aid them in preparing for it. And even if it be otherwise, they rarely have that robust health, and power of persistent and wearing toil, which are requisite to the due and successful discharge of the office in most places. Nor can the ranks of the ministry be duly replenished by voluntary enlistments of the sons of well-to-do people, who, though not affluent, may and often do, by struggles and self-denial more or less severe, educate at college and professional schools one or more of their offspring. The great majority of this class, even if pious, feel that after the great and self-denying struggle to procure an education, so wearing and exhausting to themselves, and their families as well, they are bound to enter some occupation which promises a more certain, competent and enduring support; first for themselves, and then in many cases to aid in supporting those in the family who may have become straitened and dependent, by their very sacrifices made to educate the favored one. They feel that after the sacrifices already made, they cannot risk all for a precarious clerical support. Nor can the deficiency be supplied by that exceptional class, of which we hear so much and see so few, who, without means of their own, or aid from others, succeed in earning enough to defray the expenses of their education. For ourselves, after an extended experience and special observation in some important colleges and seminaries, we have yet to know the first man who has educated himself without other means than his own earnings during the period of study. We hesitate not to pronounce it utterly impossible, unless by means of some special endowment, and opportunity (as conducting the music of a church on a handsome salary). without spending so much time and strength in outside labors, as to greatly injure the health or education; probably, as experience has shown, ruin both. We need spend no time to show that no dependence can be placed on this exceptional class, which, scarce as they always were, are and must be now scarcer than ever before, for reasons which will presently appear. At the best, the foregoing classes will only supply ministers enough on the average to fill the more inviting positions in the church, scarcely that. All experience proves this, and none the less, although occasionally those born to affluence and reared in luxury, may make a noble consecration of themselves to missionary and other self-denying work.

The only resource then for an adequate supply of ministers for the missionary, aggressive, and other more arduous service demanded, is for the church to make systematic provision for aiding the due education of those aspirants for the sacred office, who cannot properly prepare themselves for the work without such aid, or without suffering hindrances and drawbacks that go far to neutralize its benefits. We do not mean, of course, all aspirants for it. We mean only duly approved young men of promise, who seek thus to serve the Master,



and, so far as human wisdom and vigilance can prevent, no others. We mean not every and all young men making a credible Christian profession, who would like to be ministers, but such only as give such positive and discernable tokens of intellectual, moral, spiritual, and shall we add physical, aptitude for some work in the ministry, as afford a reasonable presumption of a divine call to prepare for it.

It may prevent misconception if, before going further, we define a little more closely what is meant by indigence as related to this subject. It does not mean extreme poverty, or inability to support one's self in any calling. Few beneficiaries come from the absolutely poor and destitute. They are simply poor, relative to being able to spend eight or ten years of the spring time of life, and not merely a hundred, but hundreds of dollars a year, to qualify themselves for the ministry. Many of them are sons of clergymen with a support more or less slender. A few are sons of mechanics who may be pillars in their churches, and yet toil for their daily bread, finding themselves strained to the utmost to obtain a decent living and carry a small policy of life-insurance. The most, however, come "from that great middle class which is the very strength and backbone of society, and which furnishes the vigorous and successful actors in almost every department of life. These young men are, more often than otherwise, the sons of small farmers, working hard for a livelihood, but lifted above want. Their sons are poor, not in the sense that they are not able to obtain a good living in the common forms of industry, and many of them, like their companions in the same class, would in this way become rich men. But they *are poor, exceedingly poor*, in reference to an enterprise which demands that they shall take ten years of their early life away from productive industry, and make them instead years of heavy expense. A man often congratulates himself proudly that he did not have to call upon any society for help to make himself a successful carpenter, or manufacturer, or tradesman. Very true; and he never had to pass one single year under the conditions in which these men are kept for ten years. The circumstances are entirely different, as any one can easily see who will look at the problem with a fair and candid mind."—*Report of Am. Education Society.*

Arguments, however, are urged in opposition to these views with an earnestness which entitles them to serious consideration. Some of them we will consider.

It is said that the secular professions are supplied with ample recruits from volunteers who prepare themselves for the work at their own charge. But it is easy to show that this is true only in part, and that so far as it is true, the case is no way parallel to the ministry. The allegation is untrue, first, because all candidates for the other liberal professions, who are furnished with a liberal education, in fact receive a large amount of gratuitous aid. We do not believe there is a college in the land, the students in which do not receive two dollars or more, as the fruit of benefactions to endow and furnish it, for every dollar they pay to support its teachers. The income of the moneys given for the buildings, libraries, apparatus, cabinets and productive funds of such colleges, we think would be nearer five, than two, dollars for

one that the students now pay for tuition and other means of instruction. Without such charitable donations and foundations, colleges and liberal education would be simply impossible. Not only so, very large aid is afforded in most colleges by scholarships, the partial or total remission of tuition, and by other donations to indigent and promising students, for whatever profession they may be destined. Many colleges possess some, a few very considerable, permanent funds for this purpose. Very many needy students for secular professions are aided privately by individual benefactions to them. The question, therefore, is not whether indigent students for the ministry shall receive eleemosynary aid in procuring their education while others do not; but whether they shall receive that special systematic aid for a portion of the cost of education, which all churches requiring an educated ministry have found cause to provide.

But still further, a large part of the legal profession, and by far the greater part of the medical, enter them without liberal education, and this, we have abundant cause to know, to the great injury and degradation of their profession.\* In saying this, we only say what their own most eminent members declare. This is none the less true, although there are enough poor physicians and lawyers who have college diplomas, while some are eminent in their profession without that advantage. The same might be said of military and naval officers, educated or not educated at West Point or Annapolis; yet whence have the officers, as a whole, come, who have carried us triumphantly through our wars? At all events, Presbyterians demand a liberally educated ministry, and even then tax its resources to the utmost. And none the less so, although in exceptional cases we have a "bright particular star" who has risen to eminence in spite of his want of it. There is no parallel, therefore, between them and professions largely filled with men not liberally educated.

But this is not all. The legal and medical professions draw not, only or chiefly, from the religious class. They draw also and largely from the much greater worldly, and from the positively irreligious, class. They, therefore, have an immensely greater field from which to enlist volunteers. Withal they do not restrain or hinder their members from engaging in worldly speculations or secular enterprises,

\* So far as the medical profession is concerned, this is largely due to that impossibility of judging of their knowledge by their patients, which makes it so tempting a field for quackery. With regard to lawyers, so many of whom have political aspirations, it is undeniable that universal suffrage has made success largely dependent on gaining the immense vote of the most ignorant and debased of our varied population. This brings other qualities into requisition besides high education, in order to success: such as wealth, editorial eminence, military power, skill as demagogues, adroitness in touching the lower passions. There yet remains and, we trust, always will remain, among our legislators, a wholesome infusion of men high in culture and statesmanship. But that, from this and other causes, the politics of the country are too largely drifting away from its educated mind, has been remarked by De Tocqueville, and more recently by John S. Mill, and is evident enough from the fact, that, during the senatorship of Samuel L. Southard, one-sixth of the members of the U. S. Senate were graduates of Princeton College; now, Harvard, Yale and Princeton together have less than one-tenth of its members among their graduates. Less than half its members are graduates of any college. In the House of Representatives the ratio of college graduates is much lower, only 31 per cent.

to eke out any insufficiency of professional earnings, or to contest with other men for high prizes which tempt covetousness or ambition. On the other hand, the ministry, except its few more lucrative positions, few at best, certainly offers no opportunity for accumulation; too often a scanty support, in our feebler churches and frontier stations, so utterly insignificant and precarious as to mock hunger, and only expose the nakedness it should cover. We shall recur again to the bearing on this subject of the miserable support so largely awarded to the profession. We think it clearly proved, therefore, that the argument against aiding needy candidates for the ministry, from this analogy, utterly fails.

It is sometimes said that the churches in the old country find no difficulty in obtaining an ample supply of educated ministers without this aid. But the fact that in these old and thickly settled countries there is little missionary ground, few parishes not giving a fair support to their ministers, little uncertain and precarious tenure of charges worthily filled, little that is analogous to our vast frontier stations and new settlements, and far fewer openings for secular adventure and enterprise than are afforded by our great undeveloped country, destroys the supposed analogy, and the argument founded on it.

Nor is the argument from the experience of our own country, prior to the last half century, any more to the purpose. Not only was the foreign work substantially unknown, but the home work was in a vastly smaller relative scale than now. But the average support and permanency of the ministry in rural towns, *i. e.* in the great majority of congregations, was above what it is now, as compared with the average income and style of living of other people, and with the reasonable demand upon each class respectively. It on the whole gave greater security, dignity and comfort than now. It was less in dollars, but more in purchasing power, as compared with the average standard of expense in living. Aside of all other things, the greater permanency and less precarious tenure of the office, pastorates often lasting for life, gave an immense advantage. Thus the office was relieved of disabilities and drawbacks which now repel many from aiming at it. On the other hand, this diminution in the purchasing power of money, with equal advance in all the standards of decent living, prodigiously increases the difficulties of youth with small means or no means, and of families in slender or moderate circumstances, in bearing the expense of liberal education. Within forty years the tuition fee at Yale College has been trebled, and in most colleges at least doubled. This is only typical of a proportionate average advance in the cost of subsistence, of a general if not equal increase in the price of living in colleges, or elsewhere, of the embarrassments therefrom to be surmounted by families of small means in supporting a son in college. We have lived long enough to see and know that the average country minister of the last generation could sustain his son at college, and pay tuition too, with greater ease than he can do it now and pay no tuition, both because he now finds it more difficult to spare any thing from his salary, and what he does spare by the hardest effort is so much less *effective than formerly*. The simple fact that the wages of labor,

skilled and unskilled, including indispensable domestic service, is never less than double, often triple and quadruple what it was formerly, at once proves and explains all this. For all expense of living is either for labor or the products of labor. The salaries of a large portion of clergymen are now less, often very much less, than the average compensation of good mechanics.

But the supposed analogy between the present and past fails still further, from the lessening of the opportunities for indigent students to help themselves by teaching and otherwise; first, because the main vacations are now during the heated term when nearly all schools and teaching in the country are suspended, then because there is now little demand for teachers of public schools who have not before had special training in normal schools; and, still further, because the curriculum of college studies has been so expanded by the wedging in of new sciences, physical and metaphysical, and of modern languages and literature, that the good student requires his whole time and thought for the successful pursuit of his studies; and any serious interruption or addition to his labors makes havoc alike with his education and his health—his capacity for further usefulness. As to other resources for self-help besides teaching, such as clerkships, etc., it is notorious that the crowd into them has of late been so great, that for every vacancy there are scores of applicants, and that only those who have already attained expertness by a previous business training can obtain more than nominal, if any, wages. This was not always so. The causes of this change are obvious and certain, but we have no time to detail them. The fact is enough. All occupations for impecunious gentlemen, or which are more mental than manual, are so over-crowded, that an advertised vacancy is usually answered by applicants enough to bewilder the advertiser. At best, all resources of this kind are slender and precarious, and like teaching, nay, worse than teaching, they consume strength needed alike for study and health. At present, the actual labors of the course of study are all that can prudently and safely be exacted of the student. In a recent number of the *Insurance Monitor*, Rev. Walter Nichols, who was driven by loss of health from a ministry of great promise, at its very beginning, to the editorial desk, has proved, by a wide induction of ascertained facts in regard to the alumni of Andover, Princeton and Union Seminaries, that the average mortality of clergymen in the earlier years of their professional life, quite exceeds that of men in other professions and vocations; while those that survive the exhausting labors incident to this period, exceed the average of other callings, in longevity. The reason he assigns is quite indisputable, viz., that clergymen, unlike other professions, at once enter on the fulness of their labors and responsibilities immediately after their ten years of confinement to preparatory study. If they survive this period, they have accumulated resources and aptitudes which steadily reduce this draft upon their health and strength. Moreover, many of them, after beginning their ministry under pressure of their heaviest labors, are thrown out of place and regular employment just at that age of three-score, when the labors of other professions culminate in amount and intensity. Hence, those

who live to this period reach an extra longevity. But the principal fact remains, that from the depressing effect of their long-continued labors in preparation for the ministry, and the exhaustive labors which attend its early years, the mortality of young clergymen exceeds that of other professions. Is it not, then, the worst conceivable economy to aggravate this prostration and mortality, by burdening the period of training for the ministry with the additional labor of earning the means of support, and the cost of education? Other considerations aside, is it not a most wasteful and destructive procedure?

(To be continued.)

---

## MISSIONS.

### HOME.

THE Ladies' Missionary Society of the Allegheny congregation has been in existence for many years. The annual meeting was held on the 31st of January, when the reports of the secretary and treasurer were read, and the officers elected for the ensuing year. The treasurer's report showing a balance of \$213.89, \$200 were appropriated to the schools of our Syrian Mission. Addresses were made by Rev. J. W. Sproull and Dr. Metheny. Mr. Sproull said in his address, that the question for us was, not are we successful, or does our work *appear* to be good, but are we in the path of duty? The seal of the Baptist Church shows us an ox standing between a yoke and an altar, prepared to work, or to die. So a Christian is one *devoted*. We are to promote holiness, 1, in ourselves; 2, in our brethren; 3, in the world. In ourselves, and in our brethren, we must rest satisfied with no present attainments. Then there is the world, lying in wickedness. The work is one in all these relations. It is to be accomplished, 1st, by reliance on the help of God; 2d, by laboring in accordance with his plan; 3d, by earnestness and steadfastness. The work of this Society is right, and the plan is approved of God. Reliance on God is needed, and with this, steadfastness and earnestness.

After a few remarks by the pastor, Dr. Metheny addressed the Society, giving most interesting details of the origin and state of the people among whom our brethren labor; of the commencement of the village schools; of the excursions to the places out of Latakiah, to spread the truth; of the opposition met with in Latakiah and elsewhere, especially in the building of the mission house. While other churches in the Turkish empire labor among heretical sects, our church labors among the heathen, remnants of the tribes that Joshua drove out, having to-day remnants of all their false religions. All the abominations named in the Bible are not only found among them, but they form part of their religion, and through the revelations of our converts we gain some insight into these. Our mission is on the upper coast, near the entering in of Hamath. Arvad is in sight. The people have a language that rests under a curse; no foreigner has ever mastered it. The law of retaliation—a terrible law—alone renders the community possible, with such morals as they have. The people are *deceitful*, and their words never convey to a stranger their real meaning. They are bound in secret leagues, and at one time, the Doctor

said that the whistle of a chief, taken up by persons on the hills about him, gathered his men at once to his side.

Mr. Lyde, a man of wealth, labored with this people, was generous with them, but they wore his strength of body and of mind away. Our missionaries could not give, as he did. Their first successful school arose from a simple incident. They had sent a native with his Bible to read under a tree—to read *aloud* (this is the custom). An old man halted and listened, made inquiry, "What are you reading?" "The Book of God." "How do you know it is the Book of God?" No answer was given, for the reader was to shun controversy. He read of Job, of Samuel, and others. The old man listened, and finally asked him to his house, gave him a room in which to teach, and put his sons under his instruction.

Foreigners can hardly abide in the houses of the natives; the tobacco is hung up to dry within them, and the stock share the room with their owners. In their excursions, the missionaries aim to start before day, and to make the trip by night. If they had halting places of their own at various points (they have *one*), they could go further away, remaining over night, or longer. These would cost about \$220 each.

In Latakiyeh they soon determined no longer to rent, but to build. After long waiting, they secured land, by a quarrel in a Mohammedan family on the death of the father. The brother, for revenge, would sell to the strangers, and by evening the land was ours, at an equitable price. Then the people resisted the efforts to build. They complained to the Governor; they took away the workmen, and then men were obtained from another district, and were thwarted. The people poisoned seven, but the only one who died was one of their own number, who refused the antidote which relieved the others. The missionaries were compelled to send for lime to Central Armenia, yet this was secured so cheaply that the natives were dissatisfied with the local dealers in Latakiyeh. Thus their opposition injured themselves in every case.

The children are gathered into the building at as early an age as possible, and after they are cleansed and clothed, are taught as to God and Jesus Christ, and not a night passes without the principles of the gospel being taught to them—enough, if blessed, to save their souls. Their food is simple, their clothing plain, and the money is used to the best advantage. Contributions are needed. "How shall they hear without a preacher, and how shall they preach except they be sent?"

The above is but an outline, taken down during the meeting. Few could regret parting with their money, in view of what was spoken to them. Our missionary's remarks made all present *realize* the work we are doing as a church, by the mission in Syria. D. B. WILLSON.

---

## FOREIGN.

LETTEER FROM MR. EASSON.

LATAKIYEH, SYRIA, Jan. 13, 1873.

REV. S. O. WYLIE — *Dear Bro.:* We have reached our journey's end in safety, and have great reason for thanksgiving for the care our heavenly Father *has exercised towards us, ever since we left our native shores.*

The week which we spent in New York was a very busy one, but our friends there all vied with each other to make it a pleasant one. My dear friend and brother, D. McAllister, assisted us very much in making our purchases, for which service we will ever be grateful. Mr. Walter T. Miller, and also Mr. Fleming, did us great service in marking our goods, and placing them safely on board of the steamer.

About noon, Nov. 23d, we steamed out into the boundless ocean, amid the salutations of many friends, who had assembled at the wharf to see us safe on board, and waft us a final farewell.

Before night we were surrounded by a horizon of water. My mind was impressed by the sublimity and vastness of the view; and the majestic idea of eternity, boundless and infinite, filled my soul. It seemed as if, from the deck of our noble vessel, I could survey the universe of space, for there was nothing terrestrial to arrest and confine the eye. Everything was calm and serene for five or six days—nothing appearing to relieve the eye but the white-plumed seagulls floating in the air, and ever and anon riding the crest of a wave to gather some food from the refuse cast from the ship. About the seventh day out, the air was darkened with clouds and the wind increased almost to a hurricane; the sea dashed over us, our sails were torn in pieces, but still the noble ship rode like a thing of life—now riding the crest of a mighty wave, now sinking down, down, as if being rocked in the cradle of the deep. In such times as these, the Christian, while others are trembling with fear, can trust with calm confidence in his God, knowing that he holdeth the sea in the hollow of his hand, and directs the stormy winds and tempests of the skies; and behold him seated above the darkness and the winds, directing all things by his will, and feel that he who gave music to the birds—who painted the lily and perfumed the flower—is able to protect and defend his children.

On the tenth day, about 3 P. M., we landed safely at Liverpool. In the evening I called on Mr. Peoples, who treated us kindly, and did all in his power to assist us in making purchases, &c., in Liverpool. He deserves to be kindly remembered by all our people, for his untiring zeal in behalf of our mission. We met Mr. Caldwell, a member of our mission board, in Liverpool. Although we had never met before, he did not appear as a stranger.

The Cunard Company transferred us to Moss & Co.'s steamer *Sesostris*, giving us a passage of sixteen days to Alexandria, stopping at Gibraltar and Malta.

At Alexandria we found bro. Strong, of the U. P. Mission, whose generous hospitality and much needed assistance we enjoyed, till we sailed for Latakiah, for here we first felt the helplessness of being alone in the midst of a people of an unknown tongue. We find men of almost every nationality here, but we may call the Arabic and Italian the language of the city. It was raining nearly all the time we were in Alexandria, which made it very muddy and disagreeable. We saw nothing of interest here, save the granite obelisk of Thothmes III, usually called Cleopatra's Needle, and the column of Diocletian, more commonly known as Pompey's Pillar. This latter stands on the high-

est peak of the site of the ancient city, the surviving monument of departed greatness. We took the French steamer from Alexandria to Latakiyeh. We anchored at Joppa early on Monday morning, Dec. 30. We did not go ashore, but could not but think of the scene in Jonah, where he took ship at Joppa to fly from the presence of his God. Also Peter's vision came to mind, where he was called to preach the gospel to the first Gentile convert, the centurion of Cesarea, and a feeling of solemnity comes over us as we think our eyes indeed beheld the city within whose walls the dead man was brought to life (Acts 9 : 36-40).

Early Tuesday morning we cast anchor at Beirut. The most interesting object here was the Lebanon range of mountains, crowned with its wreath of snow. It seemed strange to stand and gaze upon the snow so near, and yet have no need of overcoats to protect from its chilling blast. Here we went ashore and met Dr. Van Dyke and Rev. Dodge, of the American Mission here. We were disappointed by learning that we would not be able to spend New Year's day with the friends in Latakiyeh, but would have to spend it as best we could in the harbor of Tripoli.

On the morning of January 2d, 1873, we cast anchor in the harbor of Latakiyeh. Going upon deck, I could easily recognize the mission house, from its position and appearance. While engaged looking at the building, and town, which lies a little to the south of the mission building, our reveries were disturbed by a native trying to tell me something, and following the motion of his hands and head, more than his tongue, I soon saw a man, who, from his appearance, I took to be Mr. Beattie. On my approach, I found I was right; Dr. Martin was with him. After some wrangling with the natives about a boat, we made arrangements for getting our baggage ashore, and started for the mission building. After a little palaver we got permission to have our goods taken to the house and opened there, in presence of the custom house agent. So our goods were not disturbed after we left New York, until safely lodged in the mission building. We found our little circle here all in very good health. On Sabbath we listened to our first Arabic sermon. This week, being the week of prayer, Mr. Beattie preached from the text assigned by the Alliance. We observed the week of prayer both in English and Arabic—in the former in the afternoon, in the latter in the evening; and on yesterday, Mr. Beattie preached again, from the text assigned for that day. The services were well attended and quite impressive.

On Friday last one of the little boys was taken sick. The doctor could not make out what was the matter. He complained of a pain in his back. In the evening he became delirious, and remained so all night; towards morning we began to think his case dangerous, and Mr. Beattie sent one of the larger boys after his father, who lived near B'hamra. The little fellow only lived half an hour after the messenger left. We laid his body in the grave about half-past four, Saturday evening. The scene was very impressive. The little boy had only been in the school since last October. He was about seven years old. He has only one brother, and father alive; his mother is dead. His brother is two or three years old, and quite a bright little boy.



Miriam, one of the teachers, is not very well; she went home to the mountains for a week, in order to recruit up a little. I took my first lesson in Arabic to-day. The mission, I think, is prospering; but as I have not yet become acquainted with all its workings, I must defer particulars at present. Pray for us.

Yours, &c., HENRY EASSON.

### SABBATH SCHOOLS.

THE Sabbath school of the Fourth New York congregation resolved some time ago to support itself one of the scholars connected with the mission in Syria. Mr. Beattie, our senior missionary, was written to in regard to the matter. The following is his reply, which as containing late intelligence from the mission and being well calculated to incite other Sabbath schools to increased efforts, has been forwarded for publication. We defer till next month what was prepared for this department, and in its place insert this letter, hoping that its persual may have the effect of causing all our Sabbath schools to take a lively interest in the mission.

LATAKIYEH, December 24th, 1872.

REV. JAMES KENNEDY—*Dear Brother*: Your welcome letter, conveying the interesting request of your Sabbath school in reference to the education of a pupil in our school, to be supported at their expense, was duly received; and did I not feel it to be needless, I would preface this note with some apology for my tardiness in answering you. Your own experience, however, will make you sufficiently considerate of my present circumstances. I can send, without requiring me to state particulars, many thanks to the Sabbath school of the Fourth Reformed Pres. congregation, N. Y., for its generous proposal. Any manifestation of interest in our work is encouraging to us who labor. But I need not scarcely say that professions of interest and sympathy, confirmed by pecuniary proofs of heartfelt sincerity and earnestness, are doubly encouraging to the missionary. We are laboring to bring souls to Christ; but this can only be accomplished successfully among such a people by ministering *first* to their *physical* wants; and this you know cannot be attended to without means. Your proposal is putting us in possession of the desired instrumentality. You place in our hands a power by which to control the present and eternal destinies of immortal souls.

The members of the Sabbath school desire to have some particular person assigned to their specific support. This request is somewhat opposed to my own view; but as we have yielded our wishes to other schools and societies on former occasions, we cannot do less at present. The person, therefore, whom your Sabbath school may consider as the especial object of its support is *Hassan Hamdan*—his original Ansariyeh name, but changed at his baptism to *Yakoob* (Jacob) Hamdan—his *present* name. He is a member of the church, and studying

with the view to the ministry. He is one of the class now under my care. I trust he may turn out well, and amply reward the prayers and contributions of his distant benefactors and benefactresses.

At some future time when more at leisure, I shall try and furnish the school some facts in regard to his history.

Our schools are more largely attended this winter than ever they have hitherto been. We have some seventy-five boarders in Latakiyeh and B'hamra. Besides these we have between forty and fifty day pupils under our care. We have just celebrated our communion—had one of an addition—the wife of one of our members. Another person applied, but was rejected on the ground of undue consideration in the matter. The care of the work has been severe on me this fall, and I have been feeling the worse of it. I was obliged to postpone the sacrament one Sabbath on account of indisposition. I am better now.

With Christian salutations to the Sabbath school, and with affectionate regards to yourself and family, in which Dr. Martin unites, I am most sincerely in the gospel, J. BEATTIE.

P. S.—I forgot to mention the amount requisite for Hassan's support. I think I may say twelve pounds sterling, and in case of our being subjected to any extra expense on his account, I will inform you accordingly. Any time you may feel disposed to forward this amount, it will be opportune and most gratefully acknowledged. J. B.

---

## MONTHLY SUMMARY.

---

INTENSE excitement has been produced all over the land by the recent developments in the Credit Mobilier investigation. Senators and Congressmen have been implicated in such a way as to leave little doubt of their guilt. And even if the committee should cover up and smooth over the charges, the fact still remains patent that they have been guilty of falsehood, since many of them during the late election, when the charges first appeared, denied *any knowledge* of or connection with the whole affair.

The country had scarcely recovered from the shock created by these revelations, when it was startled by the announcement of the attempt of Senator Pomeroy to secure his election by bribery. One would have thought that the revelations in the case of Senator Caldwell from the same State would have had a salutary effect on its public men. Our nation sadly needs the Bible morality.

The destruction of life by rail road accidents, fires and other casualties, continues to be fearful. In the recent dreadful boiler explosions at Pittsburgh and Conshohocken over twenty lives were lost, and many persons injured.

This winter will long be remembered as the most severe for a long time. Thursday morning, January 30th, was the coldest day of the winter, and in many places the coldest day for many years. Over a great extent of the northern States the thermometer ranged from 10 to 40 degrees below zero.

In England the dreadful floods, referred to last month, have been followed by one of the most violent storms ever experienced. Snow

fell to a great depth, drifting several feet deep in the north, and lying six inches on the level in the streets of London. Trade was almost entirely suspended. One hundred persons were frozen to death during the first three days of February. On the coast the storm raged with the greatest fury; many wrecks and a fearful loss of life are reported.

The details of the terrible disaster to the British ship *Northfleet* in the English Channel are of a most distressing character. The collision occurred at night, when most of the passengers had retired. The colliding vessel passed on, its beastly captain never waiting to see if any damage had been done. The scene on the deck of the *Northfleet*, according to the description of survivors, was appalling. In three-quarters of an hour after being struck the vessel went down, head first, with awful suddenness, with three hundred and twenty-seven souls on board.

The prorogued session of the British Parliament was opened February 6th. The Queen's speech was read by the Lord Chancellor, and after a vigorous discussion and criticism by the opponents of the policy of the administration, an address in reply was carried in each house.

Considerable apprehensions are felt concerning the relations between England and Russia, in reference to the Central Asia question. It is reported that nearly all the governments in Europe (except Germany, which would probably remain neutral) supported the British government.

In France matters are still in a very undecided condition. A rupture between President Thiers and the French Assembly seems imminent. The *Paris Journal Officiel* publishes figures which show that France has lost two millions of population during the last six years; three-fourths of this loss being due to the cession of territory to Germany, one-fourth to the war and its results.

The Italian government by a decree will take possession of sixteen convents in Rome. The Pope declares he will leave Rome, if the religious orders are suppressed by the government.

From Spain we have interesting and exciting news. King Amadeus has abdicated the throne, and a republican form of government has been adopted by a decided vote. In some respects Spain is more likely to succeed in her new departure than France. If Castellar, whose eloquent and thrilling speech excited so much interest in this country a few years ago, and other republicans of a kindred faith, are the leading characters in the new government, the Spanish republic will be the most progressive one to be found in Europe.

In Portugal it is said there is a secret scheme on hand to declare a republic and seek union with Spain.

---

#### ITEMS.

---

*REV. S. R. GALBRAITH.*—A memorial of this esteemed brother has been received and will be published in our next issue.

**CALL MODERATED.**—A call has been moderated in Sharon Congregation, Iowa Presbytery, in favor of Rev. D. McCallister.

**CHANGE OF CHURCH RELATION.**—Rev. J. M. Johnston has connected himself with the U. P. Church, and been installed pastor of the Central Allegheny U. P. Church.

**ACKNOWLEDGMENT.**—Pittsburgh congregation contributed seven hundred and twenty-four dollars for the benefit of Mrs. Dodds, widow of Dr. Dodds.

**NEW CHURCH.**—The congregation of Princeton, Indiana, have under contract a new house of worship, which they expect to occupy early next summer. Our readers will be glad to learn that the prospects of this congregation are now quite encouraging.

**THEOLOGICAL SEMINARY.**—The sessions of the Theological Seminary will close at the appointed time. The Board of Superintendents will meet Tuesday, March 25th, at 3 P. M., when the closing exercises will begin.

S. O. WYLIE, *Chairman*.

D. M'ALLISTER, *Secretary*.

**NEW CASTLE CONGREGATION**—The church will be pleased to learn of the prosperity of New Castle congregation. When their young pastor, Mr. Crow, settled among them less than a year ago, they were few in number. Several families from other churches have united with them, besides a considerable accession on profession and certificate. The congregation have shown a remarkable degree of liberality and earnestness in their work. They have fitted up their church neatly, and have received and sustained their pastor in a way worthy of all praise. Besides paying him the promised salary, they surprised him on December 24th, with a purse containing nearly \$200. At the same time his wife received an album, quilt and other presents. The congregation is already nearly, if not quite self-sustaining. Let us pray that God will bless this and all our congregations with a reviving time.

J. C. S.

**TRIALS OF HOME MISSIONARIES.**—One of the greatest privations connected with missionary life in the west, is lack of opportunities to meet and converse with ministerial brethren of their own church. Pastors of congregations in the older States have at least twice a year, at meetings of Presbytery, and annually, at the meeting of Synod, the opportunity of renewing acquaintance and exchanging opinions. In the far west the pastor of a new and struggling congregation is unable to bear the expense of attending church courts, and, out of the line of travel, has not the good fortune to be called on by passing brethren. How much the pioneers of the church suffer, few know. One of these in a private note writes: "I am very lonely, having seen but one Covenanter minister for the past twelve months. I have not the conveniences of study since settling here, and am not able to obtain the various magazines, &c., &c., which a minister should have." Ministers who are willing, for the sake of the cause, to endure the privations of frontier life, *should have such a support as will enable them to keep abreast of the times.*

## OBITUARIES.

DIED, of congestion of the lungs, at her residence in Allegheny City, Pa., November 1st, 1871, Mrs. MATTIE FINLAY. Deceased was born in the year 1801, near Brouglesham, County Antrim, Ireland; and, in company with three daughters and a son, emigrated to the United States in 1867. In early life she identified herself with the Reformed Presbyterian Church, of which she remained an intelligent, faithful and consistent member until the day of her death. Such a life as her's deserves the rather to be kept in memory, because that neither her parents nor yet her husband were connected with the covenanted cause. Although her husband held the office of ruling elder in the Presbyterian Church in Ireland until his death in 1853, she never thought that the cause, which, in good faith and for conscience towards God, she had espoused in early life, could be forsaken. The Lord owned her good confession by inclining the hearts of almost all her large family—seven in all—to walk in her footsteps. In her native land she was a most regular attendant upon the ordinances of the sanctuary, in the ancient congregation of Kellswater, under the pastoral care of Dr. Dick, for whose pulpit services she cherished an ardent love. In her adopted country she waited upon the ministrations of Rev. Dr. Sproull and those of his worthy successor in office. She nourished her spiritual life with the Scriptures; and often expressed her pleasure in reading "Rutherford's Sermons" and "Renwick's Letters." Her latter end was calm and peaceful. The same devoted piety which rendered her life happy and cheerful was present at life's close. She "died in faith," Com.

THE teachers of the Sabbath school of the 2d Reformed Presbyterian congregation, Philadelphia, adopt the following minutes in regard to the death of Mr. JOHN W. TORREY, for many years our superintendent:

1. That we are grateful to God, by whose grace he was furnished with such eminent fitness for the position which he filled. A lover of children, gentle, forbearing, kind, and liberal in the use of his means, he was specially qualified by the Good Shepherd for looking after the lambs of the flock.

2. That, while mourning his death as a loss to ourselves and the school, we are thankful to God for having continued his life and services for so long a period of time, and most of all for the well-grounded hope that he rests from his labors and enjoys his reward.

3. That we extend our tenderest sympathy to sorrowing friends, and especially to his children, now bereaved of both father and mother, and commend them to the keeping of the one who is the stay of orphans.

4. That, remembering his example and counsels, we will renew our efforts to enlarge the sphere and increase the usefulness of the Sabbath school, in seeking out the little ones who have no one to care for their souls, and in laboring more earnestly to bring into the kingdom of Christ the children committed to our charge for instruction on the Sabbath.

(Other Obituaries next month.)

THE

# Reformed Presbyterian and Covenanters.

Vol. XI.

APRIL, 1873.

No. 4.

ORIGINAL.

REVIEW OF ANDERSON ON REGENERATION.

THIS book has been for some time before the public, and has been favorably noticed by the religious press on both this and the other side of the Atlantic. It is but lately, however, that we have obtained it. Having to present the subject of which it treats with other affiliated subjects in our prelections on theology to the students, we opened the volume with the expectation that a perusal of it would aid us in our work. With an earnest desire to receive whatever light might be thrown on the mysterious work of regeneration, we have carefully examined this treatise, and now in a brief review propose to give to our readers the result of our examination.

We have to say at the outset that we are disappointed. That the work is characterized by originality of thought and of expression, is evident before three pages are read. Indeed, so marked is this, that it is hard to resist the impression that a desire to be original is a ruling passion of the author. Within proper limits this desire may be allowed. It gives a tone of freshness to a production when the author leaves the beaten track, and adopts a new course of illustration and argument. Still there are certain boundaries over which it is not safe to pass, and these are immovably fixed by "the law and testimony." But while we have no fault to find with new forms of expression, provided they are clear, we are not prepared to be equally lenient to any thing new in the doctrines taught. The truth on the subject of regeneration, so clearly presented in the writings of Augustine, and so ably defended in his controversy with the Pelagians, has been, by the soundest theologians on the Continent and in Britain, as well as in this country, accepted as the teaching of the word of God. Here the observation of Solomon is in point: "Is there anything whereof it may be said, See, this is new? it hath been already of old time, which was before us."

The following statement, page 28 (Am. edition), in regard to what is changed in regeneration, is defective: "The change of regeneration being mental, it is effected, not on the faculties of the understanding,

but on the passions and affections of the will." Here it is directly denied that the intellectual faculties of the soul are the subject of the regenerative change. In the same paragraph it is indeed taught that "it is through an enlightened understanding that the heart is changed, yet is this change of heart the great object ultimately contemplated, and the intellectual powers, through which the rectifying light is admitted, remain in their former condition." If all that is meant is that there is no change on the understanding, as belonging to the physical constitution of the soul, the statement is correct. But the same thing is true of the active powers, the affections, and will. These subjectively as faculties of the soul, are the same after regeneration that they were before. In a subsequent part of the book, page 171, it is truly taught that "the new man in Christ Jesus is formed an entire man at once. He is produced indeed, at first, as a *child*, but still he is a *perfect* child, with all the properties of a man." Is that new man produced without intellectual faculties? Such is not the teaching of the Scriptures. Col. 3:10, "And have put on the new man, which is *renewed in knowledge*, after the image of him that created him." In the perverted condition of the cognitive faculty consists very largely man's need of regenerating grace. Eph. 4:18, "Having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." In Eph. 1:17, 18 we find the prayer, that "the Father of glory may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened."

It is conceded in the extract given above that it is through the intellectual powers that the rectifying light is admitted to the heart. But how, we ask, can a darkened understanding be, without a change wrought in it, the medium of that light which rectifies the passions and affections? And what is the meaning of the prayer, "that the eyes of the understanding may be enlightened," if regeneration works no change in the intellectual powers?

The above extract, moreover, contains either an error in metaphysics, or a blunder in logic. It is evident that the first part of the sentence is the premise from which the conclusion in the second is inferred. Stated in logical form, it would be thus: Inasmuch as the change in regeneration is *mental*, it is not effected on the faculties of the understanding. The whole weight of the argument rests on the implied assumption that the term *mental* does not include the understanding. We know not in what school of metaphysics this is maintained. We can hardly suppose that the author meant this; and therefore we must adopt the alternative supposition, that it is a logical blunder. The blunder consists in denying to a part what is affirmed of the whole. The true inference is the very opposite: The change being mental, it includes the understanding.

We find the same exclusion of the understanding from the description given of man's constitution as he came from the hand of his Creator. Page 61. "The three things," we are told, "distinguishable in his case at creation were, *first*, his mind made fervent in its passions for *wise ends of active exertion*; *second*, his body made importunate in its

appetites for similar ends of activity and the procreation of the species; and *third*, an annexed regulating influence of the Spirit of God; but so annexed as to be resistible, or rather, rejectable, that he might have the character of an accountable agent." The Bible teaches that man was made in the image of God, "which consisted in knowledge." Col. 3: 10, "The new man, which is renewed in knowledge, after the image of him that created him." The doctrine of the Larger Catechism is clearly the teaching of the Bible. "God created man, male and female, endowed them with living, reasonable and immortal souls, made after his own image in knowledge, righteousness and holiness."

"The regulating influence of the Spirit" is a new form of expression, and when this is said to be annexed to the passions of Adam's mind, and to the appetites of his body, we are perplexed to know what is meant. And our perplexity is increased when we find that this "is so annexed as to be rejectable, that he might have the character of an accountable agent." If what is meant is that the Spirit of God dwelt in Adam as the author of spiritual life and of holiness, we have no fault to find with the sentiment, excepting that it makes an ability to resist the influence of the Spirit necessary to accountability. Does it not follow that where this influence is not found, or where it is not rejectable, there is no responsibility? If so, then neither the saved nor the lost will be in the future state accountable.

On page 65 we find the author's views of original sin. "Observe," he says, "that though the soul proceeds from God in a state of purity, yet the fiat for its formation is evoked by the act of a rebel, and for a rebel issue, as a judgment of righteous government on rebellion, there is no communication concurrently made of the regulating influence of the Spirit, the consequence of which withholdment or privation is that the soul even without the enticements of the flesh would run into disorder," &c. In the preceding page he has a large amount of eloquent denunciation against those who represent infants "as being at their origin tainted and inclined to sin." It is evident that he refers to those who hold the doctrine of the corruption of our nature, in consequence of our federal connection with Adam, our progenitor. It would be reasonable to expect that he has found for himself a place of retreat from the wrath he so unsparingly invokes on others. But he has not. It is no difficult task to show that if the inflicting on the human person, consisting of a body and a soul, in federal, because in natural connection with Adam, the desert of his sin in its spiritual death, makes God the author of sin and unjust; the same revolting consequence will follow the withholding from the soul of that, without which it must inevitably sin and be punished.

Theoretically it is true, that the soul is pure as created by God, for he cannot make an impure thing. But let it be observed that the human soul has no existence before it is in the body. It is not first created, and then put into the body. What is said of the creation of Adam, is true of the creation of every one of his offspring. God "breathed into his nostrils the breath of life, and man became a living soul." Gen. 2: 7, "The first man, Adam, was made a living soul." 1 Cor. 15: 45, *The soul is the breath of God until it is united to*



the body. Job 33 : 4, "The breath of the Almighty hath given me life." By this union a person is constituted. That person is one of Adam's posterity, and federally in him. The effect of the fall is the same on the posterity of Adam as on himself. He died spiritually the moment he ate the fruit, and the very essence of that spiritual death is corruption of nature—moral depravity. It was so with Adam ; it is so with his offspring. To this sad truth, Scripture gives clear testimony. Ps. 51 : 5, "Behold I was shapen in iniquity, and in sin did my mother conceive me." Rom. 5 : 12, "By one man sin entered into the world, and death by sin, and so death passed upon all men, for that all have sinned."

Is there then no positive bias to evil in the soul of an infant ? Does the whole of original sin consist in the absence of the regulating influence of the Spirit ? This is unquestionably what is taught in the passage we have quoted from page 65. And the same thing is taught in regard to Adam, page 62. "Among all the other losses that he sustained was that of the regulating influence of the Spirit, so that his mind not only rushed into all disorder, but became an enslaved victim of the flesh." But did the loss of this, in Adam, place him, and does the want of this in an infant leave it, in a state of moral equilibrium, without a bias to evil ? It was not so with Adam. With the loss of the Spirit of holiness he lost love for holiness ; and that is not all ; he acquired a love for sin. From God, whom he had loved with all the ardor of his holy soul, he turned away with fear and hatred of him. Can this instantaneous change be accounted for on the theory, that the loss of the regulating influence of the Spirit, the privation, simply, of any good thing that he possessed, was the whole consequence of the fall ? It cannot. A principle of moral evil, a bias to sin, took the place at once of the principle of holiness that was in his soul as created. It was the judicial infliction of spiritual death, the penalty of the law which he had broken. And the case is the same with all Adam's posterity. Moral depravity is indigenous to a state of spiritual separation from God. It is the curse in its moral aspect, under which the sin of Adam brought himself, and all descending from him.

"The Instrumentality of Regeneration" and "The actuating agency of Regeneration" are the subjects discussed in Sections III and IV. In general we concur with the sentiment, that the word of God is the instrument, and the Spirit of God the agent. The Spirit regenerates the soul by means of the word. But when the author goes into a detailed view of the process, we cannot go with him. He makes believing the word of God a part of the instrumentality. Page 96, "Bible truth believed works all the changes of regeneration." Page 97, "It is the truth of the Bible which in changing a man's opinions, regenerates him." Page 100, "Let there be a belief of the truth and the failure of regeneration as the result is impossible. \* \* \* Regeneration is produced by the Bible believed."

To this teaching we have two objections. *First* : it makes the soul at least in part the agent of its own regeneration. Who is it that believes ? Unquestionably not the Holy Spirit, but the soul. But *it is by believing the Bible*, according to this view, that regeneration

is effected. Faith becomes an instrument in the change. Faith as a principle is wrought in the soul by divine power. Col. 2: 12, "The faith of the operation of God." But the acting or exercise of faith belongs to the believer. Now, if the believing of the Scriptures is that which effects regeneration, then is the soul the agent of this change in itself. From this conclusion there is no escaping. But what saith the Scriptures? John 1: 12, 13, "To them that believe on his name, who were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." *Second*: it makes faith in the order of existence to precede regeneration. That which produces is antecedent to that which is produced. It is then the unregenerated soul that exercises faith; the soul before it is quickened into life performing a living function. If we at all comprehend the meaning of the author, it is that the Spirit works faith in the soul before he forms the new man. And it is by the soul believing that the new man is created. How will this agree with the idea that regeneration is a creation? Eph. 2: 10, "We are his workmanship, created in Christ Jesus."

We cannot present our view on this point more clearly than it is done in the Larger Catechism. Quest. 72, "Faith in Jesus Christ is a saving grace wrought in the heart of a sinner by the Spirit and word of God." The word of God possesses a quickening and enlightening efficacy. Heb. 4: 12, "The word of God is quick and powerful." Ps. 119: 130, "The entrance of thy words giveth light." In a way mysterious to us, the Holy Spirit enters with the word into the soul that is the subject of the regenerating change, quickens it, works faith by which it believes on Christ for salvation. John 6: 63, "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life." Rev. 10: 17, "Faith cometh by hearing, and hearing by the word of God." James 1: 18, "Of his own will begat he us with the word of truth." 1 Pet. 1: 23, "Born again of incorruptible seed, by the word of God."

Understanding that by faith the author means saving faith, page 100 and onward, we find no fault with the assertion that it is of only one kind. The "faith" that receives Christ, and rests on him for salvation, is unique. It is both assent to a truth revealed and the acceptance of grace offered. Believing on Christ by whomsoever it is done is the same act performed in the same way. But this is the act only of the regenerated soul. The Spirit of God by the word reveals to the sinner his danger and his need, and then points him to the Saviour. In the language of the Catechism, he "convinces of sin and misery, and enlightens the mind in the knowledge of Christ." The soul is entirely passive in its regeneration. So soon, however, as regenerated, it acts; and its first act is receiving Christ for salvation.

That there are many excellent things in this book we cheerfully admit. It may be read with profit, provided it be read with care and discrimination. As it has received high commendation from other quarters, it needs none from us. Our design is accomplished, if we have been successful in warning such of our readers as possess the book, *against any impression or opinion, that regeneration is in any-*

wise dependent on human agency or volition. The important truth on this subject is clearly and comprehensively stated in John 1: 12, 13, "Those that believe on his name, which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God." T. S.

### STEPHEN AND "THE GENERATIONS OF TERAH."

BY REV. J. C. K. MILLIGAN.

THE martyr Stephen has left an imperishable monument in his last words, recorded in the seventh chapter of the Acts. This noble, but unsuccessful address to his enraged countrymen, was, doubtless, heard with admiration by the accomplished Saul of Tarsus, who held the garments of those that stoned him. Many suppose that it was in some way instrumental in the subsequent conversion of this "blasphemer and insulter;" and it is certain that "Saul, who is also called Paul," made it the model of many of his addresses delivered "for the defence of the gospel."

Perhaps for the very reason that it is a masterly and irrefutable vindication of Christianity, as in harmony with and a fulfillment of the Old Testament Scriptures, carping critics and infidels have made it the butt of malignant assaults. Those who believe that "all scripture is given by inspiration of God," and that the book of "the generation of Terah," Gen. 11: 26 to 12: 4, and the speech of Stephen, are parts of this inspired revelation, and in harmony with each other, ought "to give an answer to every man that asketh them a reason of the hope that is in them." Let us then consider objections which are made to the accuracy and inspiration of Scripture on account of supposed discrepancies between Moses and Stephen.

It is objected that Acts 7: 2, 3, contradicts Gen. 12: 1; the one declaring that the call of Abraham was made upon him in Ur of the Chaldees, and the other as plainly assigning it to the time of the sojourn in Charran. Granting that there is an apparent difference, though Moses only records it after the arrival of Abram and the death of Terah in Charran, and does not say it was there; still, we need not admit that "Stephen ignorantly blundered," nor that "involuntarily he made a mistake in the excitement of the moment." Our translators used the pluperfect tense,\* "Now the Lord *had said*," to express that the call had been made at some time then fully past. Possibly they were influenced to this by Stephen's statement, but the grammatical structure of the context is not unfavorable to it. The Speaker's Commentary, recently published by eminent bishops and clergy of the English Church, says on Gen. 12: 1, "The former chapter had carried the history down to the death of Terah. The present chapter returns to the date of the call of Abram. In Acts 7: 2, St. Stephen tells us, what also appears most likely from the history in Genesis, that God appeared to Abram 'when he was in Mesopotamia,

\* In the Hebrew, which has no pluperfect tense, it is the *vav consecutive future* which connects it with the perfect tense used in chapter 11: 27, and denotes a sequence or progress from that point; or if it begins the narrative, still it connects with earlier events, and has the force of a perfect.

before he dwelt in Charran.' \* \* \* The call was evidently from the birth-place of Abram, Ur of the Chaldees."

That there was at least a divine call given to Abram in Ur, Moses himself testifies in Gen. 15: 7, where he records what God says to Abram, "I am the Lord that brought thee out of Ur of the Chaldees, to give thee this land to inherit it." Here, "brought thee" is literally, *caused thee to come*, expressing some divine operation on his mind; and "to give thee," not only declares the divine purpose, but implies that this purpose was revealed to Abram as the prevailing motive. There is strong corroboration of this in Neh. 9: 7, "Thou art the Lord the God, who didst choose Abraham, and broughtest him forth out of Ur of the Chaldees, and gavest him the name of Abraham; \* \* and madest a covenant with him to give him the land," &c. Here the whole career of Abraham is summed up in adoring gratitude to God, and yet, Ur alone is mentioned, as if the whole gracious revelation had been given him there, and in the other places only renewals of this to encourage the already called, chosen and covenanted pilgrim.

Then it may be very naturally supposed that Moses and Stephen are relating two distinct calls, and thus the witnesses agree, while one supplies what the other omits. Aben Ezra, Philo, Josephus, and most Jewish writers, maintain that there were two calls, the one in Ur and the other in Charran, and this without any reference to Stephen. The language employed by the two confirms this as the probable fact. For Stephen relates the appearance of the God of glory; Moses says simply, "Now God said." Moses includes the divine command, "Get thee out *from thy kindred, and from thy father's house*," which Abram obeyed, when he went out from Charran; but Stephen, speaking of the earlier call, does not mention this, which if it were given in Ur of the Chaldees, was not obeyed till the departure from Charran. Then whether we suppose two calls or one, there is no contradiction between Moses and Stephen.

Another objection is made to Stephen's expression, Acts 7: 4, "when his father was dead," that is irreconcilable with Gen. 11: 26, 32, and 12: 4. It is said that in these places Moses represents Terah to have been 70 years old at the birth of Abram, his oldest son:—that Abram was 75 years, and of course his father 70+75 or 145 when he removed from Charran:—and that Terah lived 60 years after Abram's departure, and died at 205 in Charran. And, therefore, if Terah were dead, as Stephen declares, Abram could not have left his "father's house," and Terah could not have lived 205 years, but must have died when he was only 145.

The difficulty found in the phrase "Go out from thy father's house," is readily solved by the fact that "father's house" often means not the house where a father lives, but the immediate family relatives, whether the father be living or dead. Gen. 46: 31 and 50: 22. The other difficulty is inexplicable if we must accept their interpretation of Gen. 11: 26. Many recent and honored interpreters refuse every solution that has been proposed, and admit the charge of error. Thus Smith's Bible Dictionary: "We should rather suppose the number might have been changed by a copyist, and take the 145 years," &c.

Alford on Acts: "It seems evident that the Jewish chronology, which Stephen follows, *was at fault here.*" Schaff in his Apostolic History speaks of "*historical mistakes in Stephen's discourse.*" Lange on Acts, says: "The fact that Stephen *was in error* ought to be admitted without hesitation, for all the attempts that have been made to reconcile those conflicting statements have been failures;" and the American translator, Dr. Schaeffer, adds, "they carry their own refutation with them."

Notwithstanding this weight of authority, it is well to examine for ourselves before we yield so much to infidel cavillers. In attempting a solution we find three precise statements that Terah died in Charran at 205 years of age, that Abram left Charran when 75 years old, and that Terah died before Abram's departure. Then we meet, Gen. 11: 26, a less exact declaration: "And Terah lived 70 years, and begat Abram, Nahor and Haran," which is assumed by objectors to declare that Abram was the first-born and only 70 years younger than his father. Is this so certain that we are warranted to charge irreconcilable contradiction upon writers of the Holy Scriptures? Against the certainty of the assumption is the undeniable fact that God frequently passed by the first-born and constituted a younger son to be the father of the seed, as in the noted cases of Seth, Isaac, Jacob, Judah and David. Again in Gen. 5: 3-32, Moses traces the chosen race from Adam down to Noah, of whom he says: "And Noah was 500 years old; and Noah begat Shem, Ham and Japheth." According to the assumption we are considering, "it strains the consistency of the narrative" to suppose that Shem was not the eldest son. But Moses himself calls Ham the "younger son," \* Gen. 9: 22, 24, and "Japheth the elder,"† Gen. 10: 21. So that this genealogy, beginning with Seth the third son of Adam and ending with Shem the second son of Noah, so far as it is declared, is not in the line of the first-born, and does not mention the children in the order of their birth.

\* Some understand "younger son" in the wide sense in which Scripture often uses it as denoting the *grand-son* of Noah. But verse 22 declares definitely that Ham was the perpetrator of the wicked deed.

† Against such authority as the Septuagint, Symmachus, the Targums of Onkelos, Rashi, Aben Ezra, and Luther, confirming our translation, some modern critics follow the Syriac, Arabic and Vulgate version, in rendering this phrase, "Japheth's elder brother." To our translation, it is objected that in Hebrew the adjective should not belong to the genitive noun, but to the governing noun in the construct state, as in Jud. 2: 7 and 1 Sam. 17: 28. But in Ex. 23: 13 and 25: 17, Josh. 9: 1, and 1 Sam. 4: 8, we have instances where the adjective without doubt does belong to the genitive and not to the *nomen regens*. It is also objected that the Hebrew idiom would require the addition of *son*, "the elder son of Noah," if this were the meaning; but similar phrases occur in Gen. 29: 16 and 42: 13, 32, and 44: 2, 12, also 1 Sam. 17: 13, 14, where the noun is not expressed, but only implied. The proposed translation, "Japheth's elder brother," would require the Hebrew particle of comparison with the pronominal suffix, *mim-men-nu*, as in the similar cases, Jud. 1: 13 and 3: 9, and Ezek. 16: 46, 61. We need not then depart from our translation, which is in accordance with the idiom of the Hebrew and other languages, in the use of the adjective, as a substantive in apposition with the noun to which it belongs, as in the phrases "Alexander the Great," "James the Less," Mar. 15: 40. And this very word *hog-ga-dol*, "the elder" or the great, occurs in the same way in Deut. 10: 17, Jer. 32: 18 and Neh. 4: (8) 14. These verses then make it almost *absolutely* certain that the order of names in Gen. 5: 32 is not the order of birth, *while if they leave this uncertain*, it is sufficient for our purpose.

Compare with this 1 Chron. 1: 28, "The sons of Abraham: Isaac and Ishmael," where Isaac is named first, though Ishmael was 14 years older than he (Gen. 16: 16 and 21: 5). In these cases it is the priority of dignity and honor, even as Jacob, "guiding his hands wittingly \* \* set Ephraim before Manasseh."

In the light of these facts, let us scrutinize "the generations of Terah." The chapter (Gen. 11) traces the lineage of Shem in the same form used in the 5th chapter, and then in the 26th verse, the one in dispute, closes it with the three sons of Terah in an expression similar to that which announces the three sons of Noah, where we have seen the order of age was not followed. The writer then dwells upon "the generations of Terah;" and if he follows the order of events, Terah lived 205 years, and died in Charran *before* Abram, at the age of 75, removed into Canaan. From this it must follow that Terah was 205-75 or 130 years old when Abram was born, and verse 26 must be interpreted to harmonize with this fact; consequently Abram was not the oldest, but probably the youngest son of Terah, and there is no discrepancy between Moses and Stephen.

To this reasonable interpretation only one objection, of any weight, is made. It is urged in Smith's Dictionary (art. Chronology), and by Alfrod on Acts, 7: 4 whom I quote, "To assume that Abram was the *youngest son*, would leave us in this equally unsatisfactory position: Terah, *in the course of nature*, begets his son Abram at 130; yet this very son Abram regards it as incredible that he himself should beget a son at 99 (Gen. 17: 1, 17); and on the fact of the birth of Isaac, being *out of the course of nature*, most important scriptural arguments and consequences are founded, cf. Rom. 4: 17-21 and Heb. 11: 11, 12. To this objection the answer is manifest. It overlooks the chief, if not the only cause of Abraham's doubt. He did ask, "Shall a child be born unto him that is 100 years old?" but immediately asks what, "in the course of nature" and in the light of the facts given in connection with it, Gen. 16: 15 and 18: 11, is the only question, "and shall Sarah that is 90 years old, bear?" The references in Romans and Hebrews confirm this, for in these Abraham and Sarah are viewed as *the married pair* to whom the seed was "promised," Gen. 17: 16, while of Sarah alone does Paul say, "she was past age." But the absurdity of the objection appears in the fact that Abraham when at least 137 (Gen. 17: 17 and 23: 1 and 25: 1) married Keturah, by whom he was the father of six sons.

In favor of the interpretation there are these evidences. Jewish writers of eminence, who could have no wish to detract from Abraham, assert that he was the youngest son and not the first-born. Again, Nahor is mentioned before Haran, yet he married Milcah the daughter of Haran, and his *grand-daughter* was married to the *son* of Abraham when he "was forty years old;" which, if we consider Abraham's advanced age when Isaac was born, give a strong probability that Abraham and Nahor were nearly equal in age, and that Haran was many years older than either of them. Then the statement, Gen. 11: 31, "Terah took Abram his son, and Lot the son of Haran his son's son," and the *whole history of their journeys and sojournings together*

represent the uncle and nephew as equals in age; and Abram addresses Lot, not as a young ward who owed him respect and submission, but, "we be brethren;" nay, when separation was compelled by quarrelsome herdmen, Abram defers to Lot, giving him the first choice, as if he were the senior. But this could well be if his father Haran was born when Terah was 70, and Abram when he was 130; since Haran would then be 60, and his son Lot might have been 20 or 30 when Abram was born; while on the other hypothesis all this is unaccountable. And then the fact, that, while our supposition is not in itself improbable, it fully reconciles the apparent difference between the Old and New Testament records, is strong confirmation of its truth.

There is another argument which is absolutely demonstrative and final if we admit the premise that Sarah and "Iscah the daughter of Haran," Gen. 11: 29, are the same person, which Smith's Dictionary (articles Iscah and Sarah) concedes to be not improbable. For Abram was only 10 years older than Sarai, Gen. 17: 17, and if Haran her father was younger than Abram her husband, she must have been born when her father was only 6 or 8 years old, which all will admit would have been "*out of the course of nature*." Although the identity of Sarai and Iscah cannot be absolutely asserted, many evidences can be adduced in favor of it. It was not uncommon at that time to have two names. Iscah may have been her maiden name, changed, by Abram at their marriage, to Sarai, "my princess." The Jewish traditions, accepted by Josephus, Jerome, and the Targum Pseudo-Jonathan, and by very many modern writers, make the two names identical. If Sarah was not Iscah the daughter of Haran, her parentage is wholly unknown, except as given in the general and indefinite phrase, "my sister, the daughter of my father, but not the daughter of my mother," Gen. 20: 12; and Moses, who is so particular as a genealogist, omits the lineage of the honored mother of the race, though he carefully records the families of Nahor and Haran, whose only apparent title to a place is that they furnished wives for her son and grand-son. Such an omission is hardly credible.

The positive testimony of Moses' record makes it natural and reasonable to suppose that Iscah is only another name for Sarai. When we read Gen. 11: 29, 30, at once the question arises, why is Iscah introduced in this singularly abrupt and indirect way, or rather, why is she mentioned at all to interrupt the story of Sarai? And no reason can be given for thrusting her, forever after unnamed, upon the reader's attention. But immediately the thought is suggested that the names are one, and we substitute Sarai for Iscah in the reading and all the singularity and obscurity vanish, and the record is complete, satisfactory, and such as must silence forever the cavil we are considering. Again, in verse 29 the marriage of the two brothers is announced in the one sentence, "Abram and Nahor took them wives;" then the name of each wife is given, closely followed by the parentage of the one, and instead of the parentage of the other, the name and parentage of Iscah is given, who as appropriately might be the wife of Abram as her sister could be the wife of his brother Nahor. If then

we couple with the form of this narrative the fact that Sarai, Abram's wife, was a near relative, but otherwise unknown, the almost inevitable conclusion will be, that Abram and Nahor at the same time married the two sisters, the daughters of their brother Haran. Thus in verse 31 we read that "Terah took Abram \* \* and Lot \* \* and Sarai," in which the putting of Lot before Sarai and thus separating her from her husband is unnatural and inexplicable on any other supposition than that she is Terah's grand-daughter and younger sister of Lot, but designated by the more honorable title "Abram's wife." And the unbroken friendship and protracted dwelling together of these three are easily understood if we know that Lot was the brother of Sarai and nephew of Abram. But Abram says of Sarah, Gen. 20: 12, "she is my sister," which would seem to imply that she was the daughter of his father Terah; yet, in Gen. 14: 14, Lot the brother of Iscah is spoken of thus, "when Abram heard that *his brother* was taken captive." There is no more incongruity in the one case than the other, and both are in perfect consistency with the latitude given to these words in the Scripture, as we see in the stronger instance where Isaac calls Rebekah "my sister," though she was his *cousin-niece*, the daughter of his cousin. And then when Abram adds "daughter of my father, but not the daughter of my mother," the Bible use of the word "daughter" fully warrants us to apply this to Iscah the *grand-daughter* of his father, provided that Haran and Abram were born of different mothers; and in any sense of the terms the last clause implies that their common father had two wives, and children by both.

We submit, then that the assumption of our objectors converts Gen. 11: 26 into a precise declaration of Terah's age at the birth of Abram, which is unwarranted by the language in the connection and the *usus loquendi* of the historian; and, although we have no express declaration, and possibly no legal proof, nor actual demonstration of the fact, that there is a strong chain of circumstantial evidence and ample ground for the moral conviction that Haran was the oldest son, and was born when Terah was 70; that Abram was a younger son by a second wife, and born when his father was 130; that Sarah was Iscah, the daughter of Haran, and sister of Lot; and that Stephen followed the inspired and faultless chronology of Moses, while as an unerring interpreter he illustrated and confirmed the truth of Bible history.

---

#### OUR CHILDREN.

"O GOD, be merciful unto us, and save our child." So pleads many a father and mother when they see their son or their daughter despising their counsels and refusing to listen to their reproofs, walking astray in the counsel of the ungodly, standing in the way of sinners, and even sitting in the seat of the scorner. Alas! how many Christian parents are praying, or have reason to pray, in these words this day. There are many families in which is found at least one wayward son or daughter, who, like Esau, is a grief to father and mother. In some, grief is tempered with hope; in others, scarce a ray of light



or a gleam of gladness penetrates the soul, but it is enveloped in darkness like that of Egypt, which can be felt.

"O God, remember thy promises, and save the youth of the church." So pleads many a pastor when he sees the youth of his charge neglecting ordinances and despising privileges; growing to maturity, and, regardless of public instructions and private admonitions, refusing to enlist under Christ's banner, and to identify themselves with the true people of God. The ways of Zion mourn, so many of her youth refuse to come to her solemn feasts.

Why is this? "Is the Lord's hand shortened, that it cannot save? Is his ear heavy, that it cannot hear? The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us-ward; not willing that any should perish, but that all should come to repentance." The Lord will be enquired of concerning this thing.

This lamentable state of things, wherever it is found, is to be traced to natural depravity as the radical cause. "They go astray as soon as they be born, speaking lies." "The imaginations of man's heart are evil from his youth up." "Foolishness is bound in the heart of the child." The pious Halyburton wrote of the first decade of his life: "The holy God hedged up my way by precepts, example, discipline, but I broke through all. Surely the spring must be within; and surely it must be very strong that was able to bear down such powerful mounds as were set in its way by the providence of God, and run with so full a stream, notwithstanding that all outward occasions of its increase were cut off as much as might be. Herein I have a full evidence of a heart naturally estranged from, nay, opposite to, the Lord." The observation and the experience of all who have eyes to see and hearts to understand will correspond with this.

Again, the temptations which beset the paths of youth are many and great. In country as well as in city, in the broad prairies of the west as well as in the metropolis of the east, they are legion. The children of the church are often compelled to associate (at school, if nowhere else,) with the children of godless parents, liars and obscene talkers, Sabbath-breakers and profane swearers, and too often learn of them their ways. Much of the current literature of the day is calculated to fill the minds of young people with vain and unsanctified thoughts and desires, and undoubtedly these are its fruits. The circus and the theatre draw, often in proportion to their indecency, the youth of the church as well as the children of the world. Having such evil communications, it is not surprising that the manners of many are corrupted.

Still another reason for the apostacy of the youth of the church is the unfaithfulness of parents. Solomon said: "Train up a child in the way he should go, and when he is old he will not depart from it." In Tupper's "Heart" the following strong language may be found: "No parent ever yet since the world was did his duty properly as God intended him to do it, by the affections of the mind and yearnings of the heart, as well as by the welfare of the body, and lived to complain of an ungrateful child. He may think he did his duty; oh yes, *good easy man, and say so, too, very, very bitterly, and the world may*

echo his most partial verdict, crying shame on the unnatural Goneril and Regan, bad daughters, who despise the Lear in his old age; or on the dissolute and graceless youth whose education costs so much and yields so little. But money cannot compensate that youth or that maiden for early and habitual injuries done to their budding minds, their sensitive hearts, their craving souls, in higher, deeper, holier things than ever cash can buy." The error of parents in this matter is no doubt in execution, not in intention, yet the consequences are no less bitter. The writer believes that where Solomon's rule is strictly followed the promise is infallible. The difficulty is to follow it. It may be safe to say no parent ever did. The one who says or thinks he has says substantially, "There is one requirement of God's laws we have perfectly kept," and this we know no mere man has ever done. Those who most nearly follow this rule will, if properly exercised, lament their failures and short-comings, and even when their children walk in the footsteps of the flock and keep the commandments of God in some measure in the spirit as well as in the letter, they say, "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

Parents may fail to follow the rule in various ways. Some notoriously fail in the letter of it, some in the spirit. Eli, who no doubt was a good man himself, was one of the former class. "His sons made themselves vile, and he restrained them not." True, when their evil report was brought to him, he said to them: "Why do ye such things? for I hear of your evil dealings by all this people. Nay, my sons, for it is no good report that I hear; ye make the Lord's people to transgress." He reprov'd them, but he did not use coercive measures to restrain them as he ought. So with some parents since; they reprove and give good counsel, but they forget, perhaps do not believe what the Spirit says: "Withhold not correction from the child; for if thou beatest him with the rod he shall not die. Thou shalt beat him with the rod and shalt deliver his soul from hell." Prov. 23: 13, 14. "Foolishness is bound in the heart of a child, but the rod of correction shall drive it far from him." Prov. 22: 15.

Not only is it necessary to restrain the young, but it is also important to guide them into all truth—to give to them a sound scriptural education. Parents should see to it that their children begin in early life to read daily some portion of the word of God, and in this as in all else, they succeed best who teach by example as well as by precept. Then catechetical instruction should be diligently attended to. It is not enough to see that children memorize the catechisms, but parents should see that their children understand them. Let parents explain the words, ask question upon question, and this not once or twice only, but time after time, for "precept must be upon precept, precept upon precept, line upon line, line upon line, here a little and there a little." When the Bible is daily and carefully read, and its doctrines better understood by the youth of the church, fewer of them will "go and fall backward, and be broken and snared, and taken." Thus rooted and grounded in the truth, they will not be "like a wave of the sea, driven with the wind and tossed," but they

"shall flourish like the palm tree ; they shall grow like a cedar in Lebanon. Those that be planted in the house of the Lord shall flourish in the courts of our God."

Again, parents should be examples to their children in all things. Would they have them obey the commandments of God, they must themselves endeavor to walk "in all the commandments and ordinances of the Lord blameless." Would they have them cast in their lot with the people of God, they should show by word and deed that they find pleasure and profit in fellowship with them. Would they have them set their affections on things above, they should not be always in hot pursuit of the things of earth, but ever give due prominence to the duties of our holy religion. These will be attended to by every parent who regards the welfare of his children, though worldly interests should sometimes suffer through neglect.

Some parents attend to the external performance of these and all other duties which they owe to their children, so far as known to them, yet they signally fail because of the severity of their manners. Their bearing towards their children is cold and austere ; they rarely speak to them except to command or reprove ; they often exhibit anger ; they storm and rage ; they use harsh and extravagant language ; they chastise very severely for trivial offences ; their whole bearing is that of a cruel slave-master rather than of a loving father. This description may be overdrawn, but too often it finds partial illustration, and the result is always evil. Children under such treatment are frequently driven from the path of duty and from the house of God. "Fathers, provoke not your children to anger, lest they be discouraged."

When parents have done their best they have need to be diligent in prayer to God to bless the means to secure the end. Paul may plant and Apollos water, but God only can give the increase. God will bless those who, cultivating in themselves the graces of the Spirit, train up their children after them in the nurture and admonition of the Lord. Of such God says : "If his children forsake my law and walk not in my judgments ; if they break my statutes and keep not my commandments ; then will I visit their transgression with the rod and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him, nor suffer my faithfulness to fail. My covenant will I not break, nor alter the thing that is given out of my lips."

"That as the plants our sons may be  
In youth grown up that are ;  
Our daughters like to corner-stones,  
Carved like a palace fair."

*Натт.*

### THE SANCTITY OF AN OATH.

THE recent investigations in Washington in regard to what is termed "The Credit Mobilier Scandal" have brought out with convincing proof the inefficiency of an oath to secure the ends of justice. The effect on *the minds* of the community is most damaging, when men of high

standing and fair reputation resort, for the purpose of shielding themselves from odium and disgrace, to the most disingenuous evasion, if not palpable violation, of their sworn obligations to tell the truth. It seems to us, that is subjecting human infirmity to a strain that it should not be required to bear, when permission is granted to a party to give testimony in a case in which his own interests are concerned. Too often the sanctity of the appeal to the searcher of hearts is forgotten, and the affiant employs his ingenuity to discover some way in which he can satisfy his conscience and decline to state the whole truth.

An oath is an appeal to the Omniscient, both as a witness to our sincerity and as a judge to take cognizance of the act. It is nothing less than an imprecation of his wrath on us if we have sworn falsely. Hence the sin of false-swearing is one of fearful aggravation. This, it might be thought, should act as a sufficient guard against perjury. But it does not, as is seen in almost every day's transactions before the courts. Witnesses on oath contradict one another, and thus often the question, in place of being simplified, becomes more and more confused and perplexed. There is nothing hazarded in saying that the frequency of oaths, and the irreverent manner in which they are administered, tend to defeat rather than to promote the ends of justice. And we confess we viewed with no disfavor a suggestion not long since made to dispense altogether in the administration of civil affairs with swearing, unless in extreme cases.

The statement by the apostle, Heb. 6: 16, that "an oath for confirmation is an end of all strife," evinces that it is only when an oath will end strife that it should be allowed. Like the lot, it is to be used only in extreme cases. It is worthy of notice in how few instances swearing, was prescribed in the administration of the civil affairs of God's chosen people. A man was allowed to swear that he had not appropriated to his own use his neighbor's property that had been left with him. Ex. 22: 11. Religious oaths of the nature of vows and covenants were frequent. In certain cases assurance was given by swearing, to private persons of protection against apprehended danger; as in the oath of the spies to Rahab, Josh. 2: 12; of the princes of Israel to the Gibeonites, chap. 9: 19; and of David to the Egyptian, 1 Sam. 30: 15. But these being exceptional and extraordinary are no warrant for the frequent use of the oath in civil and criminal trials. And besides we find strong prohibitory language used in the New Testament, Matt. 5: 34, 37, "Swear not at all; but let your communication be yea, yea; nay, nay; for whatsoever is more than these cometh of evil." See, also, James 5: 12. While there is no doubt that what is directly forbidden in these passages is swearing by creatures, there is manifestly included all forms of irreverent swearing.

Oaths are of two kinds—oaths of verity, and oaths of fidelity. In the former case the oath is put to the witness to induce him to tell all he knows in regard to the case on trial. And here in our courts a vicious practice prevails, and one that tends to ensnare the witness. He swears to tell the whole truth, and yet in his examination he is often not suffered to answer questions that are put to him. To a conscientious witness this is a severe trial.

How little the swearing of witnesses avails to bring out the truth appears from another consideration. There is no moral qualification required to render a person a competent witness. There are multitudes of men who every day in their common conversation invoke the wrath of God on their souls to verify some trifling statement which they make, and which often is untrue. Will such men regard the sanctity of an oath administered in a court? Why should they, if they do not regard it when administered by themselves?

As little use do we see of oaths of fidelity. If a man hires a laborer or a clerk, he does not swear him to do his duty faithfully. And what good has resulted from the oaths administered to public functionaries? Of how few of them can it be said when they leave their official position, that they have in every instance been faithful?

There is, we are sure, a more excellent way. Let none but God-fearing men be entrusted with places of power and responsibility. Such men, acting at all times as in the presence of God, do not need an oath to bind them to do their duty. Let eligibility to office be restricted to this class, and the disgraceful scenes in which public men are the actors will not occur.

We see, moreover, that infidelity and irreligion are gloating over the fall of some who claimed to be Christians. The satisfaction derived by the enemies of Christianity from the delinquencies of its professed friends shows that these buzzards have scented carrion where they did not expect to find it. From irreligious men such deeds might have been anticipated, but not from the professors of the religion of Christ.

And let it be observed that the friends of Christianity have had no fair trial. They have been put into positions where their religious principles are thrust out of sight. They are in bad company, and have verified the aphorism of Paul: "Evil communications corrupt good manners." The standard of morality in Washington is shamefully low. Legislators, regardless of the law requiring the Sabbath to be kept holy, desecrated it by spending the last Sabbath before the late inauguration in attending to ordinary congressional business. "Shall I not visit for these things, saith the Lord, and shall not my soul be avenged on such a nation as this?"

The spectacle presented to the eye of the Christian philanthropist is sad and discouraging. "Iniquity abounds, and the love of many waxes cold." God has long borne with the sin of this nation. There is a time beyond which his forbearance will cease. The wickedness of men in high places and in low is rapidly filling up the measure of his wrath. "For because of swearing the land mourneth; the pleasant places of the wilderness are dried up, and their course is evil, and their force is not right." Jer. 23: 10. "By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." Hos. 4: 2. "This is the curse that goeth forth over the face of the whole earth: for every one that stealeth shall be cut off as on this side according to it; and every one that sweareth shall be cut off as on that side according to it." Zech. 5: 3.

T. S.

## SELECTED.

## BENEFICIARY EDUCATION.

(Continued from page 100.)

NEVERTHELESS, with scarce an exception, the beneficiaries, notwithstanding these risks, to our certain knowledge, seek out every opportunity of vacation work, in order to help themselves, and if they fail to find what they would like to do, cheerfully do with their might what their hands find to do. On this subject there is quite too much uncharitable surmising and insinuation. We have been conversant with many of them, and have known few who did not crave chances of employment during their vacations, and at other times, if practicable, to eke out their support. One who had been trained to printing, spends every hour he can spare in a printing office. Another, trained an accountant, spends his vacations, which are needed for rest, in a counting-house, and came back to resume his studies worn down, when he should be recruited in vigor. Others work on farms at harvesting, with more advantage to health; others obtain positions as colporteurs or book-agents. Most toil through their vacations, according to their best opportunities, and to their utmost strength. Some board themselves in their rooms, with great detriment to their health; others get their own board by keeping boarding clubs for others. In all these ways they help themselves, and then, with all the help the church gives or promises them, they can scarcely make ends meet. If the church fails to fulfil these promises, they must give up the effort to be liberally educated, or prosecute it with injury or danger to their education, or to the health and strength left to turn it to account when once gained.

As we now write, a young man of excellent character for piety, talents and scholarship, calls upon us to ask leave of absence from college for the winter, in order to take a school, while he expects to keep up with his class by studying out of school hours. He has no means except his own earnings, and has exhausted the fruits of years of teaching in supporting and preparing himself for college, and reaching the present period in his Sophomore year. He has kept along till now by boarding himself at about \$1 per week. He had expected to continue to do it, and meet other expenses, with the aid of the November appropriation of \$40, till January. But that has not come. He has no other means. We loan him something for the present distress, and the Faculty are compelled with great reluctance to let him devote the very heart of the college year to outside labors; as we know, with certain injury to his education, and the more serious peril to his health. Many others, after toiling as above through the summer vacation, are imploring us to find something for them to do, because, greatly as they need all their time for study, dire necessity is laid upon them to provide for the debts incurred by the loss or delay of the appropriations due May 1st and November 1st, not a dollar of which, as we now write, (Nov. 15th) has yet been received. (That for Nov. has since come.)

Besides, aid to needy young men in preparing for the ministry is

nothing new. Its necessity was perceived and acted on before the era of Boards of Education. Only, in this case, as in that of Missions, Bible circulation, &c., it had not been developed into an organized, systematic shape. Princeton College has a considerable fund, conditioned that its income shall be given to needy students preparing for the Presbyterian ministry, which was given to it before the day of our present Board of Education, and has been religiously applied to this purpose. It was probably, in its day, as much proportioned to the needs of those who then enjoyed its benefits, as the present appropriations of the Board of Education are to its existing beneficiaries. This is but a sample of the private and public aid even then provided for this cause by the friends of Christ.

But, it is said, we have now a surplus of ministers. What we want is not more, but better ones; and better ones can best be otherwise obtained. This allegation is not true in any such sense as to warrant the inference drawn from it.\* It is true indeed that less than half of our churches have regular installed pastors. It is no less true that nearly one-third have stated supplies, in which quasi form of pastorate, some ministers remain longer over the same flocks than some who are in the more normal relation of pastors by formal installation. It is to be further considered, that more or less churches are always temporarily without either pastors or stated supplies, because they are for the time in transitu, seeking the regular pastors or supplies of which they are for the time destitute. Meanwhile, they are employing a portion of the licentiates or ministers who are without regular charges. Then a very large number of churches are pioneer, missionary, or otherwise weak churches, yet in the germ, too feeble, even with missionary aid, to sustain a settled ministry, and obliged to depend on casual supplies. They thus occupy another portion of those who have attained the degree of W. C., which is far from being always, or even presumptively, as is too often heedlessly and even cruelly implied, a badge of dishonor. It is often a consequent or attendant of most honorable service in the ministry. Then there is the large body of missionaries, and others who are engaged in purely evangelistic work, and set loose from all particular congregations. Who would have presumed to reproach Whitefield, Nettleton, the missionaries who are doing the work of evangelists, before they gather or are set over particular churches, as dishonored W. C.'s? Then comes the long catalogue of those ministers who are serving the church and their generation in the capacity of teachers and propagators of the truth as it is in Jesus, through the issues of the press, periodical or otherwise, or in some department of Christian education, as their main work, while they do much preaching and other important ministerial service for vacant churches or other fields of evangelism, or for the relief of pastors when

\* The *Presbyterian* of Nov. 9, makes some valuable statistical footings, from the *Minutes* of the Assembly for 1872, which we thus summarize: Total number of churches, 4,780, of ministers, 4,441, of pastoral churches, 2,075, pastors, 1,914, churches with stated supplies, 1,482, number of stated supplies, 943; thus making 3,557 churches with 2,857 ordained ministers over them; churches in some sense vacant, 1,178; ministers without charge, 898; professors and teachers, 147; foreign missionaries, 185; home missionaries not otherwise enumerated, 52; secretaries of *Presbyterian* or other boards and societies, 47; agents, 25; chaplains, 16; city missionaries, 12; editors, 12.

unavoidably absent or disabled. Look at the men toiling in the indispensable work of superintending the administration of the different departments of church work. Then consider the number of W. C.'s who are actually employed more or less, and often to the full measure of their strength, in preaching and other ministerial services. How small the residuum of really unemployed ministers. And this residuum consists of three classes: first, the superannuated, and those disabled by various maladies, who have worn themselves out in the ministry; next, the few who have fallen out of service because they mistook their calling, and who, therefore, ought to be allowed in some regular, orderly manner to demit the exercise of the ministry. But the proportion of such failures in the ministry is much smaller than in any other profession. What a proportion of lawyers or merchants fails? Thirdly, there is the class, unduly large we admit, who being still able and willing, yea, often ardently desirous to continue pastoral work, have been, without serious fault of their own, thrown out of their former charges and are not able to find their way to new places. This happens much more in small and feeble than in strong churches, because here a few, or even a single one, who becomes disaffected, can often render a minister's situation intolerable, and compel him to leave. The very fact too of possessing this power is of itself a temptation to wield it, by parties who would be as quiet as insignificant in large congregations. Not only so. But the material and composition of congregations in our new settlements, and again by emigration from old churches to the frontier, change so rapidly and entirely, that the kind of minister suited to them in one decade, or semi-decade, is often unsuited to them the next. Thus, from these and other causes mostly special to a rapidly growing and changing country, it comes to pass, that many worthy and excellent ministers are set afloat at from fifty to sixty years of age, who find it exceedingly difficult to get settled in new pastorates afterward. This gives origin to many of the stated supplies or vacancies in churches. For the secret of this difficulty we have not far to look. The great majority of churches, especially small churches, while quick to unsettle ministers thus advanced in life, every way worthy and more than worthy of them, are slow to call men to be over them in the Lord who have attained this ripe age, unless they are unusually brilliant and prepossessing. At this period of life too, when all their habits and tastes have been rooted and fixed in our older States, men can not easily or without peril migrate to the frontiers for a totally different kind of work. Nor will health and strength usually outlive such a change. It is like transplanting old trees; most likely they will not survive. If they do, perchance, they cannot thrive. Another cause of the increase of this class of ministers is the starveling support granted them, so that, finding themselves unable to support their families and pay their debts, they are driven into other occupations for this purpose. This fact explains in part the rush of candidates to the more desirable vacancies, but only in part. This crowd of candidates is most largely made up, not of W. C.'s, but of those now having pastoral charges and seeking a change. This rush proves no surplus of ministers.



But how does the case of this class of W. C.'s bear upon the question of supplying church aid to needy candidates for the ministry in order to replenish its ranks? Does this state of things attract or repel that class who prepare for professional life at their own charges? Are the future prospects of the ministry, as thus indicated, such as draw or turn back spontaneous recruits? All know its natural effect upon those who are not impelled to the work as by a fire in their bones, so that they say, "Woe is me if I preach not the gospel." It proves that we must draw largely from the ranks of those requiring aid, to carry them through the nine or ten years of expensive preparation for the ministry, such as are ready thus to "endure hardness as good soldiers of Jesus Christ."

Again, this view is supported by the experience of other Christian bodies who demand an educated ministry, and by the course of the state with reference to the training of her military and naval officers. Long experience has proved that the state cannot supply itself with officers and commanders adequate to large and successful military operations, except as it trains them in its own schools and at its own expense. It is notorious that the Roman Catholic Church provides itself in this way with a priesthood, which, however faulty according to our standard, is indisputably efficient, and amply furnished with able and brilliant leaders. We have known instances of candidates for the ministry attracted from Presbyterian to Episcopal training schools, by the more generous assistance there provided, sometimes not less than \$300 per annum. It is even so in the various branches of the Reformed and Evangelical Church. The Congregationalists, after an experience of nearly half a century, in the early stages of which the system was brought under a shadow by the overdoing and other oversights in the conduct of it, such as are incident to the inexperience of all new undertakings, have been gradually but surely restoring the American Education Society, and other like agencies for this end, to more than their former vigor. It has passed the stage of partial eclipse and embarrassment with which ours has been threatened. After trying the effects of first supporting and then partially abandoning it, the final and deliberate conclusion is, that it must be fully and permanently sustained, in order to supply a ministry adequate to the wants and growth of the denomination. It never was on so firm a footing as now. It aids three hundred and fifty young men. This, too, let it be noted, in a denomination covering those sections of country, and including that order of people, which from various causes spontaneously furnishes the largest proportion of liberally educated young men, who are pressing into all professions and occupations which require cultivated mind. Surely no part of our country compares with New England and portions of our Middle States in this particular. "The character of our New England population is such," says the Annual Report of Am. Education Society, "that it furnishes young men for an education more largely, probably, than a like population as to numbers in any other part of the land." Yet during the past year the Education Society has given aid to 216 young men in *their theological seminaries*. This can scarcely be less than two-thirds

the whole number of theological students. If such is the result of trying to sustain and advance religion at home and abroad, with and without aid from the church to help her needy sons train themselves for the ministry, what must it be among us?

If it is thus past all doubt that such systematic aid must be provided by our church in order to maintain her due position in the present and the future, it is no less evident it should be allotted in such a way as to reach worthy and not unworthy recipients. To look for perfection here, so that no mistakes will ever be made, and no unfit persons ever partake of these benefactions, is of course visionary. Nothing human attains this immaculateness. To refuse to do good, unless it can be wholly unmarred by imperfection, in itself and its workings and fruits, is to refuse to do it at all. Among the twelve apostles, one denied, and another betrayed his Master. Nevertheless any scheme claiming Christian support must be, in its normal and average operation, good. And the youth educated in whole or in part by church aid for the ministry, must as a class be worthy recipients of that aid, or contributions for the purpose cannot reasonably be asked, and if asked, will not long be given. We believe that the system pursued in the Presbyterian Church has in the main accomplished this object. There have been exceptions unavoidably, but we are quite sure that the average standing, as to scholarship, of beneficiaries in our colleges and seminaries, has been ordinarily above the general average. They have included many now among the brightest ornaments and strongest pillars of the church, who otherwise would have failed of a liberal education, or procured it under disadvantages that would have impaired it, and put at hazard health and usefulness. Still there have been and constantly are some few enjoying its benefits, who give feeble evidence of being worth educating by public charity for the sacred office. It is a duty to do our utmost to reduce the number of such to the lowest, if possible to a vanishing point. Not only is this right in itself, but every unworthy beneficiary costs the church enough, in the loss of contributions, to educate two good candidates. What then can be done in this behalf? And still further, what can be done to enable the Board of Education to fulfil its promises to worthy candidates, on the faith of which they have undertaken the arduous work of equipping themselves with a liberal education for the ministry, and from the breach of which, they are now suffering untold embarrassments?

---

## MISSIONS.

### HOME.

MINNESOTA.—Rev. R. Hutcheson writes under date of January 3d, from Lake Reno:

"I have preached two days at Round Prairie, and three here. In one respect, they are in a better case here than last year. They have obtained a good crop from their farms. 1871 was almost an entire failure in that respect. The season has been very severe thus far;

winter commenced early, and very cold. Since I came, the mercury has frozen, and the spirit gauge has sunk to -50. This is the coldest ever known by the present inhabitants; it lasted but one day. The health is unexceptional—equal to any place in which I ever lived or travelled. True, there is sickness and death here, as well as in other places, but the proportion is comparatively small.

"Owing to the disease among the horses, I had to travel on foot 30 miles, but even their malady assumes a mild form here. I have not heard of one animal dying yet.

"Owing to severe weather, I have not been out among the people much, but I have met with them in congregational meetings, and have made arrangements for holding a sacrament some time towards spring, for diets of examination in the societies, for family visitation as far as practicable, and provisionally for covenanting. They have appointed a committee to correspond with Round Prairie, and to visit them, if possible, for the purpose of co-operation. The railroad in process of construction stopped short in the fall, as did all our new roads in the west, but it is graded to Alexandria, twelve miles from here, ready for finishing next summer.

"The people of Round Prairie desire to have an organization. They are too far off to join in the same organization with Reno. \* \* \* There are already *three elders* living among them. One is not expected to be long with them, owing to extreme old age; he is father or grandfather of nearly all the members—John Russell, formerly of La Porte, Indiana. He has lately come among them—has come to live—to die—has selected his burial ground, and wishes to see them all sign the covenant. He is 84; his eyes are dim, but not entirely set, by reason of his age."

This congregation engages to give \$225 for the year, which will be probably increased to \$300. Mr. Hutcheson will be leaving at the first of April.

NEBRASKA.—J. M. Lee writes under date of Feb. 6th, from Wahoo, that there are now twenty-two members in the congregation, and that \$240 will be contributed for preaching. In accordance with the request in his letter, the Board has appointed a missionary, one of the students, Mr. J. A. Speer, to be licensed in April, at the end of his third year in the Seminary, to labor there and at Fremont till the Seminary re-opens.

KANSAS.—Rev. J. S. T. Milligan writes under date of Feb. 26th: "Although this season has been unusually sickly, and the winter very severe, the ordinances have been regularly dispensed and well attended. There are now ninety-four members in full standing and one under suspension. We expect to report at least 100 to the next meeting of Synod. I have conducted a Sabbath evening service every Sabbath evening in one of five places.—1st Sabbath of month at McClelland's school-house; 2d, at Grug's chapel (Meth. ch.); 3d, at Mulanax's school house; 4th, at Wood's school-house; and 5th, day and evening at Holton.

"We have now five societies all well attended. We have had no in-

terruption of Sabbath school work nor vacation in the school. We have nine large classes. At the communion, last fall, we attended to the duty of covenanting. We have added two more members to our session and three more to the board of deacons. We have now five elders and six deacons.

"I filled an appointment of Presbytery in Fremont and Wahoo, Neb., last fall, and dispensed the sacrament in Fremont. The station of Wahoo is particularly worthy of and requires careful and full cultivation. The location is, in my judgment, a very choice one for a Covenanter settlement; the soil very fertile, and the valley of the Wahoo one of the finest in the West. There should be by all means a resident missionary there. There is a very fine opening there for a competent teacher also. I occupied in Leavenworth City one Sabbath this winter, preaching and lecturing on National Reform. Our success was encouraging. We secured the organization of a National Reform Association, and the co-operation of four ministers in the work. We have a very encouraging County Association in Holton. With the consent and co-operation of the Board, I would like to devote about a fourth of my labor to that field. It is about eight miles distant from here. We have eight members there, who are organized into a society and Sabbath school. The Methodist church is open for us at least once a month. We have in contemplation the building of a church edifice this season, to which we have subscribed about \$1,200 of the \$3,000 that will be required. We are very much at a loss for room, especially for our Sabbath school exercises."

This letter contains a request for \$200 of a supplement for the coming fiscal year, after which it is likely no aid will be required.

MISSOURI.—The congregation of Sylvania, in Dade county, on the 6th of Feb., requested a supplement in case they call a pastor. The Board resolved to grant them half of the salary at the usual rate, in case they raise the other half.

The Board has determined to revive the work among the Freedmen in Washington, D. C., this appearing to be a point fully as eligible as any other in the South.

Mr. Lewis Johnson, a colored student, to be licensed in April, has been selected for this field, and the attention, the sympathy, the contributions, and the prayers of the church, are asked for in this work. Rev. Dr. Sproull will go as the representative of the Board, to give advice and direction in the preliminary steps.

The treasurer reports receipts for Domestic Mission, since the January meeting, \$454.65, expenditures, \$280; balance on hand, \$1,114.16. Southern mission; receipts since January meeting, \$11.50: on hand, \$1,123.33.

The Board wishes the missionaries to forward more frequent accounts of their work and prospects, and desires that some regularity be observed as to this.

Information as to new fields for effort in the West will be gladly received.

D. B. WILLSON, *Secretary*

ALLEGHENY, PA., March 17th, 1873.

## FOREIGN.

WE have received a very interesting letter from our esteemed Missionary, Mr. Easson, containing a detailed account of his journey the substance of which has already appeared in our pages. The following letter to Professor Sloane is of later date, and contains an interesting account of our mission.

LATAKIYEH, SYRIA, Jan. 22d, 1873.

DR. SLOANE—*My dear Brother:*

It will be just two months to-morrow since we left New York. We are now nicely settled and hard at work; but before I tell you what I am doing I will refer back a little, and give you an account of the latter part of our voyage, beginning at Beyrout, and then dwell on Latakiyeh and vicinity. You wished me to call on Dr. Van Dyke, therefore when I awoke and found the steamer at anchor in the harbor we prepared for going ashore, and, going on deck. The first thing that attracted the eye was the mighty wall of Lebanon as it rose in indescribable majesty before us, Jebet Sunnin, one of its loftest summits, in full view. The sides of the mountain north and south as far as the eye could reach were covered with green trees, the orange, lemon, fig and olive, loaded with fruit, that is the first two, and all full of beauty. The mountain side is dotted with villages, and in summer cultivated to the summit. But now its summits are all covered with snow. Beyrout itself is a very pretty place to look at from the sea. But the beauty all disappears upon near approach, especially that of the old town. The streets are very narrow, and in a great many places the houses meet above the streets. But in what is known as modern Beyrout the streets are wider, and the houses are built in a more modern style, yet most of them have their inner court.

We called upon your friend Dr. Van Dyke. He was much pleased to hear from you, and also to learn that you had been appointed to a place in the Seminary. He said I could inform you that he has not having very good health this fall; he had been on the sick list and doing nothing for some time. He had been out to the Press that day for the first time in the last three or four weeks. We also saw Rev. Dodge; he is a very pleasant man.

Tripoli looks very pretty from the sea as it nestles at the foot of the Lebanon. Did not go ashore here. We landed at Latakiyeh on the morning of January 2d, 1873. We have a fine view from our rooms in the mission house. On the north we can see Mount Cassius, about 5,500 feet high. Antioch lies back of it about as far on the other side as we are on this. A little to the northwest of Mount Cassius is the Tarsus range of mountains, in a pass of which nestles the city of Tarsus, noticed as the birthplace of the great apostle of the Gentiles. The plain between us and these mountains is dotted with olive groves, fig orchards, &c. On the west is a grand view of the sea, on the south and east the city of Latakiyeh. From a high hill a little to the south we have a fine view of the plains which lie between us and the Ansairiyeh mountains, but as we will take a trip across them to B'hamra, which we can see in the distance at the foot of the mountain range, *I will not ask you to take in the whole view at once, but will notice the different points as we ride along.*

## JOURNEY TO B'HAMRA.

Mr. Beattie and I left Latakiyeh about noon on last Thursday. Passing up through the centre of the city we soon crossed the summit of the hill which lies back of the city. About an hour's ride brought us to a beautiful stream, which winds its way from the mountains through the hills which rise up in every direction and assume every form. The plain is not level, but is full of these beautiful hillocks.

This stream is called by the natives Nahr El Kabiar—meaning the large river—although in America it would hardly be called a river. On our way to B'hamra we crossed no less than seven streams of water. The first is the largest; the first two are the only ones honored with a name. The Sno-bar (Pure creek) is a beautiful stream, and flows through a very fertile valley, and very well cultivated for this country. The main productions are wheat and barley. In every ravine guarded by a hill from the wind you will find a fig orchard.

In speaking of cultivation we might take a look at the cultivators.

1st. The men. They live in villages. These are usually situated on the summit of a hill, the most inaccessible place to be found; this is done for self-defence. A wall about six feet high is built around a plot of ground; the size being regulated by the number of families belonging to the tribe. A place in the centre is left an open court, and the rest covered over with sticks and weeds, and divided into apartments. The fire is built on the ground in the centre of the room, and after filling the room with smoke some of it escapes through a little hole in the roof. No beds, except a blanket and rug, no doors nor any of the things which make a home.

The places are not worthy of the names. Thus they drag out their miserable existence. The land is divided up, each village having a share according to the number of families. There is no fence to designate the dividing line, nothing but a stone at the corner. This and other customs of these Fellaheen seem to be similar to the customs of the Jews, &c. We read, Deut. 27:11, "Cursed be he that removeth his neighbor's landmark." A thing very easily done.

Animals used.—The oxen are very small; one good yoke at home will draw as much as any half dozen yokes that I have seen here.

The cow is also used, sometimes two cows, at others an ox and a cow yoked together. An old custom, see Judges 14:18, "If ye had not ploughed with my heifer, ye had not found out my riddle." 1 Sam. 6:10, "And the men did so; and took two milch kine, and tied them to the cart," &c. You will also find an ox and an ass yoked together contrary to law.

As you approach B'hamra the country is more hilly and rocky. The rocks look as if they had at one time been washed by waves of the sea.

There are other facts of Scripture that find verification among the poor Fellaheen; as the tombs on every high hill and under every green tree. In fact some of these places are held very sacred. At one place for nearly half a mile on each side of the ground the road was lined with little piles of stones with a bunch of myrtle in the centre—a votive offering presented by the passers to the spirit of the place.

At B'hamra we have a splendid view of the sea, the mountains in the west, and in the east the plain we have passed over, with Latakiyeh in the distance.

## B'HAMRA SCHOOL.

It seems as if Providence brought us here to-day. Yesterday the friends of one of our teachers, hearing that he was liable to be drafted for the army, sent word to the government agent that he was dead. Maallim Jaakob did not know what to do. He knew it would not be right, but the natives were determined that no other word should be sent to the agent.

Mr. Beattie told them that such a course would not do, that although the teacher had nothing to do with starting the report, yet an enemy—and we have many—might use the falsehood against us and injure our cause very much. The only proper course was for the teacher to write a letter to the agent, stating that he was in B'hamra school, had been a Christian for a number of years, and requested the privileges granted to Christians—exemption from draft by payment of a yearly tax. His friends were very indignant at this. It would be too public an exposure of their falsehood. Mr. Beattie was immovable, the letter was written and sent.

The father of the little boy that died in Latakiyeh took his other boy and placed him in the school here. There are now forty-four boys in school. We might have had over sixty here, but were obliged to send away nearly twenty for lack of money to meet the expense of so large a school.

We hope you will present the wants of the mission to the church this year, giving prominence to this fact, the work is lagging for want of money. There are boys and girls pleading for admission to our schools, and for the lack of a few dollars we must say, you can't come. It is hard for the missionaries here to shut the door in the face of these perishing heathen, especially when they have spent so many years in cultivating this very desire in their hearts. God grant that the church at home will give us permission before another year to throw open our door and say to these darkened souls: Come in—come all, and you will find a hearty welcome. Come with us, for the Lord hath spoken good concerning Israel.

On our way home we called at Eldany. We have a house and lot here. Also a teacher, Maallim Jaakob, and wife, live here. He is fixing up the place. He was about starting a school some time ago, when some disturbance took place in the village, and one of the men shot another, and he retaliated, and now there is a feud between the friends of these men.

This is a good centre, surrounded with villages, and we hope in time to have a good school here. In the meantime the teacher acts as a kind of exhorter, doing all the good he can among the people around.

Pray for us, and for all the brethren here. But don't forget to let the people know, that prayers are not all we want. That they must not only say, be ye clothed and fed, but they must clothe and feed these poor heathen. This must be done both in a temporal and spiritual sense. And to do this takes money.

Jennie sends her love to all; Mollie also wishes to be remembered. Remember us to Mr. Milligan and family, also to the students and all *inquiring friends*. In your zeal for National Reform don't forget the *cause in this distant land*. I remain ever your brother in the Lord,  
HENRY EASSON.

## THE SABBATH SCHOOL.

## THE DEPORTMENT OF THE TEACHER.

A TEACHER may make all the necessary preparation for the school-room, and yet, by his deportment while there, counteract the good that otherwise would be done. From the moment the teacher passes within the door, he is closely observed by his scholars, and becomes an example for each one of them to follow. If his conduct is light, the scholars will at once mark it, and act accordingly; and his class will soon become noted for its frivolity and noisiness. Let it, however, be characterized by becoming sobriety, and impressions of an opposite kind, just as deep, will be made.

A teacher should enter the school-room, not with an austere look, as though he were going to execute some stern decree of justice, nor with "eyes overrunning with laughter," as if about to engage in some merry-making; but with a cheerful countenance, showing that duty is also pleasure. Every one with whom he comes in contact should receive some kind salutation, thus manifesting an interest in the welfare of others. It is not right for teachers to collect in groups and discuss the events of the past week; the different classes have a right to their presence as soon as it can be given them. The scholars should be spoken to individually and addressed by name, which ought to be carefully remembered; for a scholar will not think that his teacher cares much for him, if he must tell his name to him every Sabbath. The time preceding opening exercises is best suited for becoming acquainted with new members of the class, and making inquiries concerning those who may be absent. If there are any moments left, talk, not to them, but with them, on something of a religious nature.

When the hour of opening has arrived, see that the scholars have books; and when the selection to be sung has been given out, be certain that they have the place, finding it for any who cannot do so for themselves. When the Scriptures are being read, be just as careful that all have the place. This shows a respect for the Bible which will not fail to have an effect. During prayer the teacher should deport himself most prudently. By a respectful attitude he will give to his scholars some idea of the solemnity of prayer. The position in prayer is wearisome; and unless the mind is occupied at the time with those right thoughts, which mostly are the result of pious instruction respecting the nature of prayer, wearisomeness will be felt, and will produce listlessness; therefore scholars ought to be taught early what prayer is, and its significance.

When the recitation has begun, the attention of the teacher should be confined exclusively to the class; endeavoring to interest each scholar in the lesson of all the others. This can be done by making frequent explanations in plain language. It is not very difficult to excite curiosity in children, thus gaining their attention, which, by skillful management, can be kept the entire hour.



The same remarks apply to the closing as to the opening exercises. The teacher and scholar giving heed and engaging in those parts common to all. When the school has been dismissed, a thoughtful teacher will not leave before any of his scholars. If the teacher hurried away, the scholars will follow pell-mell. Dismiss orderly, and then the teacher can go, having the satisfaction of knowing that by example and deportment he has done nothing that can counteract the instruction of that day.

V.

### MONTHLY SUMMARY.

THE Credit Mobilier Investigation has resulted in a mere farce. There were too many members concerned in this or equally corrupt schemes, and they did not dare to vote for expulsion of any member for fear at least one of the members, for whose expulsion a resolution was reported, might make some further revelations which would be anything but agreeable. The whole investigation was an outrage on the intelligence of the American people. This was particularly so in the case of Senator Patterson, who, beyond all doubt, was guilty of the awful crime of perjury. Under the plea of pressure of business, &c., his case was deferred to the meeting of the new Senate. Every senator knew that Mr. Patterson's term of office expired with the XLII. Congress, and that, consequently, the new Senate could do nothing with his case. Consequently, no one was surprised to find Senator Anthony, on the 14th inst., offer a resolution, saying \* \* \* "that it was questionable whether the resolution for the expulsion of J. W. Patterson could be now considered, inasmuch as Mr. Patterson is no longer a member. \* \* \*

The XLII. Congress has made for itself a most unfortunate record. The pages which it will occupy in the history of the country will be read with feelings of shame and humiliation. It seemed to be eminently in keeping with its character that it should openly, flagrantly and needlessly violate, by holding its sessions, the Sabbath instituted by God, the habitation of whose throne are justice and judgment.

The inauguration of President Grant was also the occasion of the most fearful desecration of that blessed day by the multitudes who visited Washington in order to witness the ceremonies connected with it.

One remark in the inaugural address of the President is specially worthy of notice. When discussing the acquisition of territory, he said, "Rather do I believe that our great Maker is preparing the world in his own good time, to become one nation, speaking one language, and when armies and navies will no longer be required."

A secular paper thus comments on this, "One may well exclaim, is this the dream of a visionary? No, it is more. It is a mighty truth, which most thinkers must, at one time or other, have known. And we are prepared to commend the President's courage for uttering it, because we well know, and he must have known, that shallow scoffers will not be wanting to endeavor to ridicule the prediction."

Great excitement exists in England on account of the defeat and resignation of the Gladstone ministry. The cause of the resignation was an adverse vote on the Irish University Bill. The bill was drawn with the view of suiting both the Catholics and Protestants of Ireland. It suited neither, and was consequently defeated. The Queen has requested Gladstone to resume the premiership.

France has not been idle since the Republic was organized. In addition to the large amounts paid to Germany, the announcement has been made that the French arsenals are now replenished, and all the materials of war lost during the conflict with Germany replaced.

### MEMORIAL OF THE LATE REV. S. R. GALBRAITH.

BY REV. S. O. WYLIE, D. D.

THE unexpected and untimely death of this estimable young minister, produced a deep impression throughout the church. All who knew him, and many who did not, were saddened by the tidings. Some of the circumstances attending his removal were more than usually affecting. His recent departure to serve the church and the Master in a foreign field; the cheerful and earnest hopes with which he entered upon the new work assigned to him; the speedy arrest by the hand of disease, and the sudden blasting of the high expectations entertained by the church at home, gave a tone of special sadness to the intelligence of his removal.

Samuel Renwick was the eldest child of Sarah and Rev. John Galbraith, pastor of North Union congregation, Butler county, Pa. He was born August 25th, 1844. His childhood and youth, though not without vainty, were marked by a grave and solemn thoughtfulness beyond what is expected in children; by conscientious sincerity and truthfulness, and a noticeable desire and effort to merit the approval of his parents. At the early age of seventeen he made a public profession of religion, and without hesitation, but not without diffidence, took his place in conducting the exercises of social worship. He was considered by advanced Christians, to be old for his years. His thoughts were early turned in the direction of the ministry, and with this view he prosecuted literary studies at Westminster College, at which he graduated with honor, after having passed through the usual curriculum. He entered the theological seminary in 1866, and completed a four years course. He was licensed by the Pittsburgh Presbytery in the spring of 1869, and in July of 1870, was ordained by the Rochester Presbytery and installed pastor of the congregation of Sterling, N. Y. At its meeting in 1871 he was chosen by Synod to fill the vacancy in the Syrian Mission occasioned by the death of the Rev. R. J. Dodds, D. D. Feeling that he was called by the Master to this work, he accepted the appointment without hesitation, and in the ensuing November, having been in the meanwhile united in marriage with Miss Anna Martin, of Lisbon Centre, N. Y., he embarked with his young wife for Syria, and arrived out in the early part of January. His death occurred in the following June.

The character of Mr. Galbraith, under whatever aspect viewed, was attractive and beautiful. Extremely firm and decided in adhering to his convictions of right and duty, he was yet gentle in his manner, and charitable towards those with whom he might not agree. Nothing seemed to rouse him so much as an appearance of insincerity and double dealing. He abhorred dissimulation. Thoughtful and serious, he was habitually cheerful and pleasant in his manner. His kindness was tender and impressing, and this, coupled with a polite and cultured manner, gained readily the respect and esteem of the native Syrians. Mr. Beattie refers to this, and says, that "his teacher, Bashara, to this day, never alludes to him without manifestation of deep feeling."

As a pastor he was greatly beloved by his people. Though his relation to the congregation as pastor was only of short continuance, it was long enough to awaken in their hearts a feeling of the most ardent attachment. It was not with reluctance simply that they parted with him when called by the church to another work. They bowed their heads indeed in submission, but they did it also in grief. This feeling is explained by the spirit in which he entered upon his pastoral work. It was with a trembling sense of responsibility, and a high ambition to seek for the good of souls. In a letter written shortly after his settlement in Sterling, he says, "My future is bright and glorious, as faith and hope. By my desire to comfort others, I have sweetened my own life." And again, "How much work there is in the world in the way of making men wiser and better! The thought stimulates me to greater activity. The last dream of ease has been dispelled. Nothing remains but the feeling of increased work. May it ever be the Lord's work." All his pulpit exercises indicated a careful preparation. His discourses were methodical in arrangement, and chaste and compact in style. In delivery he was sincerely earnest and impressive, carrying conviction to the minds of hearers, that he felt that he was dealing with momentous interests.

As a missionary he was gifted with qualifications which promised large usefulness in the service of the church. His heart was thoroughly in the work, and he had an early and earnest desire to be engaged in it. At an early period in his theological studies, and several years prior to his appointment, he offered himself for service in the foreign field, and requested an appointment to take effect upon licensure by his Presbytery. As the way did not seem open to the church at that juncture to send additional laborers abroad, he accepted it as an intimation of the divine will, that he was to take his place as a laborer in the vineyard at home. Accordingly, when the call was made upon him, he felt great embarrassment arising out of his devotion to the people over whom he had been lately settled as pastor. With careful consideration and in the light which he sought from above, he desired simply to know in what direction the line of duty run. Once satisfied on this point, he entered upon it without hesitation. The anxious thoughts with which he regarded the matter, are touchingly expressed by him in a record made at the time. During the interval occurring *between the presentation of his name, and the election by Synod, he writes as follows*, "My course in life hangs in the balance. I pray

God that it may be decided for the best. If the majority of Synod say, 'Go,' I feel like saying 'Here I am.' The renewed consecration of myself in the solemn act of covenanting seems to bind me to this course. I lament some of the consequences, the loss of dear friends, and of much of the communion of saints. Brought up, however, in the school of duty, I must not be influenced by the difficulty of the work, except to rouse myself to look for strength for the performance of it." After his acceptance had been signified, he writes, "I feel happy this morning. The path of duty is the path of happiness. How sweet to enjoy the peace of God which passeth all understanding! The joy of feeling the approbation of God and one's conscience is no mere theory with me, but a living reality. I have a profound conviction that God watches over us to order our course well. To follow the leadings of divine providence with a fearless step brings peace and joy. The future will reveal what now seems dark and mysterious." The profound interest which he took in the mission, is witnessed to by his associates in the work, who, from his brief residence with them, had come to cherish bright hopes of his future usefulness and efficiency, both as counsellor and laborer in the common work. Not merely his time and talents, but his means were placed at the disposal of the mission. A medical dispensary having become a necessity, the members of the mission resolved to build one at their own expense. It was found to be a very heavy tax upon their meagre salaries, and it seemed as if its completion would have to be delayed. Mr. Galbraith, feeling that he was better able to spare the amount than the brethren who had large families to support, placed at the disposal of the mission £14—seventy dollars in gold—that the progress of the needed improvements might not be hindered. Referring to the duty of Christians in the matter of giving, he says in a letter, that before coming to Syria, he had not been a convert to the tithe principle, but that after seeing what he saw there, he was fully persuaded that anything less than one-tenth was short of Christian obligation.

As a Christian, the character of Mr. Galbraith presented many striking points of excellence. He was free, perhaps as far as is given to any one, from ostentation and show. He reflected in goodly measure the meekness and gentleness of Christ; did not cry, nor lift up, nor cause his voice to be heard in the streets. He was earnestly attached to the principles and practices of his own church, and while boldly maintaining them and consistently acting on them, he was without asperity towards Christians found in other folds. How real and genuine his Christian exercises were, appears from records in his own hand. At one time he writes, "What a world of happiness there is in the Christian religion. The Bible gives me each day fresh delight. It is the most wonderful of all books." Again, "The study of the Bible is ever furnishing its new and refreshing lessons. It is the oldest and yet the freshest of books. The cares of life in their varied forms seem to give a deeper relish to it." In view of his expected licensure he says, "Dedication to God always seemed to me solemn. But the feeling is growing stronger than it has been in

years past. The church of Christ has ever been the object of my fond affection." In the Christian life, there are alternations of sunshine and cloud. The pleasure and peace found in the ways of wisdom are not often reached without conflict and struggle. Religious depression is among the surest indications of a gracious work of the Spirit in the heart, though the subject of it regards it in an exactly opposite light. There were occasions when the subject of our notice passed under the cloud and walked for a time in darkness. Referring to a period of this kind, he says, "Dr. Sloane sent me the text, 'My God shall supply all your need, according to his riches in glory by Jesus Christ.' I have not felt so bad since. When I feel sad, this passage comes and drives my doubts and fears away. My soul has been enriched by it and is feeding on it to-night. Trials in life—perhaps in death—may come to any one, but what difference will it make if he can only say,

"Goodness and mercy all my life  
Shall surely follow me,  
And in God's house forevermore  
My dwellingplace shall be."

Trials in life—*perhaps in death*. The words might seem to have been penned fore-signifying the manner and circumstances surrounding his own death.

Upon his arrival in Syria, he set himself with enthusiastic devotion to the acquisition of the Arabic language. He labored at it by day and by night, for one who knows, says that "he often studied till three or four o'clock in the morning, and then retired for a short nap before breakfast." Mr. Beattie remarks that "his progress was something remarkable. In the brief period of three months he had mastered with creditable accuracy the principles of the Arabic grammar, besides pursuing reading, pronouncing, &c., with proportionate diligence and zeal." In spite of the physician's order, he clung to his books until compelled to take his bed, and even there he would beg his wife to give them to him. It was impossible, of course, that the vital forces could long endure such a process of wasting and exhaustion. Headaches began to trouble him, with occasional sickness at the stomach. Increasing debility prepared the way for a severe and obstinate attack of the fever peculiar to the country. From this he rallied in the course of a few weeks, with hopeful indications of permanent recovery. A relapse, however, set in, produced, it was thought, by too early an attempt to resume his studies. Finding their remedies without avail his physicians agreed that it was desirable to try a change of climate. In a very feeble state, accompanied by Dr. Martin—Mrs. Galbraith not being in a condition to go with her husband—he left Latakiah on the 11th of June for Beyrout, intending to seek the bracing air of Mount Lebanon. He was unable to proceed further than Beyrout. By this time symptoms of softening of the brain had fully developed, confirming the worst apprehensions of his medical counsellors. A temporary improvement in his condition was followed by a sudden and alarming change for the worse. He sunk rapidly, and in the early morning of June 21st the sanctified spirit went up to a higher and

better mount than the one to which his friends desired to take him. In the evening of the same day sympathizing friends carried his body to the burial in the Prussian cemetery, a short distance out of the town, and laid it to rest directly under the shadow of Lebanon.

Death was not unexpected by him. In a letter written after partial recovery from the first attack of fever he refers to it as a probable and not remote contingency. The prospect of it gave him no alarm. During his sickness he spoke of it as the Christian's sleep, and often talked of the glories of the beautiful city. His kind and faithful friend, Dr. Martin, who watched with him in the closing hours, says that he frequently heard him humming on his bed in the night season God's songs of praise. "Trials in life and perhaps in death," he had said, "may come to any one, but what difference does it make if he is only able to sing, 'goodness and mercy all my life,' &c. And who will say that this was not his own song as he left the house of his pilgrimage in the hour of victory over death and all his trials.

The righteous hath hope in his death. The soul passes at once to glory in the presence of Christ, and the body awaits in security the final triumph of the resurrection. Affection is sorely tried by the thought that the loved ones are buried far away, but faith comes to its relief with the assurance that their bodies are under the guardianship of an omnipotent king. The body of our dear friend was borne to the grave enrobed in the ensign of his country, which the representative of the American Government in Beyrout had caused to be used on the occasion. It was a beautifully significant act. It said to those who witnessed the solemn cortege: This body, though in a land of strangers, is under the protection of its country; the power of a great nation shelters and shields it even though dead. The bodies of the saints are under better protection and keeping. They are enfolded in the ensign of the King who is mighty to save. Guards of angels, who excel in strength, are stationed around the sepulchre of the righteous, to keep them safely until the Lord shall come from heaven to redeem the bodies of his people from the power of death, and bring them to immortality. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him." "Precious in the sight of the Lord is the death of his saints."

---

## OBITUARIES.

---

RESOLUTIONS OF THE IOWA PRESBYTERY ON THE DEATH OF REV.  
J. M. McDONALD, D.D.

WHEREAS, It has pleased God, in his righteous providence, to call away from among us, one of our constituent members—the Rev. J. M. McDonald, D. D.;

And, whereas, by this we are admonished to be diligent and work while it is day, because the night of death cometh, when none can work; and the Master is saying to us by this providence, "Be ye also ready; for in such an hour as ye think not the Son of man cometh."

Therefore, *Resolved*, 1st. That while we feel deeply the loss of our departed brother, we bow with submission to the divine will, knowing that "he hath done all things well."

2d. We desire to improve this voice of warning addressed to us, and to be more active and earnest in the great and important work of winning souls to Christ, and striving to advance the interests of the Redeemer's kingdom in our world.

3d. That we rejoice, that we mourn not as those who have no hope, having every reason to believe that our brother has entered into rest, and is receiving his reward—"the crown of life."

4th. That we would put on record the high estimation in which our deceased brother was held, not only by his co-presbyters but by all who knew him, as a faithful, able, fearless and earnest preacher of the gospel, and also as a wise counsellor, whose presence and advice we miss in our assembly.

5th. That we most sincerely sympathize with his bereaved family—his widowed wife, and fatherless children, and trust that they will find our covenant God ever near to them—that he who comforted the mourners will comfort them—that their father's God will be with them, and that the candle of the Lord will always shine on their path.

6th. That a copy of these resolutions be forwarded to Dr. McDonald's family, signed by the moderator of Presbytery.

---

OBITUARY OF THOMAS BLAIR, SEN., who died May 3d, 1871, at his residence near Centreville, Butler county, Pa., of congestion of the lungs, after an illness of three days. He was born in the county of Antrim, Ireland, in 1792, and emigrated to this country in the year 1822, and settled in Philadelphia. He removed to his last place of residence in 1834. He was born and baptized in the Presbyterian Church in Ireland, but by the reading of history and studying the principles of the Covenanters he was led to connect himself with the Covenanter Church under the ministry of Dr. Stavely. He was for many years a ruling elder in the congregation of Slippery Rock, until Centreville branch was made a mission station. He was joined in marriage to Margaret Rankin, who proved to him a worthy companion. He had five children living at the time of his death, all members of the church, carefully trained in the standards of the same. He was a man of strong passions and was not without his faults; but a lover of hospitality, a lover of good men, liberal in the support of the schemes of the church and for benevolent purposes, punctual in his attendance on the ordinances and in the duties of religion. When drawing near his last, his wife inquired at him if he was not afraid to die; he answered: "No. My God, who has taken care of me all my life, will not leave me in this trying hour, and he will be a husband to you and a father to my fatherless children, if they put their trust in him." These were his last words. "The righteous have hope in their death." A few hours before his death, when all thought he was not sensible of what was going on around him, he joined with the family in singing loudly a part of the 24th verse of the 73d Psalm, "And to thy glory

afterward, receive me to abide." His last words were: "One mountain more and all will be well." Thus died a child of the covenant, and an heir of heaven. He left two hundred dollars to the Synod of the R. P. Church, to be disposed of by them as they deem best. COM.

OBITUARY OF THOMAS BLAIR, JR.—The subject of this notice died Dec. 19th, 1871, aged about 28 years. He was a young man of more than ordinary piety. He was loved by all who knew him. Being desirous of serving his Master in the work of the ministry, he pursued his studies with this in view. But his health failing him, he was compelled to give up his studies. His last sickness began in April, and during the early part of it, while contemplating on the glory of God as seen in the works of his hand, he was led to exclaim, What must heaven be, and was favored with such a view of the glory of heaven that he was made to exclaim: "Lord, stay thine hand, for thy servant is but a clay vessel." After this he was more heavenly-minded, and would be telling those about him what God had done for his soul. He warned the youth to make sure of their interest in Christ, that they might all meet in heaven, if they did not here on earth. They would often leave him weeping. When inquired at, if being sick so long did not make him sad, he replied: "Why should an heir of heaven be sad?" A friend on visiting him remarked that he had not expected to see him so low. He replied: "I would not exchange my position for all the world, for the assurance that my name is written in heaven." He bore his suffering with great patience, not being tempted once. He called the family around him the night before he died, and told them not to weep for him, for he would be happier than they. He would often exclaim in the following and similar expression: "O the love of God to such a sinner as I am!" COM.

DIED, Dec. 27, 1872, Mr. JAMES BEALL, in the 65th year of his age. Mr. Beall acceded to the communion of the Reformed Presbyterian Church in the congregation of Utica, Ohio, then under the pastoral care of Rev. A. McFarland. He was soon after chosen to the office of ruling elder, and being duly installed, discharged the duties of his office in that congregation with marked efficiency until 1863, when, having buried his wife, he removed with his children into the bounds of Elkhorn congregation, Ill. Here he was chosen elder again, and highly appreciated both by pastor and people as ruler and counsellor. Here also he was married again.

Mr. Beall was an earnest advocate of the antislavery cause, as also of the National Reform movement. Always active and possessing great intelligence, natural ability and an untrammelled judgment, his influence was widely felt. His sufferings were long continued and severe, but his faith continued unwavering till the last. He has gone to his rest. His children rise up and call him blessed. An affectionate wife, two sons and six daughters, with many sorrowing friends, feel that their loss is his great gain. O, that much of his spirit may rest upon his offspring and his brethren in the church who yet remain!

COM.



OBITUARY OF MISS AGNES L. McLAM.—Died, January 14th 1873, of quick consumption, AGNES L., daughter of James and Agnes McLam, of the Barnet congregation of the R. P. Church in Vermont. The deceased was 20 years, 10 months and a few days of age at the time of her death.

A few things in her life are worthy of notice and imitation. When she was eight years old, she received a present for answering all the questions in the Shorter Catechism, and a few years afterwards she received a present for reciting to her Sabbath school teacher all the Psalms. She connected herself with the church by profession at fifteen. She was a quiet, serious and good girl. Her last illness was of three months' duration. Previously she was strong and healthy. She was taken with what seemed to be only a cold, but it ended in a fatal affection of the lungs.

During her sickness, she was peaceful and patient. Her faith and hope were in Christ. She was blessed with a good degree of assurance that the Saviour was hers. She has left both her parents and several brothers and sisters, with many uncles, aunts and cousins, and a very aged grandmother, to mourn her loss; but they, with good reason, are encouraged to believe that she "sleeps in Jesus."

Let all young persons carefully read this, and seriously consider. Learn your questions, learn your Psalms, believe in Christ, and profess him before the world, and do all this *when you are young*.

J. M. F.

MR. ROBERT KIRK was born near Killswater, County Antrim, Ireland, March, 1790; was a member of Killswater congregation, under pastoral care of Rev. Dick, twenty-six years—came to America in 1862 or '63, and settled in Tuscola Co., Mich., where he lived until his decease in January, 1871. He was most devout; prayed without ceasing, and was one of the most gifted and earnest men in prayer I ever knew. His family prayers were long, but without repetition, and he verily poured out his heart before God. He was most firmly attached to the covenanted cause and testimony.

He hungered and thirsted after ordinances, and when he enjoyed the preaching of the word, it was evident that it was sweeter to his taste than honey from the rock and comb. His heart and conversation were always in heaven—whither, I doubt not, he has gone. He was one of the few who in this age "*adorned* the doctrine of God our Saviour, by a life and conversation becoming the gospel."

May his prayers be answered for his large and interesting family, and the Lord help when such godly men are taken away, by raising up a whole generation of such upright ones, who set Jerusalem above their chiefest joy, and who are an epistle for Christ, known and read of all men.

J. S. T. MILLIGAN.

---

PRESBYTERIES.—Kansas Presbytery will meet on Tuesday, May 20th, at 7 P. M., in Clarinda (Iowa) church, and Philadelphia in the 1st R. P. church, Philadelphia, May 5th, at 2 P. M.

THE  
Reformed Presbyterian and Covenanters.

VOL. XI.

MAY, 1873.

No. 5.

ORIGINAL.

THE SEED OF PROMISE.

BY REV. R. HUTCHESON.

"Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his iniquities." Acts 3: 25, 26.

THE gospel of the circumcision was committed to Peter, and this chapter illustrates to us the manner in which he fulfilled his office. The address was delivered to a Jewish audience in the city of Jerusalem, in front of the east gate of the temple—the gate known as the Beautiful. He addresses them as men of Israel, and tells them of the God of Abraham, how he glorified his Son; of the prophets, from Moses to the last and greatest, whom they had lately crucified—the Prince of Life; of the covenant with Abraham, the substance of which is that seed in whom "all the kindreds of the earth shall be blessed." This same Peter tells us (2 Epist. 3: 16,) that in the writings of the beloved brother Paul "there are some things hard to be understood;" and we find them so. Yet it may be fairly questioned whether any of them be, to us, more difficult of solution than this passage of his own, in which he deduces the Messiahship from the seed of Abraham. Was not that seed numerous as the stars? How then does he draw off the attention of a Jerusalem audience from themselves, who fancied that they were the cluster in which was deposited the "blessing" for all the world—that they were the people, and wisdom would die with *them*? Was he not himself of "the seed of Abraham" carrying that blessing into all the world? Yet he introduces another personage sent to bless *them first*, but not exclusively. To a Jewish assembly there was not the same inconvenience that is to us in point of language; whatever other difficulties they might encounter, they were familiar with the *usus loquendi*.

The original word for *seed* in the covenant of Abraham, as well as that in the language of Luke and of Paul, is in all essential particulars just like *seed* in English; the singular may be a collective noun,

embracing thousands of millions, or may extend no farther than a single person; and, when meaning posterity, is never used in the plural. How, then, does Peter in the case before us deduce the "Son" from the general term seed, whether that personage be the Son of Abraham, the Son of David, the Son of Man, or Son of God? "Jesus" includes all of this. A reply is furnished in Gal. 3: 16—"He saith not *seeds* as of many, but as of *one*." This passage is almost as difficult to comprehend as the one under consideration, and has received vastly more of the attention of the learned, with but little more reward for the labor bestowed. It tells us that we must look to the grammar for a solution, and no where else. Let us try to find out the grammar, whether in Bush, or Roediger, or Green. Nordheimer is too voluminous; and Gesenius directs us off the *right* track without suggesting *another*. See his Lexicon, *sub voce* זֶרַח; Gen. 3: 15. In the course of discussion we are to be understood as speaking constantly of the Hebrew word, *zarah*; the gist of the argument can be comprehended by the English reader, while the scholar only can attain to the fulness of the *proof*. *Seed* in English has a *plural* as well as a *collective* form when it refers to the production of plants and trees. Deut. 22: 9. The Hebrew follows the same rule; 1 Sam. 8: 15; Isa. 61: 11. But this is of no importance for our present use, because it never assumes the plural form when it means posterity, whether in English or Hebrew, or any where else that we know. The plural form in Gal. 3: 16, is a mere expedient to avoid the use of technical terms. So that we have to deal with the singular form only, and therein lies the difficulty of taking up the covenant terminology as Paul and Peter and their audiences could take it up.

Where the etymology of a word fails in conducting us to a definite result, we betake ourselves to the syntax—see what the construction will do for us. We try the adjectives, but they give us no relief, for all the adjectives are like the noun itself, singular, whatever be the multitude of the subject;\* and that, too, when the verb is plural.† Neither does the verb afford us any clue to the one seed; for *zarah* may have a verb singular, as in Gen. 13: 16, with fourteen other places; or it may have a verb plural, as in Neh. 9: 2, with ten other passages, while the collective noun covers millions of persons. Nouns in apposition, or in other ways equivalent, are sometimes collective themselves, as in Gen. 15: 13, with many other examples; they are sometimes plural, as in Gen. 22: 17, where we have both the plural and the collective "stars and sand," with numerous other illustrations; they are sometimes very definite in limiting the *seed* to an individual, as in Gen. 4: 25, where seed means Seth; and 21: 13, where *seed* is exactly equivalent to *son*. Of this last class we could make good use, but there are none of them in such connection as to be available. The only construction left now is that of the pronouns, and these meet the case with mathematical precision. A plural pronoun always indicates a numerous progeny; a singular pronoun indicates the *seed* to be one person, and no more. In other words, the "number" of the pronoun

\* Gen. 4: 25; Job 5: 25.

† Ezra 9: 2; Is. 6: 13.

always indicates the "number" of the noun. For the plural we have Gen. 15: 13, "Thy seed shall be a stranger in a land not theirs; \* \* \* and they shall afflict *them* four hundred years." It is worth noting here, that the synonym of *seed* is singular like itself, yet the pronoun must be plural, while there is one verb singular and one plural. Gen. 17: 7, "Thy seed after thee in *their* generations;" v. 8, "I will be *their* God;" v. 9, "Thy seed after thee in *their* generations." Jer. 30: 10, "I will save thee from afar, and thy seed from the land of their captivity." In this passage *seed* is co-extensive with "Jacob," "Israel," "servant;" and the same things are predicted of them all. The predicates are verbs singular with pronouns singular, the pronouns in the whole connection amounting to more than thirty, and all of them singular except one. This one plural is the substitute for *seed* when separated from all its adjuncts. In the parallel, chap. 46: 27, the same syntax is preserved, and together they furnish an example of grammatical precision to the dividing of a hair. The remaining passages are given in reference, only, that the reader may examine them at his convenience, premising that they are as available to the reader of the common translation as to the most classic student of the original. Ex. 30: 21; Lev. 21: 17; 2 Kings 17: 20; 2 Chron. 20: 7, 9; Neh. 9: 2, 3; Ps. 106: 27; Is. 61: 9; Jer. 23: 8, and 33: 26; Ezek. 20: 5-12. These fourteen passages embrace more than forty pronouns, all in the plural, and known to represent the numerous posterity.

For the singular we have six passages only. The prayer of Hannah, 1 Sam. 1: 11, marginal reading, "If thou wilt give to thine handmaid a seed of men, then I will give *him* to the Lord all the days of *his* life; and there shall no razor come upon *his* head;" v. 27, "For this child I prayed." One was all she asked, though others were added. 2 Sam. 7: 12-15, "I will set up thy seed after thee; \*

\* \* *he* shall build a house for my name, and I will establish the throne of *his* kingdom for ever. I will be to *him* for a father; and *he* shall be to me for a son. In *his* iniquity I will chasten *him* with the rod of men; \* \* \* but my mercy shall not depart from *him*, as I took it from Saul." Here we learn from the synonym that the seed is a son, and not a collective posterity; such *seed* must have a singular pronoun. The application of this promise to Christ, Heb. 1: 5, interferes in no way with the syntax; that Son was, we admit, something greater than Solomon, but in the same line. (Lu. 1: 32; Matt. 1: 1.) This is duplicated in 1 Chron. 17: 11-14, where we have a record of the same transaction written by another hand, with variations in the diction, sufficient to show that it is not a mere verbal copy; yet it adheres in every particular to the same construction, thus constituting a distinct witness to the law of pronouns. That David and Solomon and all concerned understood these promises in the singular sense needs not to be proved here. Beside the subsequent history, it is all embodied in the 72d Psalm.

The remaining passages in which the singular pronoun occurs, are Gen. 3: 15, and 22: 17, 18, and 24: 60. These are, in themselves, indeterminate, and *cannot be made available* in support of the rule;

neither can they be brought to conflict with it; nor can they be harmonized with other parts of the Old Testament till they are brought under this rule; *e. g.* Ps. 72; especially v. 17, "And they shall be blessed in him; all nations; they shall call him blessed." Is. 7: 14, "Shall bear a son, and shall call his name Immanuel;" chap. 9: 6, "To us a child is born, to us a son is given—the mighty God—the Prince of Peace."

The six passages given above furnish twenty pronouns in the singular, and representing a singular subject; sixteen of these are absolutely determined, and quite sufficient to establish the rule, when we have before us all those that bear on the case, except one, to be considered hereafter. These make in all, with the forty on the plural side, sixty examples to prove that *the number of the pronoun indicates the number of the noun*. Was not that to be expected? By no means. It is not the law of collective nouns; and our translators have in two instances disregarded it. With collectives, whether we use a pronoun in the singular or in the plural, it embraces the whole collection. We are now ready to apply Paul's logic in illustration of Peter's doctrine, as well as his own. Gal. 3: 16, "He saith not seeds as of many, but as of ONE—that is, Christ." Where is this said? Our text points to Gen. 22: 17, 18, "I will multiply thy seed as the stars of heaven, and as the sand which is upon the sea-shore;" here is the numerous posterity. "And thy seed shall possess the gate of HIS enemies;" here is the *seed* not of many, but of *one*. "And in thy seed shall all the nations of the earth be blessed;" here is the passage cited by Peter immediately following the singular construction. It is not to be concealed that an Israelite in the days of Peter had many illustrations of the seed of promise; but the apostle does not halt at any intermediate point till he reaches the covenant itself.

As the theology of these passages is very easily apprehended, some may think that we should be contented with that, and not concern ourselves with the logic of them. Such a course would isolate us from the spirit of the apostles, who wished every man to be *fully persuaded* for himself—to rest his faith on solid evidence. It would leave us exposed to the attack of infidels; and, still worse, of Jews; both of whom object to the argument in Gal. 3: 16, that it is a *non sequitor*—a very shallow sophism. Beside, we need the same argument in elucidating Gen. 3: 15, and 21: 60, both of which our translators have left behind a cloud. In reading the latter passage, few think of Christ at all. The seed appears there as exclusively a collective; while the original, over and above the thousands of myriads, brings out the ONE—"Let thy seed take possession of the gate of those that hate HIM." The same process which develops the logic of Peter and Paul, demonstrates the Christology of this passage also. There are some among ourselves who claim that Paul does not draw an inference from the covenant, but gives a *new meaning* to it; which, as an apostle, they claim he had a right to do!! Another class affirm that he did not intend Christ personal, but Christ mystical—the church, which is his body. In the language of Bloomfield, these contradict the apostle *himself*. Both classes differ from Jerome, without making any improvement.

The first promise, as we usually call it, fares no better in the hands of some theologians. All judicious interpreters set forth Christ here, while they incur entirely too much labor in *proving* their position; which, after all, meets with but limited assent. Let the pronouns talk in their native dialect, and the way to Christ is plain. "I will put enmity between thee and the woman, and between thy seed and her seed; **HE** shall bruise thy head, and thou shalt bruise **HIS** heel." No more is here indicated by capital letters than is demanded by the genius of the Hebrew. The Septuagint has here *αυτος=σπερμα*, and wherever the pronoun occurs in that work it conforms to the rule without any exception.

Our argument is now finished, but will not bring conviction to every mind. Many who read it will ask, How much lies beyond? Are there no principles of interpretation to conflict? Are there any other principles to confirm the position? Are there no exceptions to the construction? The writer asks the careful consideration of these questions by all who are capable of investigating; and partly for this purpose is the article given to the press. He will be glad to hear from any of his brethren, privately or publicly, if they find any flaw in the reasoning, or any oversight in the facts of the language, or anything confirming or conflicting. So far as he is able to find, he has given the entire construction, except, as already stated, *one* pronoun; and to that he now calls attention as a single exception. Is. 48: 19, "Thy seed also had been as the sand, and the offspring of thy bowels like the gravel thereof; *his* name should not have been cut off, nor destroyed from before me." This example is in conflict with all that has been written, and demands a reply. 1. A single exception against sixty examples is a very small consideration among the varieties of style and taste which make up the rhythm of Hebrew poetry. Hugh Miller, in discussing a certain geological formation, remarked that one chip of wood in such stratum would destroy the whole theory. Language knows no such inflexibility, although great constancy is claimed for this rule. 2. The Seventy have a different reading—"Thy name should not have," &c., and Dr. Lowth prefers their reading. If they had a better copy than we have, there is no exception after all; and the passage will read with more smoothness—"Thy peace—Thy righteousness—Thy seed—Thy offspring—Thy name." We are putting the case in its strongest form, that is, supposing "his" to have "seed" for its antecedent. But 3. Allowing that we have the true reading, there is strong probability that "seed" is not the antecedent of the pronoun. (a) "Seed" is not the general subject of the passage, either in this or preceding verses. (b) There is no "seed" in v. 15, where there is a like form of expression—"I have called *him*; I have brought *him*; *he* shall prosper;" referring to "Israel, Jacob, called;" v. 12. (c) "Seed" in this place is spoken of the *many*; "offspring," in the Hebrew, is plural; and "his" disagrees with *both alike*. Contrast Is. 61: 9. Does this not require us to find another antecedent? (d) By referring "his" to v. 12 for its antecedent, the transition will not be more abrupt than it is in vv. 14 and 15, and in other scriptures. See Ps. 72: 17, and 91: 14. (e) The Seventy inter-

preters found, in some way, another antecedent. See above. (f) In several passages beside this one we have an interlacing of *seed* with collective nouns, where it appears to take the same pronoun with them; but this is only apparent as it is here. Deut. 4: 37, "And because he loved thy fathers, therefore he chose their seed after them, and brought *thee* out in his sight." Here the pronoun refers to the body of people that are addressed throughout the chapter as the "Israel" of the first verse, and does not assume a new antecedent, though "seed" refers also to the same people. This principle applies to Deut. 10: 15, where the antecedent "Israel" is found in the 12th verse—a collective noun, having pronouns plural and singular indiscriminately. The like intertexture we have in Is. 41: 8-16, where also "seed" occurs without any pronoun of its own. The pronoun there used takes its form before "seed" is introduced, and maintains the same form in vv. 14, 15, 16, after *seed* has been eliminated, and "men of Israel" has been substituted.

We discover now a double construction for *seed*; one, as collective, with no peculiarities to distinguish it from other collective nouns; another, like our English word *sheep* (Is. 53: 6, 7,), which we may designate indeclinable. The peculiarity of this latter is, that it occurs in relation to pronouns only. That it is a veritable construction, is seen in sixty examples, without one reliable exception, as in the accompanying diagram.

The Septuagint follows scrupulously the indeclinable construction wherever the pronoun is used; but it sometimes omits it entirely. The New Testament varies from the Septuagint just enough to exhibit the difference between original composition and a translation; and by contrast gives a prominence to the Hebrew construction. The Greek side of the question will furnish enough for another article, if it be judged of interest.

Adjectives Singular.	Collective.	Verbs, sing. or pl. S E H E D . Pronouns, pl. 40 +	Indeclinable.	Pronouns sin. 20.
ΣΠΕΡΜΑ. ער				
Synonyms.				
Singular, Plural and Collective.				

### WE NEED A REVIVAL.

SPIRITUAL life is low, Rev. 3: 4. Compared with the warmth of other days, it can scarcely be called life at all. We have left our first love, Rev. 2: 4. We have become lukewarm, neither cold nor hot, Rev. 3: 16. Living religion is a lean, spectral shade. Zeal evaporates in form and bustle. Faith is languishing, and love is fallen into the sere and yellow leaf. What need of quickening! What need of vital warmth; a warmth not produced by mere friction of excitement, but glowing and fresh from the altar above, the warmth of souls baptized with the Holy Ghost and with fire.

We make little progress. Ever learning and never able to come to

the knowledge of the truth. 2 Tim. 3 : 7 ; Heb. 3 : 12. In the mighty business of advancing in the Christian course, of growing in grace, we seem, alas ! to dream. Five, ten, twenty, forty fly on, and we seem only at the point whence we started when we first believed ! Our light is not brightening, our holiness is not deepening, our graces are not ripening ! What a feeble, famished band of worn-out Christians are we ! neither growing ourselves, nor helping others to grow ! Oh, what need of a revival !

There is little power in the ministry. Gospel ministrations are attended with very little success in the saving conversion of sinners. High attainments in personal holiness and divine consolations are rare. Of Luther it was said, "each word of thine was a thunderbolt." Of Venn we are told that when he preached, "men fell like slaked lime before him." Baxter tells us he had reason to believe that he never preached one sermon in vain. How different now ! The sermons of our pastors fall pointless and powerless. Consciences are not pricked—hearts are not broken—souls are not saved ! The sleepers awake not, the dead rise not, the dark world remains a dark region still, the dry bones still lie whitening along the valley, unquickened and unshaken. What a palsied ministry is even that of those who have been most blessed in our days ! Where are the Pentecostal sermons ? Where are the Pentecostal showers ? What lifeless congregations appal the eye, and sadden the believing soul ! Oh what need of a revival ! Hos. 10 : 1-12.

There is much inconsistency. Our light does not shine before men. Matt. 5 : 11-16. It is hidden and clouded. Christ expects us to be his representatives on earth ; "as he was, so are we to be in this world." 1 John 4 : 17. Yet we are not. We have little of the mind of Christ. Phil. 2 : 1-5. We are not self-denied, solemn, humble, lowly, gentle, loving ; but full of pride, self, levity, malice and envy. Miserable representatives of the altogether perfect one ! Sad, shaded, misshapen likenesses of the altogether lovely one ! Through us his name is blasphemed, and his gospel hindered ! Ezek. 36 : 20. Oh what need of a revival !

We have long enjoyed outward peace. We have been unthankful. We have grieved the Spirit, and provoked God, to withhold the blessing ; we are therefore earnestly called on to repent and do our first works. Perhaps if the following suggestions be carefully studied and acted upon with much earnest prayer, we may yet be favored with a time of refreshing from the presence of the Lord.

The members of the church should attend more punctually to the exercises of personal piety, should read the Scriptures more prayerfully and attentively, and should be more instant and fervent in prayer for their own souls—for the families to which they belong—for ministers—for the congregation and the church with which they are associated—and for the cause and kingdom of Christ throughout the earth.

Parents should attend with increased seriousness and regularity to the duties of domestic piety, fulfilling more faithfully their sacred engagements to God and to the church, by "ruling well" their children—imparting instruction to them, especially in the things of religion,



and thus training them up in the nurture, and for the service of the Lord.

All the worshippers in each congregation should attend with strict regularity on the ordinances of the sanctuary, and should occupy some portion of the evening of the Lord's day in meditating on "the word preached," and in prayer to the Holy Spirit to enable them to understand and retain and apply it.

All the members of our congregations who can at all make it convenient to do so, should conscientiously attend at the meetings for social prayer, &c., in their respective districts, and to strive in all to worship God in spirit and in truth.

These members of the church ought seriously to consider whether they are not bound in duty, and in gratitude to God, to contribute much more liberally than they have done hitherto to the support of the gospel among themselves, and to the cause of missions at home and abroad.

Each member of the church should cherish a sense of his obligations to exert whatever talents and influence God has given him in promoting the spiritual good of his brethren, and instructing the ignorant and the erroneous, and in converting the careless and the ungodly in the world around him.

Every congregation should establish, for the benefit of its members, a religious library, and ministers, elders and private Christians should co-operate in endeavoring to diffuse among all the people the desire of knowledge, and a taste for reading good books.

The members of the church should seriously ponder the lamentable evils resulting from the prevailing use of intoxicating drinks, and cordially unite with their ministers and sessions in reviving and promoting the cause of temperance.

K.

---

### THE FREEDMEN.

MESSRS. EDITORS—Permit me through your pages to speak a word on behalf of the Freedmen. We see by the *Bible Society Record*, to which we may again refer, that Baptists, Methodists, Presbyterians and Friends, yes, and Roman Catholics, are all at work amongst them; but, so far as the Freedmen are concerned, *we* seem to be "at ease in Zion." Up to the time of their manumission, no part of the church was more earnest and constant in wrestling with God on behalf of the slave, than Reformed Presbyterians. How often did we lament their condition, detesting those cruel laws by which they were prohibited to read the Bible! But when God has answered the prayers of the church, in freeing them from their masters, why is it that we hear so little prayer for them now? Are they "free indeed?" What slavery is worse than that of the heart and of the intellect? Does consistency require us to cease praying for them, because we have ceased working for them? Who ever knew a farmer to pray for a good crop, and then, without putting in the seed, expect the Lord to answer his prayer? *Let us* be up and doing, working with our prayers and pray-

ing with our work. Surely the field is white for the harvest. But, say some, we are not able to sustain the Southern Mission; the Foreign Mission and the National Reform must be supported. But let us go to work in earnest, and instead of the Freedmen's Mission in any way impeding the other schemes of the church, it will only help them forward. "By liberal things shall ye stand." We have not to depend on our own resources. "The silver is mine, and the gold is mine, saith the Lord of hosts." The work is his, he will furnish the means. But, as faithful stewards, when he gives us the means, let us see to it that we use it in reforming the world, and not unnecessarily spending it that we may be "conformed to this world." One item in our "confession of sin," is "*vanity of apparel and sinful extravagance.*" Might we not consider the Freedmen's Mission as one branch of National Reform? Do we not need them as an element of strength? If they are not with us, will they not be against us? Now, when they are *citizens*, how important it is that they be educated to use their privileges, as such, intelligently! E. E. White, a distinguished educator of Columbus, O., in a lecture on the "Question of the hour," on the 27th ult., said, "I shudder for my country when I remember that at our last election, 700,000 voters could not read the names on the ballots they cast." He was showing the necessity of educating the South, black and white. If this subject were agitated from the pulpit and the press, as the National Reform is, surely the people would take hold of it. O! that we could go to work in the same spirit as the individual of whom a Bible agent in the South writes. He arose in the audience and said, "I give this for the good the Bible has done *me*," and handed in a twenty dollar note.

Can we not erect a "memorial" in the South, as another fruit of our covenanting? The *Record* furnishes some thrilling accounts of the condition of the freedmen, and as many of your readers may not have access to it, some extracts might be useful. An agent who had canvassed in Georgia and Florida, writing under date of June 25th, 1872, after speaking of their destitution, hundreds of families unable to read, says, "one of the most encouraging features of my work was the avidity with which this class of persons received the Scriptures." A Virginia correspondent, under date of August 5th, 1872, writes, "The advocates of an open Bible, free to all, have no time to lose. The Romanists are at work, and we of the South know too well the material they wish to manipulate." He shows that with such dispositions as they have, they might be easily led to buy indulgences, and says, "the havoc would be awful."

In the last number of the *Record*, page 27, omitting some deeply interesting accounts from the Friends' Freedmen's Association, we have the following from W. D. Stroud, colporteur. "Gillironsville, S. C., September 9th, 1872. I stop for a moment the mighty battle for souls, to tell you some of our great wants to carry on this work of the Lord. Tongue cannot tell, nor pen describe, the poverty, ignorance and religious destitution of this country, nor can you draw the faintest idea of their sad condition, till, like me, you have passed from house to house, entered their solitary huts, and with your own

eyes beheld their squalid poverty." He tells of a woman who came to him saying, "Sir, I want a Bible," eagerly repeating this, again and again, "for," said she, "I have been told that if you have a Bible in your house, fire will not burn you, and I want a Bible." After giving more startling accounts, he says, "If you see any way of help, do let us have it. Souls are perishing, opportunities are passing away, with many it will soon be too late."

An aged negro woman asked a colporteur, "Is this the good old Bible?" On being assured that it was, she said, "I cannot read, but I will take it, and when I kneel to pray, I will press it to my heart, and my faith will be strengthened." May the hearer of prayer have mercy on them, and on *us* who have so long neglected them!

AMI DES NOIRS.

March 19, 1873.

### NATIONAL REFORM.

UNDER this heading there is a notice in the April No. of the *Reformed Presbyterian Advocate* of the late National Convention in New York for the religious amendment of the U. S. Constitution. Approval is expressed of the movement. Indeed, anything else would be badly out of harmony with the title of the magazine. To effect this has been, ever since the organization of the Reformed Presbyterian Church in this country, an object towards which she has directed all the power of her testimony. In the practice of her members, as well as in her judicial declarations, she has borne witness against the U. S. Government as in a state of implied hostility to Christ the King of nations. All the power of a public dissent has been employed to give effect to her official declarations. From the first her motto was, no political fellowship with the nation so long as its constitution upholds slavery and refuses to acknowledge God and his Son Jesus Christ. Now that this practical testimony has produced its fruit in the overthrow of slavery, there is every encouragement to continue it until the other great wrong be rectified.

From the antecedents of the body whose organ this magazine is, we are not surprised to find in it such utterances as the following: "None of the speakers, it would appear, took the ground that the constitution of the United States is an immoral or atheistical document. The government was not denounced as anti-Christian. Nor was it stated that it was a crime not to be condoned to hold office or vote for representatives to Congress." No doubt this is true. But why mention it? There were hundreds of other things that were not said. We can answer the question. The omission in this case is noticed for the sake of the inference that might possibly be drawn from it. As some of the speakers on that occasion were members of the Reformed Presbyterian Church, it might be concluded from their silence on this subject that we were less disposed to rely on the practical form of the testimony in refusing to incorporate with the government than in times past. Indeed, the reticence on this point, in connection with the good deal said of a vital constitution and its Christianity, gives some color

to the inference. We need scarcely say, however, that this inference would be unjust to our church, as is clear from the explicit declarations of our late covenant.

But, *fas est doceri*. It will be well in the future to guard against giving occasion for impressions of this kind. Our brethren who co-operate with us should be kept informed of our purpose not to abandon our vantage ground until the end is attained. At the same time it would be out of place to obtrude in an assembly of various shades of opinion, convened for a common object, such denominational peculiarities as might call out opposition and hinder, rather than promote, the cause. Clear, strong, scriptural argument for the proposed amendments is what is required, and what will bring conviction to the honest and conscientious inquirer for the truth.

Near the close of the article under consideration we find the following: "Let Christians, and especially Reformed Presbyterian Christians, stand aloof from each other by dissents, covenants and suspicions of heterodoxy founded upon interpretations of the Constitution of the United States, which the common Christianity fostered and protected by its mighty ægis will not indorse, and which none of the conventions assembled in the interest of the reform movement has seen fit to adopt, and then infidelity will continue to lift its head, and the Mediator be stripped of his honors." Passing by the thrust at our position in this spread-eagle display of rhetoric, we ask, why then do not this writer and those who accord with his views, cease to stand aloof from ecclesiastical fellowship with those with whom they harmonize in political action? They rejoice in the name Reformed Presbyterian Christians. Let them be warned by the consequences that are to follow their state of separation from other churches, and save themselves from being instrumental in perpetuating a condition of things they seem to deplore. Of this we are certain, while they continue to cling to the name Reformed Presbyterian, after having given up what is meant by it, and even affecting to sneer at those who have both the name and the position represented by it, they are standing in the way of the reform movement, and they need not think it strange if they do not get into the front ranks of those who are waging this war against infidelity and ungodliness in the constitution. T. S.

---

### A FEW MORE FIGURES.

BY REV. J. MCCracken.

THE last Synodical report gives just one hundred congregations. Twenty, or one-fifth, made no report of contributions to the benevolent schemes of the church. Thirty-three, or one-third, gave to all the schemes in the table, except the Freedmen's Mission, which was suspended. Seventy-nine gave to the Foreign Mission Fund, seventy-one gave to the Home Mission Fund, sixty-one gave to the National Reform movement, sixty-nine gave to the Theological Seminary, forty-nine gave to the Church Extension, fifty gave to the Board of Education. From which it appears that of the eighty reporting congrega-

tions only one gave nothing to Foreign Missions, nine gave nothing to Home Missions, nineteen took no part in aiding the National Reform Association, eleven forgot that we have a Theological Seminary, thirty-one had no interest in church extension, and thirty declined giving to the Board of Education. Is it uncharitable to assume that, besides these, what the twenty congregations that make no report gave, was "nothing to nobody?"

I wish I could say that these results are favorable. Let every one judge for himself. The cause of the failure and neglect above noticed is partly human infirmity, want of correct views of the duty of giving, partial conversion, lack of instruction, want of interest, feeble convictions of duty and selfishness; and, on the other hand, our clumsy, awkward, financial customs. I cannot call them a system of finance, they are the unpenned growth of circumstances, suggestions and accidents, and should soon give place to some simple, efficient business plan. Still, with our present mode of doing business, it is perfectly easy for each congregation, first, to contribute to every scheme of the church; and second, to have a report ready by the 10th of May in each year for the use of the Clerks of Presbyteries. It is indolence, or carelessness, or shame, or niggardliness, or incompetence, that hinders making reports.

To conclude.—1st. The thirty-three congregations and their officers who honored all the requests of the church for funds for her work should receive the commendation of the church for sustaining her credit and supplying her treasury.

2d. The congregations culpable of partial neglect that omitted one or more of the collections for benevolent schemes should feel themselves admonished, and urged to a more honest and faithful course.

3d. And lastly, the officers of the twenty non-reporting congregations should be ashamed of themselves, as the rest of the church is.

### SELF-EXCULPATING TESTIMONY.

SHOULD "defendants" in ecclesiastical courts be permitted to bear testimony in their own defence? While there is a difference of opinion on this subject among good men, I ask the attention of your readers to the following reasons in favor of admitting such testimony. It is admitted that all true law is founded in justice, and that the professed object of both civil and ecclesiastical courts, is to secure justice to all parties. Now admitting the "proposition," the corollary is obvious, that "no proper means which might in any case secure the end—justice—should be omitted." So obvious is this corollary, that, as a matter of fact, the civil courts of this land, in order to secure justice, are authorized by law to admit the evidence of defendants in *all* cases, giving so much weight to their testimony as they (the courts) deem proper. The necessities of jurisprudence have led to this inevitable result.

Now, shall the "men of this world be wiser in their day and generation *than the children of light?*" As far as the teaching of the *Bible is concerned*, it may be only necessary to refer to the mode of

ing t  
ef  
may  
lined  
but  
not

procedure recorded as being followed by the supreme court of Christ, and described in Matt. 25: 44. Here the accused is charged with crime, and yet is patiently and courteously heard, although in this case it was *well known* that nothing could be adduced to benefit them. Why then was it admitted? Probably to show the courts of the Lord's house their duty in similar cases, that the mouths of gainsayers may be stopped. If it does *not* mean this, why so carefully related and retained? Our divine Master, when brought before courts, had this privilege, and before the Roman court was asked to defend himself, and availing himself of the privilege, convinced Pilate of his entire innocence. The trials of Paul before the sanhedrim and the several Roman courts, see Acts 26: 1, &c., show the prevalence of the custom.

But let us present a concrete case. Suppose a person of good character in any church is libelled for doing or saying something which he should not say or do; now suppose two witnesses, either maliciously or innocently, testify that he has done or said the thing charged; now, under the present mode of procedure, the defendant may bring any number of witnesses to prove that they were with him at the given time and place, and that he could not have said or done the thing charged without their knowing it; still their testimony is called *negative testimony*, not proving anything, and the *only* man in the *world* who could give positive testimony is not allowed to testify at all, whereas, such testimony, taken in connection with the negative testimony, might put altogether a different phase on the subject, and while it could "do no harm," it might do much good.

Will not the friends of justice in the R. P. Church see that an act is passed at our *next* Synod authorizing church courts to admit defendants to testify in all the inferior courts? JUSTICE.

#### COVENANTER LITERATURE.

MESSRS. EDITORS—There is an article in the last December number of *Harper's Magazine*, which has been extensively copied, entitled "The Scottish Covenanters." Why should not such brief, racy sketches of our history be published as a tract? There are thousands living in the vicinity of Covenanter congregations, who are entirely ignorant of our history, and will never read it in those lengthy and minute standard works in which it is contained, who would yet read with avidity such a sketch as this? Might it not also be a means of awakening in the minds of our own youth a love and admiration for the heroic deeds of our fathers, that seem to be to some extent dying out, and lead to a more thorough and appreciative study of our history? If Sabbath schools were organized in all our congregations, they might be used as a channel through which to circulate any tract our church might publish. Let the Sabbath schools pay for the tracts, and distribute them judiciously in their own vicinity, and thus become an efficient instrument, not only of instructing our youth, but also in giving publicity to the history and principles of our church, and in this way *contribute to her growth and prosperity*. S. M. M.

## SELECTED.

## THE ARCH OF TITUS AT ROME.

If a Christian traveller on his return from a visit to Rome were to be asked, what single monument of the ancient city had made the deepest impression upon his mind, he would answer, not the vast Coliseum, nor the spacious Baths of Caracala, but the triumphal Arch of Titus. And if he were further interrogated as to the motives of his preference of one of the least extensive of the structures of the old Romans, he would doubtless pass over in silence the exquisite finish of its architecture, and allege only the importance of the events which it was reared to commemorate, and the striking testimony which it gives to the fulfilment of the prophecies uttered by our Saviour.

It is well known that the highest honor which could be accorded to a Roman general after a successful campaign, was a vote of the Senate granting him a triumph. Until this was carried, neither the victorious commander, nor his soldiers, could enter the city save in the capacity of private citizens. But when once the required permission was conceded, the most brilliant procession that ever graced the streets of the city was set on foot. Preceded by a long array of captives and by a train ostentatiously displaying the booty that had been gained from the enemy, the general himself rode in a chariot of unusual construction, and drawn by four horses harnessed abreast. Behind him marched his conquering legion and a jubilant crowd of citizens. By a prescribed course, over the road called the Sacred Way, the pageant moved on to the summit of the Capitoline hill, where on the altars of the magnificent temple of Jupiter, the general offered a rich sacrifice in token of thanksgiving.

Where the military successes had been more than usually important, the desire was a natural one to substitute for the temporary arches which at intervals spanned the streets through which the procession threaded its way, a more elaborate and permanent memorial in stone. This seems to have been the origin of the very considerable number of triumphal arches which we know beautified the ancient city. The most considerable ones that remain are those of Constantine, Severus and Titus; the last being the oldest of the three, and standing about midway between the other two at the foot of the Palatine hill.

On the 8th of September in the year 70 of the Christian era, Titus, whom his father Vespasian, on his elevation to the throne, had left in Palestine to finish the war against the Jews, captured the city of Jerusalem. It was to perpetuate the memory of this event, and of the joint triumph in which father and son participated at the conclusion of a most obstinate war, that the Arch of Titus was erected. A brief inscription in large characters surmounting the vaulted roadway, gives the information that it was reared by "the Roman Senate and people to the Deified Titus, son of the Deified Vespasian"—the word "Deified" (*Divus*) indicating that it was not completed until after the death of both Vespasian and his son. It has already been mentioned that *this arch is inferior* in its size to either of its rivals—a disadvantage

which is, however, more than compensated for by the pure taste and artistic skill of its construction. But it is the admirably executed sculptures that decorate the walls within the arch itself, which exhibited this most effectively. That which is upon your right hand as you approach the forum is a grand representation in bold relief of the conqueror. Titus standing in his chariot drawn by four horses, conducted by an allegorical figure representing the city of Rome, and followed by another representing Victory in the act of placing a crown upon his head. Roman soldiers precede and follow the conqueror, whose features are reproduced with equal fidelity with his portraits on the coins of the period.

On the left hand is the still more interesting delineation of the most peculiar feature of the triumphal procession. About a score of persons figure here, all of them Roman soldiers. Their heads, so far as they remain un mutilated, are crowned with laurel. Two or three carry standards such as the troops were wont to inscribe with the names of the brilliant engagements in which they participated. The greater number are laden with rich spoils of the temple of Jerusalem.

First comes a group bearing aloft a table, which is not difficult to recognize as the *Table of Shewbread*. Two small vessels rest upon it. It is accompanied by the *Trumpets* which were blown on the occasion of the year of jubilee. A little farther back a number of soldiers carry on their shoulders the *Golden Candlestick*, with its base and its seven branches. The other precious vessels of the temple we look for in vain; for we have here all that the Romans found to carry away. The vessels of manna, the tables of the law, and above all the Ark of the Covenant, with the cherubim overshadowing the mercy-seat, could not in the very nature of the case be replaced after they had been taken and destroyed by the Babylonians. Of this remarkable representation we may well say with Maitland, "The close resemblance between the description of the sacred utensils, and their appearance on the triumphal arch, is a testimony to the truth of Scripture of considerable weight; especially as the evidence is handed down to us by the enemies of the Jewish religion, and perpetuated by the very means intended to cast a lasting reproach upon it." Nowhere can we find a more pointed illustration of the certain and speedy fulfilment of the prophetic words of our Lord Jesus Christ respecting the utter overthrow of Jerusalem, than in the erection of this arch within less than a half century after those words were spoken in full view of the splendid structure of the temple.

It is not strange that for nearly eighteen centuries the Jews sojourning in Rome or simply visiting it, have avoided the spot where the Arch of Titus stands; nor that to this day not one of their number will pass through the gateway on whose sides are depicted some of the incidents of the most fatal catastrophe that has yet befallen this once exalted, but long down-trodden race.—*The Christian Weekly*.

---

CHRISTIAN graces, like the stars, shine brightest in the darkest hour.



## SINGULAR CHRISTIAN DUTIES.

SELECTED BY JOHN TEMPLE.

1. HEARTILY to love them that slight us, and to wish and seek the good of those that hate and seek to hurt us.
2. To swim against the stream of the multitude.
3. To take most care of that which is most out of sight—our heart and hope.
4. To be merciful to the failings of others, and very severe to our own.
5. Still to suffer rather than sin.
6. To rejoice in losses for Christ, and to glory in the cross.
7. To do good when we are evil spoken of for our labor.
8. Cheerfully to strike in with the interests of God's cause, when it is in low condition.
9. To be most cruel to the sin that is naturally most dear.
10. To live upon the divine promises when others live on their profession.
11. Most to love and soonest to choose that which crosses the flesh most—self-denial.
12. To be most hot in that where self is least concerned.
13. To make a true conscience of the least sin, but the most conscience of the greatest.
14. To allow ourselves in the neglect of no duty, but to be most zealous for matters of the greatest weight.
15. To love those who faithfully reprove us.
16. Readily to subject all our wordly interest to our Maker's glory, and to perform holy duties with holy ends.
17. While others do their best actions with carnal aims, to do our common and civil actions with heavenly aims.

## THE SPIRIT OF ADOPTION.

WHEREVER you are, dear friend, though you must be in the world take care that you be not of it. "Come ye out from among them; be ye separate, saith the Lord, touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." It is only in the lonely path of the true disciple of Christ, who follows the Lamb whithersoever he goeth, that you can realize your adoption, and cry Abba, Father. Come out from the world; confess yourself to be on the Lord's side, and then your fellowship with God shall be sweet beyond degree! Range yourself under the divine banner, and by God's grace remain a separatist from the world until life's latest hour. So shall you, like Abraham, be a sojourner with God. "Dwell deep, O inhabitants of Dedan," right away from the world's customs and sins, and, above all, from its selfish spirit and grovelling aims! Dwell deep in the solitudes where Jesus dwelt—in the lonely holiness which was fostered on the cold mountain's side, and then shone resplendent amid temptation and persecution! Commit yourself unto no man; call no man master; lean *on no arm of flesh*; walk before the Lord in the land of the living, and *so dwell deep, as did your Lord.*—*Spurgeon.*

## MISSIONS.

## HOME.

MINNESOTA.—Rev. R. Hutcheson has left the station of Lake Reno, after fulfilling his engagement with the Board to labor during the winter. He writes in his concluding report, "At Reno I preached thirteen Sabbaths, including sacrament, with all the customary days. The storm prevented us from meeting at all on the day appointed for the annual fast. The attendance of our people on ordinances has been good during the winter, even when some of the days were very inclement. One person only was admitted to fellowship, a youth baptized in the church, one who may at some day study theology. There are few outside that attend the preaching, or that pay much attention to religion in any way. I held an examination in each society, three in the congregation; and I found the children and the parents both, intelligent, and diligent in the study of divine truth. In Round Prairie, as I intimated before, they are desirous of going forward. There is established a correspondence between the places, and an effort to raise as much money in both places as they are able. The subscriptions at Round Prairie amount to \$100, or nearly this, for 1873. One pastor for both is all that can be tried for a while; and yet there is need for a resident minister in each place. So far as we can see, it is a loss to all that they are so far apart; that they did not make one settlement at the first. But so it is in other places as well as here. There is but one society at Round Prairie. The people have not forgotten what they learned in other places, and young people are preparing to come forward and make a public profession for themselves. I have preached here five Sabbaths. Next Sabbath I expect to be at Waneka, Wisconsin, on which I will make a separate report. My health has been good during the winter. My intercourse with the people has been of the most friendly kind."

Mr. Hutcheson's place has not yet been filled.

In leaving Reno, Mr. Hutcheson made a detour to Elkmound, formerly Waneka, Wisconsin, preaching there on Sabbath, April 6th. He found that the bulk of the community is German, of the evangelical class. They are building a meeting house. There are a few in the place who are acquainted with our church organization, but only one devoted to it. It lies on the Elroy route, between Chicago and St. Paul, one of the three routes between those cities.

The blank statistical reports will be mailed to the various stations, and it is desired that these be returned, properly filled up, early in May, so that the report of the Board to Synod may be as full as possible.

D. B. WILLSON, *Secretary*.

ALLEGHENY, PA., April 11th, 1873.

## FOREIGN.

THE following interesting letter from Mr. Easson was written to Rev. D. McAllister, who has kindly forwarded it to us:

LATAKIYEH, SYRIA, Feb. 13th, 1873.

MY DEAR BROTHER—Perhaps you think it is about time I was writing to you, but as I had written an account of our journey to Dr.

Wylie and Jennie was writing to Mrs. McAllister, I thought it would be better for me to wait until I had seen or heard something new. I have been taking several rides with Mr. Beattie, and have seen some of the country in the vicinity of Latakiyeh, learned more of the customs of the people, and also more of the workings of the mission a short account of which I think will be of interest to you.

This week we had quite an addition to our day-school here in Latakiyeh. Muallim Yuhanna, formerly a Greek Catholic, has for a few years past been keeping a day-school in the city. The Greeks have been trying to get him to teach a school in connection with their church, but being disgusted with their mode of worship, mass, &c., he would not accept their offer. He likes our mode of worship, and thinks the Protestants are nearest the truth. He has been attending Sabbath service with us occasionally for a year or two past. He has been holding aloof from us for several reasons. One was for fear of the Greeks. He being a teacher, they would say he joined us for the situation in our school, or as Christ puts it, "He followed with us for the loaves and fishes." And there was some truth in this, for his other reason was, that if he cast in his lot with us and did not get the situation, he would lose his scholars, and thus the means of supporting his family.

Perhaps you will think these not good motives for a Christian; admitted—but you must make allowance for education in this benighted land, and also that he is only a babe in Christ.

Mr. Beattie thought by a little encouragement he might be induced to cast in his lot with us here. With this end in view, he spoke to him last week about assisting Muallim Besharah in the boys' school. Muallim Besharah's time is so much taken up giving lessons in Arabic to Miss Dodds, Dr. Martin and myself, that he needs an assistant very much.

He accepted the position, and began his work on Monday morning, and before noon nearly all his former scholars, twenty-five in number, had followed him and were added to our list of scholars. We look upon this as quite a successful arrangement. There is no other school now in Latakiyeh. We expect to keep most of them in the day-school, and, perhaps, some of them may be induced to attend Sabbath school, but if not, we cannot fail to do them some good, for all our reading books are religious, and the school is opened with religious exercises, and Dr. Martin drills the whole school once a week in singing. Thus the good seed of eternal life is being planted from day to day in these young hearts. God grant that they may prove good soil; hearts prepared by the Spirit of God, and thus they may soon bear fruit, some thirty, some sixty, and some an hundred fold.

My first ride was out to B'hamra, about four and one-half hours or eighteen miles from Latakiyeh. We have a boarding-school here. It has increased from twenty-three, the number in attendance last winter, to forty-four, and I understand about twenty little boys were refused admission this term for lack of funds to carry on so large a boarding-school; but as I have given Dr. Sloane an extensive account of this school and its surroundings, I will pass on to our other trip—out to Bahloolee.

This is the largest village I have seen. It is situated a little to the left of the Aleppo road, about four hours from Latakiyeh. We left home about 7 o'clock in the morning. We soon met small caravans from the mountain districts, carrying their produce to the market to exchange it for the imports from other climes. After riding about an hour we came in sight of the beautiful valley of Nahr-el-kabear—the Great River. We followed this river for nearly an hour. It is about the size of the Ouleout, near Franklin, Del. Co., N. Y. This is indeed a beautiful land, and if it were not for the negligence of the native Fellahin, it might be made a land flowing with milk and honey.

All the villages on this route, as on the way to B'hamra, are built on the highest, and often the roughest, hills to be found. The only reason that I could give for it, is that of self-defence.

These Fellahin are pagans, and from their customs, &c., seem to me to be a remnant of the old heathen tribes that possessed the land before the time of Moses and Joshua. Now, as then, you will find their tombs and sacred places on every high hill, and especially in every grove and under every green tree.

The superstition which is connected with these places has its influence over the most daring robber in the neighborhood. This fact is so well known that it is taken advantage of by the people. As you ride along you will see plows, hoes, in fact all the implements of a farming district, piled up amongst the tombs or near the sacred places for safety—and they are safe; the power of the unseen is so powerful that no thief dare touch them.

Their customs also throw light upon certain passages of Scripture. I will only mention one or two at present. We read that Elijah found Elisha plowing with twelve yoke of oxen, himself with the twelfth. At first sight, we would think that Elisha had twelve yoke of oxen attached to one plow, and that he was driving the twelfth yoke. I am satisfied that this is not the true explanation; and although I have not seen it exactly verified, yet I have seen five men plowing with five yoke of oxen, each with his own plow, but one following the other, and from a distance they look as if plowing in the same furrow; and I have no doubt that when the men from a large village turn out to plow their plot of ground, the passage of 1 Kings 19: 19 would be fully verified.

We arrived at Bahloolee about noon. Here we found Muallim Iēsa (Jesus) in charge of a boys' day-school, with an average attendance of about twenty. The house is a regular native building. In it the teacher with family lives, holds his school, keeps his donkeys, horses, or whatever it may be, all in the same apartment.

Bahloolee is a good centre for a school, and we have a very good beginning. What we need here is a good building, capable of affording accommodations for a boys and girls' school, with house-room for the teacher and family. A good girls' school could be started here, if we only had the house; and as boarding schools are so much more expensive, I think we ought to take advantage of this opening; this we cannot do without the means.

Let a man of the world start in business with just enough of money

to make a fair start, and no more. He moves on slowly, beholding splendid bargains, by which he might amass great wealth. But no; his hands are tied; his means will not admit of so great an outlay at present; he must wait, and let them pass. So it is with us; we see openings by which many little boys and girls might be gathered into school and taught to read God's word, and thus learn of the meek and lowly Jesus, whom to know is life and peace. Thus you see more work could be done, and the money we have, used to better advantage, if we had a little more of it. Pray for these poor beclouded souls, aye, work for them, too; for it is not enough to say, be ye clothed and taught, unless we put to our hand and clothe and teach.

By this time I suppose you are busy in the hard work preparatory to the National Reform convention, and before this reaches you, you will be resting after the heat of the battle, and, we trust, a glorious victory; an account of which please send me as soon as published in pamphlet form.

I have not been able to find out much about the government, as yet. Still a short account of the Turkish army may be of interest to you. I understand that the Sultan does not wish to employ Christians in his army, knowing that they are better educated than the heathen or Muslims, and as a matter of fact would soon hold all the important positions in the army, and thus have him in their power. Hence, when a Christian is drafted for service they are exempted from active duty by paying a small yearly tax. The Christian gladly takes advantage of this, for life in the Turkish army is the lowest kind of life, and they receive barely enough to meet the necessities of life.

To give you some idea of the material which compose the rank and file, I will give you an example or two of the way in which the army is recruited. Every year, a draft of a certain number of men is ordered. At the time appointed, a government agent goes to each district, and a number of men is drawn from each village. Mr. S—— is drawn; his friends do not want him to go into the army; so they hunt up some poor lonely and forsaken wretch whom they want to get rid of, and take him to the agent in the place of their friend. The agent asks this man, "Is your name Mr. S——?" He promptly answers, "No!" His captors would all swear that he was the man, and the poor fellow is sent off to the regiment or troop for which he is intended. Thus the army is made up of the very scum and dregs of society. Everybody knows that the upper-ten here is bad enough.

There is a little disturbance now out at B'hamra. One of the teachers, a native of B'hanira, was drafted. His friends did not wish him to proclaim himself to the government as a Christian, and hence they reported him to the agent as dead. Mr. Beattie had him write a letter, denying the story and proclaiming himself a Christian. This enraged his friends, and they seem to be resolved on vengeance.

The other day they forbade the plowman to plow the mission grounds, but he paid no attention to them, and they then fell to and gave him an awful pounding. Muallim Yuakob sent a letter to Mr.

Beattie, and another to the English consul. There the matter rests at present.

But as the mail boat has just come into port, I must close for the present, and go and see if there is any mail for us. We have had no word as yet. This is hard. It is almost three months since we left home, and not a word from any one. It looks as if everybody was waiting to hear from us first, forgetting how long it takes a letter to come from here home, give them a week or two to get ready to answer, and then wing its flight away here again.

My stove has not come yet. I have heard from it. The stove-dealer did not get it to the *Abyssinia*, but sent it by the *Cuba*. It will cost me, through his negligence, nearly fifteen or twenty dollars to get it. I think he should be liable for that himself, for he promised faithfully to ship it on Friday.

Give our love to all the family, and all inquiring friends. Write as often as you can.

I have made a beginning in the study of Arabic. I find that I could soon learn to read, but to learn to talk is not so easy. I am reading in the Gospel of John—have read three and a half chapters. I also read a little Greek and Hebrew almost every day.

We are all enjoying good health and spirits.

I remain yours, &c.,

HENRY.

Under date of January, Mrs. Easson writes :

DEAR MRS. MCALISTER—I am happy to say that all in the mission are quite well except one of the scholars, and she is not dangerous. There has been a death in the school, a little boy ; he seemed quite well in the afternoon, and in the morning he was dead. The father was sent for, but did not get here until after the funeral ; he had two other children ; one was here in school and the other one he left at home and sick. We had a hard time to persuade him to leave the corpse. The boy that was left he took to the school at B'hamra, which was near his home. We have commenced studying. I think I will have a harder time to get the language than Henry. He seems to feel quite encouraged and thinks he will like it.

I have not had a letter since I left home, and begin to feel as if I was beyond the reach of correspondence, or something I hardly know what, and yet I am trying to be patient, hoping to hear soon. Henry has been with Mr. Beattie to B'hamra, and just returned. They generally go once a month, and sometimes oftener, to see what they are doing. They had a pleasant ride, and came back pleased with the success they are making in the school. Mr. Beattie had a serious matter to settle this time. One of the teachers was liable to be drafted, and his friends reported him dead in order to free him if he was taken. Mr. Beattie had him write a letter and deny the statement, and saw the letter on the way.

I must close my letter for this time. Hoping to hear from you soon, I will say good night, and request the prayers of you all.

I remain yours truly,

J. EASSON.

## ECCLESIASTICAL.

## CLOSING EXERCISES OF THE SEMINARY.

THE Board of Superintendents of the Theological Seminary met in the Central church, Allegheny, on Tuesday, March 25th, at 2 o'clock, P. M. The members were all present except the Rev. Dr. Milligan, and elders James Wiggins and D. Boyd. The meeting was opened with prayer by the chairman of the Board, Dr. S. O. Wylie.

The joint report of the Professors was read by Prof. Sproull. A separate report was then read by each of the Professors. All their reports were laid on the table for the present. The Professors were invited to sit with the Board as consultative members. Elder D. Boyd appeared and took his seat.

A recess was taken, after which discourses were delivered by the students of the first year, as follows: John W. Dill, Zech. 13: 1; J. M. Foster, Jno. 13: 14; Alexander Kilpatrick, Psalm 63: 3, S. R. McClurkin, John 3: 3.

The discourses were criticised by the Board and Professors: and a recess was taken, to meet in the same place at 7½ o'clock, P. M.

SAME PLACE, 7½ o'clock, P. M.

The Board met and heard discourses from students of the second year, as follows: J. M. Crozier, from Jno. 8: 32; T. J. Allen, Lam. 3: 24; Richard Wylie, 2 Cor. 5: 21. Adjourned with prayer, to meet in the Hall to-morrow morning at 8½ o'clock.

SEMINARY HALL, 8½ A. M., March 26th.

The Board met, and was opened with prayer. Members all present as before, except D. Gregg. The discourses of last evening were criticised. Dr. A. M. Milligan appeared and took his seat. Examinations were then conducted by Prof. Sproull in Systematic Theology, and by Prof. Sloane in the instructions in which Dr. Hodge's first volume had been made the text book. The students were also examined in Church Government by Prof. Sproull, and in Homiletics and Biblical Criticism by Prof. Sloane. The Board took a recess, to meet in the Central Church at 3 o'clock.

CENTRAL CHURCH, 3 o'clock, P. M.

The Board met and heard discourses from E. G. Ellsby on Hebrews 4: 15, and J. A. Speer on Job 19: 25, first clause. After criticisms, the local committee of the Board presented a satisfactory report concerning the condition of the Seminary during the session. Recess was taken until 7½ o'clock.

SAME PLACE, 7½ o'clock, P. M.

The Board met and heard discourses from S. R. Wallace on Ezek. 47: 9; J. F. Crozier, Phil. 2: 9, last clause; J. C. Taylor, John 3: 18, last clause; and Lewis Johnston, John 4: 21. Adjourned with the benediction to meet in the Hall to-morrow morning at half past 8 o'clock.

SEMINARY HALL, March 27, 8½ A. M.

The Board met and was opened with prayer. The discourses of the preceding evening were criticised, and examinations were con-

ducted by Prof. Sproull in Church History and Pastoral Theology, and by Prof. Sloane in Hebrew and Greek. The examinations being completed, the following resolution was adopted :

*Resolved*, That having heard the reports of the Professors and of the local committee of the Board, and having had abundant confirmation of these exceedingly favorable reports in the discourses and examinations with the students, the Board hereby express their hearty satisfaction with the punctual attendance, diligence and manifest improvement of the students, as well as with the devoted labors of the Professors.

It was moved that the students of the third and fourth years be certified to their Presbyteries according to their standing.

The reports of the Professors were taken up, approved, and ordered to be published with the minutes of the Board.

J. M. Crozier was chosen librarian in place of Lewis Johnston, now to be licensed. The treasurer and librarian were authorized to have any books that may need it rebound.

It was decided that orders be drawn on the treasurer for the expenses of the ministerial members of the Board, and that the treasurer be authorized to compensate the janitor for the care of the Seminary.

Adjourned with prayer.

S. O. WYLIE, *Chairman*.

D. McALLISTER, *Secretary*.

*To the Board of Superintendents of the Theological Seminary, to meet March 25th, 1873 :*

The session commenced with seventeen students ; their names and grades are as follows :

FIRST YEAR.

J. W. Dill.	J. M. Foster,
Alex. Kilpatrick,	S. R. McClurkin.
Theophilus Sproull,	

SECOND YEAR.

T. J. Allen,	J. M. Crozier,
M. A. Gault,	R. C. Wylie.

THIRD YEAR.

Henry Easson,	E. G. Ellsy,
Lewis Johnston,	J. C. McFeeters,
J. A. Speer,	S. R. Wallace.

FOURTH YEAR.

J. F. Crozier,	J. C. Taylor.
----------------	---------------

The acceptance by Mr. Easson of an appointment by the Board of Foreign Missions as a missionary to Syria, took him from the Seminary shortly after the session commenced. We regret to have to state that impaired health rendered it necessary for Mr. McFeeters to go home about the 1st of February. He has not been able to return to the Seminary. Theophilus Sproull left about the 1st of March to accept of an offer of employment during the summer. With a few slight exceptions in addition to the case of Mr. McFeeters, the students have enjoyed good health. Of lack of punctuality we have nothing to complain. *The roll which we submit to your inspection will show but few*



cases of absence. The instances mentioned in the last week of February are accounted for by the students being at the National Convention at New York.

The attendance of the students on public ordinances was, so far as we know, punctual. Many, if not all of them, attended the weekly prayer meetings of the congregations. They also held a weekly prayer meeting among themselves on Thursdays. From occasionally joining with them in their meetings, we can state our conviction that they are exceedingly profitable in promoting their spiritual interests, and exciting them to earnestness in the work for which they are preparing.

The students delivered each one discourse before public audiences, and two of them delivered two discourses. These exhibitions were well received by the people.

They are prepared to preach before the Board on texts which have been assigned to them. We submit a programme of the order of their discourses, and of the examinations on the several subjects in the course of study. A sudden attack of sickness prevents Mr. Gault from appearing before the Board, but we are glad to state that he is recovering.

THOS. SPROULL,  
J. R. W. SLOANE.

---

*To the Board of the Theological Seminary :*

The session now closing has been in all respects one of the most satisfactory since my connection with the Seminary. The attendance in my department has been conscientiously punctual. The absences have been rare, and satisfactorily accounted for. The average of recitation has been perhaps higher than during any previous session, although the necessity for further progress has not ceased. The departments of study assigned to me have all received attention as follows :

*Theology.*—"Hodge's Systematic Theology" has been used as a "text book." We have completed the first volume of six hundred and forty eight pages. The contents of this volume have led to a review of all the modern skeptical theories with which the great battle of Christianity is now waged. The students have been made acquainted with the character of the enemy, the strategy he employs, the weapons he wields, and the manner in which his assaults are to be met and repelled. We find the book not perfect, but able, thorough and, upon the whole, well adapted to the purposes of a "text book."

*Greek Testament*—We have prosecuted this study in the usual manner. We have not read quite so much as usual, having completed only between six and seven chapters. We have endeavored to be as thorough as possible. The usual amount of time, one hour each week, has been given to this study.

*Hebrew.*—We have read three chapters in Exodus and ten in Leviticus. We have had special regard in this recitation to the character and significance of the Old Testament worship. As the Hebrew of this portion is not difficult, we have read more than the usual amount.

*Homiletics.*—We have attended to this study once, and, for a short period, twice a week. We incline more and more to mingle practice

with this branch. I have delivered twenty-three short lectures, giving the students what I considered the best thoughts of the best writers. I have, however, attached most importance to practice in skeleton-making, and such familiar observations as the circumstances suggested. Our method is to endeavor to understand thoroughly the best systems and inculcate independence in their use.

*Biblical Criticism.*—I have given much more time to this study than during any previous session. The number of lectures delivered is twenty-seven, the subjects discussed being "Hebrew Language," "Old Testament Canon," "History of the Text, unprinted and printed," "Versions," &c.

*Hermeneutics.*—This study has received about the usual amount of attention. I have given thirteen lectures. These have been chiefly occupied with the history of the science of interpretation. As this session is the first of the season of four years, I have commenced those subjects which have been once completed, anew. The lectures on Homiletics, Biblical Criticism and Hermeneutics, have been rewritten with the design of fuller and more thorough treatment.

The time spent with the students has been generally from one and a half to two hours a day for five days in the week.

In conclusion, we can only say that we have done all that lay in our power to further the progress of the students entrusted to our care. We trust our labor has not been in vain in the Lord, and desire to set up our stone of remembrance and acknowledge that hitherto the Lord hath helped us. Respectfully submitted, J. R. W. SLOANE.

#### REPORT OF PROFESSOR SPROULL.

In the department of Systematic Theology, we began where we left off at the close of the preceding session. The general subject of the application of Redemption was presented in a series of lectures, twenty-three in all; including Vocation, Regeneration, Conversion, Eschatology, and Ecclesiology. These lectures, consisting of eight pages each, were all written. They were read on Mondays. In preparing these lectures, I availed myself of the works of the best theologians, both of former times and of recent date. I mention especially the systems of Peter Van Mastricht and Turretine in Latin, and of Dick and Hodge in our own language. Feeling the importance of thorough training in this department, I gave it special attention. The students were examined on Thursdays on the subject of the preceding lecture, and it gives me great satisfaction to state that in their examinations I had ample evidence of their diligence and success in comprehending the truths in the order and relation set before them. It was my endeavor both to impress the doctrines recorded in the Bible on their memory, and also to inform their judgment, in order that they may be well instructed in the things of the kingdom of God.

I wrote out anew and read to them on Wednesdays of alternate weeks, six lectures on Church Government, and on Fridays, the same number on Pastoral Care. We had examinations on these lectures on the following weeks. These examinations were also satisfactory.

In *Church History*, I followed the same course as last year. The

students read three essays each on the History of the Church, following it consecutively from her organization in the garden of Eden till the time of the Reformation. These essays were criticised by the students and myself, and on these occasions I took the opportunity of calling their attention to particular events, and especially to the progress of the great conflict between the church and the world, impressing on their minds the lessons of vast importance, that God's way of dealing with the church is well calculated to teach.

We had a few exercises toward the close of the session on parliamentary order. Taking Mathias' Manual for a guide, I gave some instructions in regard to the managing of business in church courts. My object was to make them familiar with the rules necessary to be applied for the orderly promotion of business in deliberative bodies. We held some meetings of a moot court, much to the gratification of the students, and I think also to their benefit.

I desire, with gratitude to God, to state that my health during the winter session has been such, that with but two or three exceptions, I was enabled to meet with the students five times in the week. My work has been pleasant. Of the students I have to say that their conduct has been all that I could desire. By their punctuality and diligence they evinced a sense of the importance of improving their privileges. So far as in my power, I have labored that the expectations of the church in looking to the Seminary for a supply to her ministry shall not be disappointed.

Respectfully submitted,

THOS. SPROULL.

---

#### PITTSBURGH PRESBYTERY.

PITTSBURGH Presbytery met at Parnassus, Tuesday, April 8th, at 10 A. M., and was constituted with prayer by the moderator.

There were nineteen ministerial members and eighteen elders present. Rev. R. J. George was chosen moderator, D. McFall, clerk, and T. C. Sproull, assistant clerk.

The usual routine business was attended to, and unanimity and brotherly kindness characterized the entire deliberations of the court.

Rev. J. M. Johnston, having left his charge and abandoned the communion and principles of the church, was cut off from Presbytery's roll, and Rev. J. Wallace appointed to declare the pulpit of Manchester and Parnassus vacant.

The question, "What action shall be taken in the case of ministers leaving our communion?" was referred to Synod.

All the congregations under the care of Presbytery were directed to take up the collection for Synod's Travelling Fund on the basis of last year's statistics.

The clerk was also directed to notify delinquent congregations to take up the collection for Presbytery's Mission Fund. We subjoin the report of the treasurer of that fund, and all congregations not mentioned in it are hereby notified to attend to this matter at once. No other notice will be given.

The blank statistical reports are to be returned to the clerk of Presbytery as early in May as possible, filled out and duly signed. It should be remembered that the statistical year ends with the 30th of April, and items after this date are not contemplated in the report, and should not be inserted.

D. McFALL, *Clerk Pres.*

WILLIAM WILLS, *Treasurer, in account with Pittsburgh Presbytery.*  
1872. DR.

Sept. 17.	For balance on hand.....	\$ 48 42
" 21.	Cash rec'd from Springfield, &c.....	6 58
Nov. 1.	" int. on school bond.....	136 00
Dec. 4.	" from Miller's Run.....	12 90
" 5.	" Mount Jackson.....	13 11
" 10.	" Central Allegheny.....	10 48
" 16.	" Salem .....	2 40
" 26.	" Oil Creek Branch.....	5 15
" 30.	" Monongahela.....	8 64
" 31.	" Clarksburg.....	5 50
" "	" Oil City.....	8 00
1873.		
Jan. 16.	" Wilkinsburg.....	20 00
" "	" S. Allen, London, Pa... ..	2 75
Mar. 14.	" Brookland, per A. Dodds ..	22 74
Feb. 26.	" Slippery Rock.....	4 60
		\$307 27

1872.		CR.	
Sept. 26.	By cash paid Rev. J. Wallace.....	\$20 00	
Nov. 4.	" Rev. D. Reid.....	45 30	
Dec. 31.	" Rev. James Black.....	50 00	
			\$115 30

April 7, 1873, Balance on hand.....\$191 97

## THE SABBATH SCHOOL.

### AN INCIDENT FOR SABBATH SCHOOL TEACHERS.

A FEW years ago, the present agent of the Allegheny Bible Society received word that a little girl who was dying, wished to see him. He at once started, and threading his way through streets and narrow alleys, at last arrived at the house. Going up to the bedside of the child, he saw that she had but a short time to live; and wishing to improve the fast-flying moments, he asked her where she would like to go after death; she replied, "To heaven." He then asked, "Do you know how you can get there?" The little girl, looking at him with brightening eyes, said, "By believing on the Lord Jesus Christ." He was amazed at the answer, coming from a child surrounded by everything that betokened misery and wretchedness. The room was so squalid that few would be willing to enter it; and those standing around showed too well by their countenances what their manner of

life was ; and yet this little girl had learned the only way of salvation. In response to the inquiries of the agent, she told him that some time before, she had gone to Dr. Sproull's Sabbath school, and that her teacher, Miss M——, had talked to her about the Saviour, and what he had done for sinners.

The child died ; but the Sabbath school was the means of bringing another to Christ.

---

#### A NOBLE SACRIFICE.

SABBATH school teachers all over the world, read with pride and thankfulness, that among their number is to be found the Lord Chancellor of England. His arduous duties do not prevent him from being with his class of twenty or more young men and lads, Sabbath after Sabbath, and setting an example of perseverance that should animate every faint-hearted or weary teacher to fresh exertions. Says the *S. S. Magazine* :—"Two features of Lord Selbourne's work, as a teacher, merit universal imitation. In the first place, he does not rely even upon his well-stored mind, or upon his long practice in the arts of clear exposition and effective appeal, and go to his class unprepared. Most thoroughly is every subject specially studied for the purpose. Then, he is not content with meeting and teaching his boys on Sabbath. Each one has a place in his memory at other times ; and those who have left are not lost sight of. A voluminous correspondence with old scholars, scattered all over the world, testifies to the noble thoroughness with which the leader of the English bar, and great work of tending the lambs of the Master's flock—*Christian Union*.

---

#### MONTHLY SUMMARY.

THE outbreak among the Modoc Indians, so long threatened, and to prevent which earnest efforts were made, has at last taken place. On the 11th Gen. E. R. S. Canby, commanding the Department of the Columbia, and Rev. Dr. Thomas, one of the Indian Peace Commissioners, were treacherously killed, and Mr. Meacham, another of the Commissioners, severely wounded. It is impossible to get at all the facts now. However, enough is made known to show that the wrong is not all on one side. No excuse, however, can be offered for the treachery of the Indians. Still their treachery does not warrant extermination of the tribe. Gen. Sherman's order for extermination is simply inhuman. "You will be fully justified," he telegraphs, "in their extermination." If the order be not executed, the reason will be only the impossibility to dislodge the Modocs from their lava bed fastness. This outbreak is made the occasion for a united cry from the army of politicians and public plunderers, for a change in the Indian policy. It is to be hoped the President will have firmness enough to continue in his present policy, regardless entirely of the opinion of such characters.

It would seem that the railroad has done for Mormonism what the Government had not the courage to do—compelled its abandonment of Utah. The system could not bear the light. A company is about leaving Salt Lake City for Arizona, to prepare a settlement in that territory.

THE papers abound in well-deserved commendations of Gov. Dix for his firmness in resisting the pressure brought upon him to commute the sentence of Foster, the car-hook murderer. His action is a striking contrast to that of President Grant, who pardoned O'Brien, who committed a most brutal murder in Washington City. In this case the influence of the Catholic Church was brought to bear on the President through some of its priests.

In the lower house of the Ohio Legislature, a bill to abolish capital punishment has been defeated by a vote of 29 for to 59 against.

ONE of the most terrible ocean disasters that has ever occurred, happened on Tuesday, the 1st inst., at Meagher's Rocks, twenty-two miles from Halifax. At about 3 A. M. that day, the steamship *Atlantic*, of the White Star Line, ran on the rocks and was instantly broken. Of the entire number of passengers, 546 were drowned and 30 saved; among the latter there was not one woman or child—the most melancholy feature of the occasion. The responsibility is divided between the owners of the line, whose parsimony prevented them from coaling the ship for such a voyage at this season of the year, and the officers of the vessel for neglect of duty in a want of watchfulness when running on such a dangerous coast.

THE situation in Spain is not materially changed. The Carlists are still troublesome and have obtained some slight success, but the Government seems to be able to quell the insurrection.

THE Pope has been quite ill, but has recovered.

---

## ITEMS.

**CROWDED OUT.**—A number of the following items were crowded out of our last issue. This will account for the delay in their appearance.

**APPOINTED.**—Rev. R. Hutcheson has been appointed to labor at Lake Reno and Round Prairie.

**NEW YORK PRESBYTERY.**—New York Presbytery will meet in the old Church, Newburgh, on Tuesday, May 20th, at 7½ P. M.

**CALL.**—A unanimous call has been made upon D. C. Faris by the congregation of West Hebron, under the care of New York Presbytery; also on Rev. J. M. Faris by Churchill congregation.

**NEW CONGREGATION.**—Rev. W. W. McMillan has resigned his charge of Pleasant Ridge congregation, and will in the future devote his attention entirely to Olathe. This makes one more vacancy.

**SPIRITED.**—The compensation Sterling congregation obligated itself to give in case the call on Mr. Crozier was accepted, was \$1,200.00. According to the last statistical report, the number of communicants was seventy-two. 2 Cor. 9: 6.

IN reply to a correspondent, we would state that while a knowledge of the Hebrew language is not absolutely necessary to enter into the Theological Seminary, yet it is very desirable that students have some acquaintance with it.

**NO REDUCTION.**—The committee on railroad fare have failed to make arrangements with the railroad companies for reduction of fare to and from Synod. Full fare must be paid both ways. Congregations will do well to make a note of this, and each one see that its quota for travelling expenses is made up and handed to the delegate.

**RAILROADS AND THE SABBATH.**—From a friend in Illinois, we have received the form of a petition to the Legislature in that State requesting it "to pass an act prohibiting engines or cars from being run on any of the railroads within the territory of this State upon the Sabbath, with penalty annexed sufficient to prevent the violation of said law." Such petitions should be circulated and extensively signed in every State, and presented until just such a law is passed.

**CHURCH BUILDING.**—The congregation of Lisbon, Rochester Presbytery, has lately refitted and otherwise improved its house of worship. 2d Newburgh has added a new front to its church, thereby obtaining increased room as also improving the general appearance of the building. 4th New York has resolved to finish its house of worship, and 1st Boston, which from its organization has met in a hall, has purchased a lot, and expects soon to commence the erection of a house of worship.

**STATISTICS.**—Clerks of sessions will confer a favor on clerks of Presbyteries by making out, at as early date as possible, full statistical reports and *forwarding at once*. Clerks of Presbyteries will confer a favor on the chairman of Presbyterial Reports, whoever he be, by having ready at next Synod, not later than the second day of the session, their statistical reports. Let the reports be full, plainly written, unblotted, all additions made and correctly made, and the labors of the most laborious of all the committees will be fully one-half less than heretofore.

**TEMPERANCE.**—The movement in favor of the enactment of stringent laws against the sale of intoxicating liquors is gaining strength. In several States, Indiana, among others, a decided victory has been obtained. During the canvass in Pennsylvania on the Local Option question, several persons who were regarded as confirmed drunkards, enlisted themselves on behalf of temperance and publicly advocated it. A vote on the question was taken in the Allegheny county prison, with the following significant result: Against license, 64; for license, 2; neutral, 1. These men know by bitter experience the effect of intoxicating *drinks*.

**THE SEMINARY.**—Two of the students, J. F. Crozier and J. Taylor, have finished their course at the Seminary and are eligible to settlement. Of the six composing the third year class, one, Mr. Easson, is now a missionary in Syria; another, Mr. Speer, has been appointed by the Central Board to missionate in Nebraska; a third, Mr. Johnston, has been appointed by the Central Board to labor among the freedmen. This leaves three, Messrs. McFeeters, of Pittsburgh Presbytery, Wallace, of Ohio, and Ellsby, of Lakes, to supply during the summer our vacancies. As it is not at all probable arrangements can be made soon for Mr. Johnston to commence work among the freedmen, his time will likely also be at the disposal of Synod.

**ANTI-SECRET SOCIETY ASSOCIATION.**—In Monmouth, Ill., on the 14th of May, the annual convention of all opposed to secret associations will be held. The position of our church in regard to this evil is well known. No member of such associations can consistently remain in its communion; and no session will be doing its duty so long as any who retain connection with the lodge and are under its jurisdiction are permitted to retain their membership in the church. We wish success to the convention and to the cause it is endeavoring to advance. We hope that such of our readers as can, will by their presence and by a cheerful and liberal contribution of their means, show that they believe secret societies are an evil and that they are ready to lend their aid to assist in its removal.

**MEMORIAL VOLUME.**—We again call attention to the Memorial Volume prepared by direction of Synod and in the hands of agents for sale. Every member of the church should have a copy. Every candidate for admission into the privileges of the church should have at least a copy of "the Covenant and Pastoral Letter." The committee are making an effort to dispose of all, both the "Memorial Volume" and the "Covenant and Pastoral Letter," before the next meeting of Synod. Parties who desire copies should order them at once, as in case the present edition is disposed of, it will be a long time before another one is published. The price of "Memorial Volume," 1st edition, is \$1.00, 2d edition, 1.25; "Covenant and Pastoral Letter," 25 cents. Agents will please make returns of sales at the very earliest convenience.

**NATIONAL COVENANT.**—We have received a circular entitled, "The National Covenant of Christians and Citizens of the United States of America." The object appears to be to unite all the friends of National Reform by a common covenant in the furtherance of the movement. The third and last obligation under which they who sign it come is as follows: "In seeking to accomplish this great National Reform, we bind ourselves to cultivate and cherish a true unity with one another, and with all who seek the same blessed object, and we will not suffer ourselves to be drawn away from this covenant and engagement by any terror or allurement, but engage mutually to *support and defend one another* in promoting this common cause, as the cause of God's glory and man's truest good."



**NATIONAL REFORM.**—The convention that met in New York in the interest of the movement to Christianize this nation, was as successful as its friends could reasonably have expected. The proceedings have been published, and no doubt they have been read with interest by many of our readers. The progress this movement is making is evidenced by the fact that in different sections of the country meetings have been held to hear reports from delegates and to organize local associations, as also by the fact that those opposed to the movement are beginning to hold meetings and discuss the question. In Pennsylvania, just at present, increased interest is awakened among the friends of Reform on account of the sitting of the convention to revise the constitution of the State. Petitions have been extensively circulated in different parts of the State, asking that the proposed amendments be incorporated in the new constitution. All who receive petitions should endeavor to obtain signatures and forward at once. Whatever is done must be done soon, as many years will elapse before another opportunity so to amend our State constitution will be afforded.

**WEST GENEVA.**—Northwood is Northwood no more. By a legal enactment, that locality formerly designated as above, with its lots and lines, its houses and dwelling places, its schools and churches, is hereafter to be known by the name of West Geneva. The appellation of the institution located in the same place is not Geneva Collegiate Institute, as some persist in calling it, but it is Geneva College, now situated at West Geneva, O. The Synod of the Reformed Presbyterian Church, although it adjourned to meet in Northwood, is now expected to meet in West Geneva, on the coming May. Geneva College starts out in its spring session with seventy-five students.

**TO CORRESPONDENTS.**—We frequently receive from correspondents statements in regard to good missionary fields, accompanied with the expression of a desire that some person be sent by the church to labor in the locality mentioned. Generally the statements are so vague that neither the Presbytery in whose bounds the locality is, nor the Central Board, would be willing to undertake the cultivation of the field without additional information. We have now before us two letters, one from a subscriber in Connecticut, and another from one in Ontario, Canada, in both of which good mission fields are spoken of. The writer of the latter thinks that in his locality there is the nucleus of a good congregation. His letter we will forward to the clerk of Rochester Presbytery. There is, no doubt, a large number of localities in the United States and Canada, in each of which is the nucleus of a good congregation, and all that is necessary in order that an effort to build up a congregation be made, is for a correct presentation of the facts to be made to the Presbytery in whose bounds it is, or to the Central Board, of Missions. Parties writing in regard to such localities should be very careful to state how they are to be reached, how many members of the church reside there, what is the probability of an increase, of what class of persons the population is composed, how much money could likely be raised to help to support a missionary, and give the *address of some one with whom to correspond.* Any letters containing such facts sent to us we will forward at once to the clerk of the Presbytery in whose bounds the locality is, or present it to the Central Board, whichever will most likely accomplish the object.

## OBITUARIES.

DIED, at her residence in Barnet, Vt., July 31, 1872, Mrs. CAROLINE E. LAIRD, widow of the late William Laird, whose death occurred about six months before. Her age was 39 years and 9 days. The deceased was born in Whitefield, Maine. She was married in 1854. About three years after her marriage she removed to Vermont, where she spent the residue of her life. On the 22d of June, 1871, she united with the Reformed Presbyterian congregation of Ryegate and Barnet, and sought and received baptism for herself and her four children. She was an earnest Christian and a zealous Covenanter. She refused to co-operate with those who sought to divide the congregation, though strongly urged to do so. During her last sickness she manifested a deep concern for the spiritual welfare of her children, giving them much excellent advice. Although in comfortable circumstances and surrounded by many kind friends, she was ready to leave all and depart that she might be with Christ. The children, whose ages are respectively 15, 11, 7 and 3 years, now left orphans, are much to be pitied. May the Great Shepherd, in his good and kind providence, keep them from the way in which destroyers go. May they realize the fulfillment of the promise, "When my father and my mother forsake me, then the Lord will take me up." B.

DIED, at McKeesport, January 6th, 1873, CLEODY, son of James and Amelia E. Gemmils, in his 6th year. This was a child of much promise, singularly bright, intelligent and thoughtful, for one of his age; gave promising indications of being useful and successful in any sphere in life in which he might have been called to act; but God, in his inscrutable providence, called him away to finish in heaven a work but just begun on earth. There death can no more interrupt his work, for his young life is safely hidden with Christ in God.

"We know that he is happy with his angel plumage on;  
But our hearts are very desolate, to think that he is gone." Com.

Mrs. MARGARET B. RUSSELL, widow of Mr. James Russell, departed this life on the 15th of January, 1873, aged 76 years, 11 months and 10 days. The deceased was a native of Scotland. Born in 1796. Emigrated to America in 1801. United in marriage with Mr. James Russell in 1814. Withdrew from the fellowship of the Associated Reformed Church and united with the Reformed Presbyterian congregation of Bovina, in which she was an esteemed and consistent member till her labor was ended, when, amid friends and relatives, children and grand-children, she was taken to be perfected and crowned, we doubt not, in the presence of her glorified Lord. Com.

THE following lines, which in our last issue were placed at the close of the obituary of Thomas Blair, Sen., should have been at the close of the obituary of Thomas Blair, Jr.

A few hours before his death, when all thought he was not sensible of what was going on around him, he joined with the family in singing

loudly a part of the 24th verse of the 78d Psalm, "And to thy glory afterward, receive me to abide." His last words were, "One mountain more and all will be well." Thus died a child of the covenant, and an heir of heaven. He left two hundred dollars to the Synod of the R. P. Church, to be disposed of by them as they deem best.

---

DIED, January 13th, 1873, Mrs. E. B., wife of S. Mitchel, a member of the K. P. New Concord congregation, in the 66th year of her age, after a severe illness of about fifteen hours. She had premonitions of her death, and spoke of these when in her usually good health. It was very sudden. "Be ye also ready." Mrs. Mitchel was a woman of a strong mind and well informed. Her great anxiety was that her infirm and afflicted husband might be taken care of, and that their children might be saved with an "everlasting salvation." COM.

---

JOHN CARSON died Nov. 19, 1871. Deceased was a member of Union congregation nine and one-half years. And MARTHA DOUTHETT, also a member of North Union congregation, died Jan. 18th, 1873. Those acquainted with the above named persons, will, by this notice, remember the time of their departure, and strangers are informed that two have fallen in the ranks of the militant church, but *not* until they were able to claim the victory through Jesus Christ their Lord. Their works follow them. J. G.

---

DIED, of general debility, Nov. 23d, 1872, in the 31st year of her age, Mrs. SARAH W. THOMPSON. Deceased died as she had lived, in faith, patience and hope. A husband and children and many friends are left to mourn their bereavement. The end of the upright is peace. Look forward, O believer, to the rest that remaineth for the people of God. COM.

---

DIED, on Feb. 16th, at Blairbeth by Glasgow (Scotland), THERINA, daughter of Rev. J. L. McCartney, Northwood, Ohio, of scarlet fever, aged 3 years and 9 months.—*Glasgow Herald*, Feb. 22, 1873.

---

DIED, January 29th, 1873, in Philadelphia, NANCY, wife of William Ferguson, aged 65 years.

*Ovensanter* (Ireland), please copy.]

---

## BOOK NOTICES.

FROM the press of Robert Carter & Brothers, 530 Broadway, New York. For sale by R. S. Davis & Co., 175 Liberty Street, Pittsburgh.

COMFORT YE, COMFORT YE, OR THE HARP TAKEN FROM THE WILLOWS. By Rev. J. R. Macduff, D. D.

ROBERT TREMAINE; A TALE OF THE MERIAN PERSECUTION. By Emily Sarah Holt.

NOT BREAD ALONE; OR MISS HELEN'S NEIGHBORS. By Jennie M. Drinkwater

**THE WONDERFUL LAMP; AND OTHER TALKS TO CHILDREN.** By Alexander McLeod, D. D.

**MORAZ; A TALE OF THE HIGHLANDS OF SCOTLAND.**

**THE WHITE RABBIT.** By Joanna H. Matthews.

**MATTHEW FROST CARRIER, OR THE LITTLE SNOWDROP'S MISSION.** By Emma Marshall.

**LIFE OF JAMES HENDERSON, M. D., Medical Missionary in China.**

**THE MASTER'S HOME CALL.** Brief Memorials of Alice Frazier Bickersteth. By her father, Rev. E. H. Bickersteth, M. A.

With the writers of most of these books our readers have already an acquaintance through their works formerly noticed. They are of different kinds and of various excellence. They are all good reading, however. Some are intended for children, consisting of familiar stories. They are well suited for Sabbath school libraries. Their tendency is to stimulate to good deeds by instructive examples. The volume first mentioned is both interesting and edifying. It presents a running commentary on some of the most striking prophecies of Isaiah. The last ten in the list are biographic sketches of live Christians in different spheres of life. We recommend all of these works to our reader.

**STUDIES OF CHARACTER FROM THE OLD TESTAMENT.** By Thomas Guthrie, D. D.

The statement of the subject and of the name of the author is all that is needed to secure for this book ready sale and wide circulation. Those who wish to see the biographies of Abraham, Joseph, Samuel, David and others invested with the charm of elegant diction, will be gratified in the perusal of this work.

**YESTERDAY, 'TO-DAY AND FOREVER.** A poem in twelve books. By Edward Henry Bickersteth, M. A.

To this grand poem we called attention when we received a copy of the first edition. We have received a copy of the third edition, and renew our recommendation of it to our readers.

**THE SONG OF THE NEW CREATION.** By Horatius Bonar, D. D.

The lovers of devotional poetry will find in this book what will gratify their taste.

**TALES OF THE WARRIOR JUDGES.** By J. R. Macduff, D. D.

We have here an interesting and instructive account of the administration of the affairs of Israel under the administration of the Judges.

**HAD YOU BEEN IN HIS PLACE.** By Lizzie Bates.

**ONLY NED; OR GRANDMA'S MESSAGE.** By Jennie M. Drinkwater.

**TANTON AND PUSSY.** By Joanna H. Matthews.

**KIRTY ROBINS.** By the same.

These four volumes we have classed together, and merely remark that they will be found pleasant and profitable reading for youth.

From the Presbyterian Board of Publication, 1334 Chestnut Street, Philadelphia.

**BIBLE WORK IN BIBLE LANDS.** By Rev. Isaac Bird.

Now when our mission work in Syria is deservedly occupying the attention of the church, this book will be read with special interest. We hope our readers will buy it, and from a perusal of its details

of the progress and present condition of missionary work in Syria, be stirred up to pray more and give more for the success of our mission.

From Johnston, Hunter & Co., Edinburgh, Scotland.

**THE SCOTS WORTHIES.** By John Hewie, of Leithgoin. Revised by Rev. W. H. Carlaw, M. A.

**THE CLOUD OF WITNESSES.** Reprinted from the original edition, with explanatory and historical notes. By Rev. John H. Thomson.

Of these books, well known and valued by Covenanters, new editions have been published, of which splendid copies are before us. It is the reading of these that has kept the memory of the sufferers for Christ's crown and covenant fresh and savory in the hearts of God's people. Let these books be in every house and made a part of the family reading, and the spirit of the martyrs will be kept alive in the hearts of their descendants. We rejoice to see these books in the beautiful style in which they are got up. It is a token for good to those who are praying and laboring for the establishment of the great principles to maintain which men in other days "loved not their lives unto the death." We call special attention to this edition of the "Cloud of Witnesses," accompanied as it is by valuable biographical and other notes.

**THE PRINCIPLES AND PRACTICE OF SECRET SOCIETIES OPPOSED TO REASON AND SCRIPTURE.** By Rev. James Kerr, Greenock, Scotland.

We are glad to see this effort of our brother in exposing this great evil of secret associations, that has grown to alarming magnitude. He wields a trenchant pen, and his blows fall with telling effect on the system that he opposes.

We have received two numbers of the *Reformed Presbyterian Watchman*, for January and March. It is published every alternate month. It appears to be the organ of a minority of the majority so-called R. P. Synod of Scotland, and is intended to stay, if possible, the course of departure in which that Synod has been going since the minority withdrew from it. We are glad to see this effort, but we are sure it will be fruitless. To us it seems like a man standing in a boat and attempting to stop its motion by pulling at a rope that is tied to its fore end. Still we rejoice in the evidence of faithfulness that this publication indicates.

The prospectus of the *Christian Intelligencer* is before us. We account this one of the best papers that find their way to our table. A number of able contributors furnish interesting matter for its columns. We heartily recommend it as one of the best family newspapers. Published in New York, 6 New Church street. Price, single copy, three dollars per year.

**THE JUBILEE YEAR BOOK** of the New York *Observer* is on our table. This is a pamphlet of 200 pages, full of interesting matter. For fifty years the *Observer* has held on its way, and has *been and still is* a power in the literary and religious community.

THE

# Reformed Presbyterian and Covenanters.

VOL. XI.

JUNE, 1873.

No. 6.

ORIGINAL.

## THE CONDESCENSION OF CHRIST AN EXAMPLE OF HUMILITY.

BY JOHN BROWN, A. M., STRAWBERRY POINT, IOWA.

“LET this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross.” Phil. 2: 5-8.

The mind that was in Christ Jesus was a mind of great condescension, and the apostle exhorts us to let the same mind be in us which also was him. Christ is our pattern as well as our propitiation, and he has left us an example that we should walk in his footsteps. “Take my yoke upon you,” says Jesus, “and learn of me; for I am meek and lowly in heart.”

In order that we may have a just idea of Christ's condescension, we must think of his original greatness. Had the brightest archangel in heaven come down to this lower world, with the olive branch of peace in his hand, it would have been amazing condescension. But he by whom the world was redeemed, was he by whom the world was made. Originally he was in “the form of God.” This does not mean that he merely had the *appearance* of God, any more than “the form of a servant,” which he afterwards took upon him, means that he only assumed the *appearance* of a servant. As the latter expression means that he took upon him the condition, and acted in the *capacity* of a servant, so the former means that he existed really and truly in the *very nature* of God. Hence in the Old Testament he is sometimes called God, often JEHOVAH, and in one instance, *the man who is fellow of Jehovah of hosts*.

He “thought it not robbery to be equal with God,” *i. e.*, he did not regard it as an invasion of that which did not belong to him. During his personal ministry on earth, he taught that, in his divine nature, he was the Son of God in such a sense as to imply equality—in such

a sense as to imply *identity* with God. This was the natural inference that his hearers drew from his doctrine, and on this the charge of blasphemy was founded, because, that being only a man, as they supposed, he made himself God. Had Christ not been God, this charge would have been most just; for there cannot be an act of greater blasphemy or more daring robbery, than for a mere man to arrogate to himself divine honors; but Christ regarded it not robbery to be equal with God, because *he was so*.

But he "emptied himself" (*ἑαυτὸν ἐκένωσεν*) of "the glory" which he had with the Father "before the world was," and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." Let us pause, and contemplate for a moment the various steps of his humiliation.

1. He was the Creator and Upholder of all worlds. He who was the brightness of his Father's glory and the express image of his person—he who upholdeth all things by the word of his power—assumed a *created nature*. And what was the nature he assumed? Had he assumed the nature of angels, it would have been an act of infinite condescension. For, notwithstanding the elevated rank of those glorious beings as the occupants of "thrones, dominions, principalities and powers," yet their position is mean compared with that of the Son of God—"being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, *Thy throne, O God, is for ever and ever.*" It would, therefore, have been an act of infinite humiliation on his part to have assumed their nature; for he humbleth himself when he "beholdeth the things that are in *heaven*." But,

2. Christ assumed not the nature of angels but the nature of *man*. Man was the creature to be redeemed, and, therefore, it was necessary for the Redeemer of man to be *himself a man*. Had the fallen angels, for example, been the objects of redeeming love, there is reason to believe that their redemption should have been effected in the angelic nature. But in the depths of divine sovereignty he passed by the angels that sinned, and took on him the nature of man. This is another gradation in the humiliation of Christ. Christ was made inferior to the angels. In the commonly received version of the Holy Scriptures Christ is represented, both in Psalm 8, and in the second chapter of Paul's Epistle to the Hebrews, as having been made "a *little* lower than the angels;" but this representation is not strictly correct. There is no comparison between the glory of the angels and the dignity of man, even in his best estate. The words are better rendered in the margin, "Thou madest him for a *little while* inferior to the angels." When Jesus assumed human nature, he was made *much* lower than the angels; but

this he was only for "*a little while*." Having finished the work of redemption in about thirty-three years, he ascended to heaven, whence he came, and is now "on the right hand of God; angels and authorities and powers being made subject unto him." Because "he became obedient unto death, even the death of the cross, therefore God also hath highly exalted him, and given him a name that is above every name; that at the name of Jesus every knee should bow, and every tongue confess that he is Lord, to the glory of God the Father."

3. Christ not only became a man, but *a descendant of Adam*. God could have formed his body out of the dust of the ground, as he did that of the first man; but, though in that case he would have been a real man, yet there would have been no such connection between him and us as to warrant the hope of *our* salvation. He, therefore, became the kinsman Redeemer—assumed the very nature that sinned—became bone of *our* bone and flesh of *our* flesh. The same blood that runs in *our* veins ran in his. "We are members of his body, of his flesh and of his bones." "Forasmuch, then, as the children are partakers of flesh and blood, he also himself took part of the same. That through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage; for verily he took not on him the nature of angels, but he took on him the seed of Abraham."

4. Not only did Christ assume human nature, but he assumed it with all its sinless *infirmities*. God sent "his own Son in the likeness of *sinful* flesh." Rom. 8: 3. "If the flesh of Jesus Christ was the likeness of sinful flesh," says the late Robert Haldane, "there must be a difference between the appearance of sinful flesh and our nature, or flesh in its original state when Adam was created. Christ, then, was not made in the likeness of the flesh of man before sin entered into the world, but in the likeness of his fallen flesh. Though he had no corruption in his nature, yet he had all the sinless infirmities of *our* flesh. The person of man in his present state may be greatly different from what it was when Adam came from the hands of his Creator. Jesus Christ was made in man's present likeness."

"God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law." The incarnation of Christ was necessary in order to his being made under the law. Previous to his manifestation in the flesh, he was *above* the law. He was perfectly righteous; but as he then acted in "the form of God," that righteousness could not be called *obedience*. It might with more propriety be said that the law was conformed to him than that he was conformed to the law. But after his incarnation he acted in "the form of a servant," and obeyed the law both in its precept and in its penalty. Adam was made under the law, and so was Christ; but in a very different sense. Adam was made under the law in all its integrity; but Christ was made under a *broken law*, and, consequently, under its curse. Gal. 3: 13.

5. Christ not only assumed our nature with all its sinless infirmities, but in its *lowest condition*. The Hebrew word *ENOSH*, rendered *man*, Psalm 8: 4, and applied to Christ, Heb. 2: 6, means a man that



is *afflicted* and *oppressed*. Hence he says, "But I am a worm, and no man; a reproach of men, and despised of the people." He commenced his earthly existence in abject poverty—was born in a stable and laid in a manger. From the manger to the cross his life was one continued scene of affliction—"a man of sorrows and acquainted with grief." "The foxes had holes, and the birds of the air had nests; but the Son of man had not where to lay his head." He was mocked, blindfolded, buffeted, spit upon, crowned with thorns, and crucified. He became "obedient unto death, *even the death of the cross*"—the common death of malefactors. But this is not all; the bitterest ingredient in his cup of woe was the hiding of his Father's face. "It pleased *Jehovah* to bruise him, to put him to grief, and to make his soul an offering for sin." Jesus became the target of heaven, and earth, and hell.

From this subject much practical instruction might be inferred. One important lesson which it teaches is the amazing love of Christ. "Ye know the grace of our Lord Jesus Christ, that, though he was rich, yet *for your sakes* he became poor, that ye through his poverty might be rich." But another lesson which it teaches is humility, and this is the apostle's object in presenting the humiliation of Christ to our view in this place. The condescension of our Lord he employs as an argument to enforce the exhortations of the preceding context. "Let nothing be done," says he, "through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. Look not every one on his own things; but every man also on the things of others. Let this mind be in you which was also in Christ Jesus," &c.

"Let nothing be done through *strife*." Jesus "did not strive, nor cry, nor cause his voice to be heard in the streets," and neither should we. "Do all things without murmurings and disputings; that ye may be the children of God without rebuke."

"Let nothing be done through *vain-glory*." Jesus, notwithstanding his real greatness, was perfectly free from vanity and boasting, and so should we. What a lovely example is Christ in this respect to Christians in general; but especially to Christian ministers! What a contrast between some of the professed ministers of Jesus Christ and the Master in this respect! The vain-glorious preacher boasts of his learning, his gifts, his labor and his success; but not a word of this ever escaped from the lips of the Son of God. The clerical fop talks of the number of his converts, and the high estimation in which he is held; but the follower of the meek and lowly Jesus hides himself behind the cross. His motto is that of the great apostle, who finished his education in the third heavens—"far be it that I should glory save in the cross of our Lord Jesus Christ." "Ye suffer if a man bring you unto bondage, if a man devour you, if a man take of you, if a man exalt himself." But the follower of the meek and lowly Jesus hides himself behind the cross.

"But in lowliness of mind let each esteem other better than themselves." "All of you be subject one to another, and be clothed with humility." There is corruption enough in our hearts to keep us

humble if we will only look within. If Christ, who knew no sin, humbled himself so, it surely becomes us who carry about a body of sin and death to be humble and moderate in our bearing to fellow-Christians.

"Look not every one on his own things; but every man also on the things of others." The Spirit of Christ was a spirit of universal benevolence, and so should ours be. He "took upon him the form of a servant;" he came not to be served, but to serve;" he was among the disciples "as one that serveth," and we ought "by love to serve one another." What a beautiful example of condescension and love he gave us when he rose from supper, laid aside his garments, took a towel and girded himself, poured water into a basin, and began to wash the disciples' feet and to wipe them with the towel wherewith he was girded! "If I then, your Lord and Master," says the condescending Redeemer "have washed your feet, ye also ought to wash one another's feet," or to perform the meanest office to a brother. So disinterested was he that he laid down his life for us, and that not only as our propitiation, but as our example. "Hereby perceive we the love of God, because he laid down his life for us; and we ought (should circumstances require it) to lay down our *lives* for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" "My little children, let us not love in word, neither in tongue, but in deed and in truth." "Let this mind be in you which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but emptied himself, and took upon him the form of a servant, and was made in the likeness of men. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross."

---

#### A VICIOUS ASSUMPTION IN LEGISLATION.

THAT the power to legislate belongs to governmental functions is generally believed. But within what limits this power is restricted is an unsettled question. Between the extremes of an absolute right to enact whatever laws the legislators may judge will be for the good of the country, without regard to the divine law as the supreme rule, and the absence of a right to reproduce the statutes of the moral code proclaimed from Sinai, in its application to the questions that arise in the changing condition of society, there are found various shades of opinion on this important question. Such discordant views on a point so vital to the harmonious working of the powers belonging to civil institutions, evince that the subject is not well understood, and that in forming their judgments men are too ready to forget that the question is one not left to be solved by human wisdom guided by the light of expediency, but is already settled by him to whom all the social organizations of men are accountable for the exercise of the powers which they wield.

It is not the design of this paper to discuss the whole subject thus

referred to, but merely to notice a vicious assumption in legislation that tends to work, and that has already worked, a vast deal of evil in the moral condition of society. That assumption is, that legislation should be guided by the convictions and judgments of the people—that it should not precede, but follow, public opinion. It is alleged in defence of this, that to enact laws above the moral standard of the people is the way to bring them into disrepute; that it is better to have no law, or even bad laws, than a good law not executed. President Lincoln followed this rule in dealing with slavery. It was not because slavery was a great moral wrong, that he directed the power which he wielded against it, but because the North discovered that it was an efficient agency in the hands of the rebels, and that the emancipation of the slaves would be a ready way to put down the rebellion. He did not consider that it was his place to shape public sentiment, but to follow it. And had not circumstances forced on the people the necessity of freeing the slaves, the whole power of the nation would have been employed, as it was at the first, on the side of the oppressor.

The evil and danger of this rule of legislation will appear if we consider,

I. That it sets up a standard that is certain to mislead. Public opinion is an effect. It is not self-originating. There are always causes at work that influence the minds of men on ethical as well as on other questions. Among the most potent of these we may place selfishness. When a case occurs that involves a man's own interests, it is hard for him to come to an impartial decision. The story of the farmer and the lawyer settling the question of damages arising from the ox of the one being gored by the ox of the other, has many a counterpart in real life. The decision is very much effected by the knowledge of whose ox is gored.

Men who look no higher than their worldly interests want no legislation that will conflict with these. Rather would they have them promoted by legal enactments. Where the standard of morality is low, the inquiry, what is profitable, will take precedence of the inquiry, what is right. A combination of men governed by such considerations is potent for evil, and when they shape public opinion and public opinion shapes legislation, it is bad for the country. The power that should be employed to promote the moral interests of the community will be employed to hinder and oppose them.

Let it be noticed, moreover, that legislation is as potent in not doing as in doing; in what is not enacted as in what is enacted. In all questions that come within its sphere, its silence is fairly construed as approbation. The meaning is, let well enough alone. In this way the moral power of a community is employed to sustain an existing evil that legislation could remove, and to discountenance the opposite good. Safe from the penalty that law should annex to crime, ill-doers are emboldened in their wickedness, and the friends of righteousness are helpless to restrain and punish. By this process evil is made to appear good, and good, evil. Legislation becomes a curse in place of a blessing.

II. It deprives the people of the educating power of law. Among

the advantages of good laws, their influence in giving proper direction to the views and practices of those who are governed, is not the least. Setting up the proper moral standard, they present an object worthy of attention. Prescribing duties to be performed, and pointing out sins to be avoided, and these enactments enforced by adequate sanctions, the influence of law in promoting the welfare of men can scarcely be overestimated. It is law that stamps odium on crime and invests well-doing with honor.

Let, however, the ruling views of the majority be the guide of legislation, and all this good is lost. The people themselves enact the laws; all that the legislature does is merely to give them official sanction. If the majority of the people be vicious the laws will be vicious. The people will educate the law-makers, and educate them to make just such laws as please them. The tendency of society will be from bad to worse. Such a condition of affairs is graphically described by Jeremiah. "A wonderful and a horrible thing is committed in the land. The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so; and what will ye do in the end thereof?"

III. It rejects and dishonors the Bible, the true standard of legislation. While practically the Bible is ignored as the supreme law to which all law should be conformed, Christians are willing to admit in theory its claims to this eminence. But the assumption that we are considering sets this aside altogether. It will hardly be maintained by any one, that God expresses his will as to what laws should be enacted through the popular will. Few will carry the adage, *vox populi vox Dei*, to such an extreme. We have a more sure word of prophecy unto which we do well if we take heed. This rule is set aside and dishonored by substituting in its stead the opinions of the people, which are moulded by worldly interests, and false views of duty.

It is on these grounds that we object to the means adopted by the legislature of Pennsylvania to arrest the progress of intemperance. They passed what was called the local option law, giving to the people in their respective counties and cities the right to decide whether or not the licensed traffic in intoxicating drinks should be discontinued. The reason for this kind of legislation was, that, unless the majority of the people were in favor of putting down the traffic, a prohibitory law could not be enforced. The question with the law makers was not, is the traffic wrong, and should it be suppressed? but, do the people wish it suppressed? The legislature took counsel of their fears; they distrusted the power of the government to enforce the law, and worse than this, they distrusted the power of God to give effect to laws enacted according to his will and for his glory.

We hope the country will learn a lesson from the failure, to a great extent, of this legislative bungling. Let us have laws conformed to the supreme standard, and let them be enforced by suitable penalties. The mass of the people will soon learn that the license of the sale of intoxicating liquors is the chief source of the miseries that meet us at every point, and they will see that laws fitted to cure this great evil should be enacted. The result of the execution of an

adequate penalty in a few instances would stamp the traffic with disgrace, and drive those who engage in it from the society of honorable men. It would place them where they belong, with professional gamblers, pick-pockets and burglars. T. S.

## SELECTED.

### THE NEGLECTED ORDINANCE.

"Of all that thou shalt give me, I will surely give the tenth unto thee."  
GEN. 28: 22.

THE question naturally arises, How large a part of our property does God now require for the maintenance of his public worship? This must be a very important question, if we would worship him acceptably; and it is this question which we propose to consider.

God's people should give according to their income,—“as God hath prospered.” 1 Cor. 16: 2. Though this command had reference primarily to collections for poor saints, yet the rule must be a good one for all religious contributions.

But what *proportion* of the income do the Scriptures require?

We say, a tenth, or more.

By the law of Moses, the tribe of Levi was set apart to minister in the things pertaining to public worship. They were given cities to dwell in, and were supported by tithes and offerings. They received a tenth part of all the produce of the other tribes, both of the fruit of the ground, Lev. 27: 30, and of the increase of the flocks and herds. Lev. 27: 32. This was their inheritance, and furnished the chief part of their living. Num. 18: 21. A tithe which supplied a feast for the Levite, the stranger and others, is mentioned in Deut. 14: 22; but as this was only an occasional feast, perhaps not occurring oftener than every third year, it must have been distinct from, and additional to the tithe for the ordinary support of the tribe of Levi. Sin-offerings, and offerings of first-fruits, were also commanded; a part of which were given to the tribe of Levi, and a part consumed on the altar. Thus God required of his ancient people more than a tenth, indeed, not far from a fifth of their entire increase. Free-will offerings, besides this even, were expected, but a tenth or more was positively commanded. The ancient Israelites were, with scarcely an exception, farmers or shepherds, as is shown by the distribution of land to every family, and the principle of the requirement appears therefore to be, that the land and all its appurtenances, the man and all his powers, were God's possession, and of the produce of this he would appropriate one-tenth or more for the support of his visible worship.

We believe that the essence of this requirement is now binding on every follower of Jesus Christ.

It may be thought that the rule is now done away, as being a part of the Mosaic law.

It is not abrogated as a part of the ceremonial law, for it is not a *ceremony*—certainly not in its essence. Nor as a type, for though doubt-

less typical of giving under the gospel, it is no *mere* type, but involves a principle.

It is no more a ceremony than the Sabbath. That requires one-seventh of the time, this one-tenth of the increase. Both were observed before the ceremonial law, both are needed still, and for similar reasons. Property is as necessary for public worship as time.

It is not abrogated because less property is now needed for the support of public worship. Then public worship was chiefly for the purpose of preserving the true religion in one country and nation. Now we are commanded to "go into all the world, and preach the gospel to every creature;" and this is an injunction to furnish the necessary means, as truly as if money had been specified.

This law is not abrogated because opposed to the spirit of the gospel. Nothing is ever said against it in the New Testament. If the hypocritical prayer of the Pharisee, in Luke 18: 12, proved anything against tithing, it would also prove extortion, injustice and adultery to be commendable. In Matt. 23: 23, Jesus condemns the Scribes and Pharisees for omitting the weightier matters of the law, judgment, mercy and faith; but says of paying tithe of mint, and anise, and cummin, that they ought not to leave it undone.

In 1 Cor. 9: 13: 14, Paul gives us very definite information on this subject. In this chapter he tells the Corinthians, that though he does not receive support from them while preaching to them, "lest he should hinder the gospel of Christ," yet he has a *right* to "forbear working," and thus require his entire support from his "flock." His reason for making the "gospel without charge" to them doubtless was, that if he had asked *support*, they would have mistaken it for *compensation*, and his gospel, therefore, for a system of philosophy. The foundation of this right to support he finds in the law of Moses, showing his belief that the essence of that law is binding, as far as ministerial support is concerned, on all, Gentiles as well as Jews. He first adduces the injunction respecting threshing oxen as an illustration of the principle, and then in verses 13 and 14, affirms, that "the Lord" (evidently Jesus) had ordained that the same principles which were involved in the maintenance of public worship under the Mosaic law shall be perpetually in force, for the support of the preaching of the gospel. The Greek word translated "so," in verse 14, is not an illative conjunction, meaning "therefore;" but a modal adverb, meaning literally, "in this manner," that is, on these principles. He reminds them that the tribe of Levi were supported by what, according to the law, was brought, for them, to the temple and the altar; that is, tithes and offerings; and then declares that Jesus has ordained, that the preachers of his gospel shall be supported on the same principles. When Jesus, in instituting the Lord's Prayer said, "after this manner," he used the same Greek word which is rendered "so," in 1 Cor. 9: 14. His command evidently is to pray *with that spirit* which pervades the Lord's Prayer, and so what he here ordains is the observance of the *essential principles* of the Mosaic law of tithes and offerings. Certainly, one essential principle of that law is the rule of a tenth or more of the *income*.

Here, then, we discover a sadly neglected ordinance; not a ceremonial one like Baptism or the Lord's Supper, but who shall dare to say a less important one?

Let us recapitulate the proof:—

First,—God imposed its observance upon the ancient Israelites.

Second,—The need under the gospel is unspeakably greater.

Third,—It is in perfect harmony with both the letter and the spirit of the gospel.

These three facts would establish the duty; but

Fourth,—Jesus expressed his approval of its observance, even in the smallest matters;

Fifth,—Paul considers the spirit of the Mosaic law of ministerial support binding on the Corinthian gentiles; and finally affirms that,

Sixth,—Jesus has made this law an ordinance for his church, to be observed as long as the gospel shall be preached.

It is however objected: "I do not know the amount of my income."

We say, every prudent man *ought* to know, and the Scriptures *require* you to know. You are commanded to give as God has prospered you, and to do this, you must know what that prosperity has been.

The income of the Israelite was the product of his property and labor. If he had a family, and the support of all was from the same fund, evidently the product of the property and labor of all, was the income of all; and the head of the family was held accountable for a tithe of this income. You may then learn the amount of your income thus: Ascertain first your income from all sources. If any part of this has been produced by the labor of any one besides yourself and family, deduct that part; and if any part is the product of property which is not really owned by yourself or family, deduct that also. What remains is your real income.

"But would not such a rule be very unequal? Some could give more than a tenth more easily than others a tenth."

Let them give more than a tenth then. The rule is, a tenth or more; no one is limited to a tenth, but none should give less.

"But even a tenth would be hard for the poor."

Were there not poor Israelites?

"But," says the objector, "their circumstances were different from ours." The real question is not whether their circumstances differed from ours, but whether they *so* differed that they were better able to pay tithes than we.

Wherein, then, were their circumstances more favorable to giving than ours? It was not because they were all uniformly wealthy, for there must have been all degrees of poverty among them as among us. Some families would be larger or more helpless than others. There must have been sickness, and bereavement of fathers, husbands and sons, as now. Indeed, subsistence must have been more precarious

then, for they not only lacked our improved farm implements, but were often plundered by robbery and war, of the little they could accumulate.

It may be said, "Their property was at the first a direct gift from God, while ours is generally acquired by our own efforts." Really, this gift but made up to them what they had earned and lost in Egypt; but this has nothing to do with the question. Their ability to give depended on their having the property and the power to labor, not on the *manner* of the acquisition of either land or increase, capital or income. On this principle they were required to give, and so, doubtless, are we. God has given us all we have, directly, or indirectly; whether we have wrought out our own fortunes, or received them by inheritance; and the measure of our ability must be the measure of our duty.

It is sometimes urged that they had special promises of temporal blessings if they should be faithful to Jehovah. But have not God's people such promises to-day? Were *all* their promises of temporal good better than, "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you?"

It is vain to plead that modern culture has brought to us artificial wants which the Hebrews did not know. Has it brought them to the laity of our churches only? If this culture does not furnish the means of supplying the wants which it has created, it is not only abnormal, but its perpetuation is wicked.

If, then, there is any difference as to the essential thing, our ability to give, it is that our ability is the greater.

"But," says one, "I cannot give away my *living*."

Plainly, then, you have not Jacob's faith, nor even that of the ancient Israelite; and would come far short of the commendation bestowed by Jesus on the poor widow in Luke 21: 4, for she gave away "*all the living that she had*." This objection has, in fact, just as much force against Sabbath-resting as against tithing.

"But, it would sometimes be impossible."

God does not require of us impossibilities, in this any more than in the observance of baptism or the Sabbath. But how rarely is it impossible? How few are really so pinched by poverty that they do not spend more for their luxuries or vices, than for the support of the gospel?

"But, it is legalism. We are not Jews, but have been made free by Christ, and are saved by faith, and not by the works of the law."

True, it is a law; but like other ordinances it is not to be observed in a legal spirit. It is to be kept, not to merit salvation, but to please the Saviour. It would hardly be thought satisfactory if a profane man were to claim that he swore because Jesus had set him free from bondage to law, and would save him through faith.

"But," it is said, "our giving should be regulated by the law of love; we are to make the heart right, and then this matter will take care of itself."

Does he whose heart is right, need therefore no instruction. Should



he not rather, because his heart is right, be taught all that is commanded, that he may, if possible, go beyond it? How shall we know that the heart is right unless we have some *standard* of requirement? If a man does not love God is he absolved thereby from all obligations to obey and serve him? If a father should fail, though able, to provide necessary food and clothing for his children, would it suffice for him to say that he regulated the matter by the law of love? It has been well said that love may be a good reason for exceeding the rule of duty, but never for coming short of it.

"But, we ought to give all to God."

Do you mean to say that the Scriptures teach that we are to expend all our property for the support of public worship? If not, you are upon an entirely different question from ours. This objection is generally but the subterfuge of a selfish heart. So indeed are many others which are urged against this ordinance. When one has sincerely given all to God, he will only need light to be willing to give a tenth part or more for the support of his worship.

Many blessings would flow from the faithful observance of this ordinance.

We would give with better motives. How often are we influenced by selfish motives in giving to God's cause! We would not be thought penurious. We would do as others do. We are stimulated by flattery. We are vexed by importunity. And how often do the burden-bearers of our churches, as their only apparent resource, choose for the work of collection those who are known to be expert in touching these springs of human selfishness, so that it becomes a trade to "beg," as it is called! By the way, what absurd terms we sometimes use in speaking of religious contributions. These terms are at once the fruit and the evidence of the erroneous views which prevail. Does God then ask us to "beg" for him? Is he, whose are the silver and the gold, and the cattle on a thousand hills, whose throne is heaven, and whose footstool earth, a "beggar?" Is the Creator an object of "charity?" And is an appeal to his people, whose breath is in his hand, and whose souls are bought with his blood, to render to him a tithe of his gifts, a "charity sermon?" And when they so far yield as to give, perhaps, a tithe of this tithe, is that any act of "benevolence?"

If we observed this ordinance we would not so often give grudgingly, nor afterwards regretfully complain that so large a sum had been "wheedled out of us." When a man buys needed flour for his family, he has no regrets for the loss of the money, nor fear of coming to want on account of the expenditure. Not because he can foresee all the future, but because the purchase is a present duty. With a like willingness, and a better trust, should the Christian contribute to Christ's cause. It is with this spirit that the true disciple does devote one-seventh of his time, and thus ought he to consecrate one-tenth or more of his income.

We could better reach the covetous in our churches. The preacher could declare all the counsel of God in regard to giving, without the fear that he would be suspected of selfish motives. He could urge the

observance of this ordinance, for the support of the gospel; and show the need, both at home and abroad, and leave every one free to give to the home or the foreign work, as his conscience might dictate.

Churches would have a rule by which they could make the selfish disciple measure himself. He now gives a trifle for the support of the gospel, and seems to feel that he is conferring a favor on the minister, or the church or his Maker, while he is spending a hundred times as much on mere luxuries. Doubtless he is sometimes sincere in the belief which he avows, that it is a matter between him and his God. It is a matter between him and his God, but just as stealing or profanity would be.—*From the Neglected Ordinance, by H. M. Dean.*

### HISTORY OF THE BIBLE—ITS ORIGIN AND FORMATION.

WE ordinarily regard the Bible as though it were a single book. Regarded, however, as a human composition, it is rather a library than a book, and the ancient title the Scriptures, *i. e.* the Writings, is a more appropriate title, in some respects, than the Bible, *i. e.*, the Book. For it is, in fact, not a book, but a library, composed of sixty-six separate books, written by between forty and fifty different writers, living centuries apart, speaking different languages, subjects of different governments, and brought up under different civilizations. Over 1,500 years elapsed between the writings of Moses and those of John. The books of Moses were written by one who was bred in all the learning of Egypt, many of the Psalms of David by a Hebrew author, hidden in the wilderness with no other learning than that of a Jewish shepherd boy, the writings of Daniel and Jeremiah by prophets in Babylonian captivity, those of the apostles at an era when Greek culture had just passed its meridian.

Our first definite information concerning the sacred books, is that which is afforded by the fact that Moses was commanded to write the law and history in a book, and put it in the side of the ark for preservation. This book was kept for the guidance of the people, and for the government of the king; additions were made to it from time to time by subsequent writers, and in the days of the kings scribes appear to have been appointed whose business it was to keep a careful record of the important events occurring in Jewish history, which record was preserved and subsequently incorporated with the law. The prophets also did not depend altogether upon verbal teaching, but, in some cases at least, had scribes, whose business it was to reduce to writing their masters' teaching, and keep it in a book form. A double sanctity thus attached to these writings, and they were guarded by a double protection. In a church which permitted no graven image of God, they occupied its place, as a manifestation of the unseen Jehovah. In a state which possessed no other written constitution, they were the only guarantee which the people possessed against the despotism of the rulers. Thus political interest and piety combined to shield them with a reverential care which has preserved their purity to a degree which those concede to be remarkable, who do not believe it to be

supernatural. These Scriptures are still regarded by the devout Jew with a veneration almost equal to that which the Romanist accords to the host.

After Rehoboam ascended the throne of Israel, and dividing the kingdom, undertook to corrupt the nation and undermine its allegiance to God, the Bible fell into disuse, and was finally entirely forgotten. Judah followed Israel into apostasy and sin, and the temple itself was given over to idolatrous rites. Yet the still unformed Bible did not perish. It simply fell into oblivion, just as it did two thousand years later, buried beneath the superstition of the middle ages. Just as then Luther, by re-opening the Bible, revived religion and reformed the church, and drove the idols from the altar, so Josiah commenced the great reformation which characterized his reign, by the re-opening of the long closed Bible, and public instruction of the people in its forgotten truths. The reform was only temporary, however. Again the Bible was forgotten, and with it God and his worship, until calamity after calamity, ending in the Babylonish captivity, finally taught the apostate nation the lesson which only tribulation could teach. During the captivity the people gathered in little companies to be instructed in the law of God by the scribes who seem to have had copies of the Old Testament Scriptures, or of portions of them, and when, at length, the people were restored to their native land, under Ezra and Nehemiah, almost the first thing those pious men did was to assemble the people in a great gathering—a sort of Hebrew camp-meeting—and instruct them anew in the principles of the Divine Word.

For eight days the people lived in booths, while daily Ezra and his assistants from a pulpit, or platform, constructed for the purpose, “read in the book, in the law of God, distinctly, and gave the sense, and caused them to understand the reading.” This is the first account we have of preaching in the modern sense of the word, and let us add, brief though it be, it is an admirable description of what preaching ought to be. It was at this time, there is good reason to believe, that the writings of the Old Testament were gathered together into one book. At all events, this work was done somewhere between the restoration, 445 B. C., and the birth of Christ, since in Christ’s time the Old Testament existed in its present form, and very nearly in its present arrangement, and was read every Sabbath in the synagogue service.

The New Testament, like the Old Testament, is a growth rather than a formation. The evangelists wrote their accounts of Christ’s ministry for the instruction of the early disciples. The apostles wrote their letters to the churches generally—though not always—to give instruction in some particular doctrine, or to meet some particular want. They were accustomed, however, to direct that these epistles should be read in all the churches, and the churches were accustomed to send each other copies. Thus there gradually grew up a body of sacred writings, composed by the contemporaries of Jesus Christ, all of whom, except Paul, had received their instructions directly from him, while he was still living. It was not till the second century that these

writings were gathered into a single book, nor is it known how or by whom the collection was made. It seems, indeed, to have been made by a sort of general consent, and it is a curious and instructive fact that no serious doubts were thrown over the authenticity or inspiration of any of the books, until many centuries after there arose in Germany a school of criticism which consistently enough impugned the authority of the biblical writings, and denied their authorship, since, on similar principles, it endeavored to rob the world of Homer, and ventured even to deny the existence of Shakespeare himself.

Such, very briefly given, is the history of the organization of this library which we call the Bible. There is one significant circumstance connected with it worthy of fuller consideration than we can give to it in this place. It is this. In a library composed of so many books written by so many different authors, in different languages, and in different eras, there is yet a perfect unity. The same great truths appear alike in the writings of Moses, of David, of the prophets, and of the apostles. To the thoughtful mind this is of itself one of the strongest evidences of the divine inspiration of the whole. Let the reader endeavor to compose a similar volume of English literature. Let him combine Bacon, and Shakespeare, and Milton, and Southey, and Chalmers, and Doddridge, and Spurgeon. Can he make anything more than a cyclopedia of diverse and conflicting views of truth and life? Yet probably not one reader in a hundred ever thinks of the fact that the Bible is not one, but sixty-six separate books, the product, not of one, but of over forty different writers. As the harmony evolved from the orchestra with all its different instruments and performers, shows that one master musician directs them all, so the divine harmony evoked by this orchestra of authors, shows the divine inspiration which guided and directed them all.—*Christian Weekly*.

#### DUNNOTTER CASTLE.

*Covenant* (Ireland), December, 1831. Published by request.

THE Castle of Dunnotter, Kincardineshire, exhibits one of the most majestic ruins in Scotland. It was built by an ancestor of the Marischal family, during the contest between Bruce and Baliol, on a perpendicular rock, level on the top, and of several acres extent, almost separated from the land by a deep chasm. Its reputation for strength was so great, that in 1661 the regalia of Scotland were deposited in it, to preserve them from the English army. In the summer of 1685 a body of persecuted Presbyterians were confined in a vault of this castle, in consequence of which a number of them died, whose grave is marked by a stone in the church-yard of Dunnotter.

Proud billows, dash on ! for in vain would ye scatter  
The rocks mighty fragments which baffle your ire,  
Along the firm basement of lofty Dunnotter,  
That makes you in grumbling confusion retire.

From turrets high, mouldering, I view your wild tossing,  
O'er the bay, deep and awful, I hear the rude war ;  
While the gale that impels, from the Baltic is crossing,  
And rolls the green wave and dark cloud from afar.

Scoop'd out of the rocks, that lone cavern how dreary !  
More horrid and noisome in ages of yore ;  
When, crowded together, and hungry and weary,  
The prisoners sat list'ning the ocean's hoarse roar.

Their bread by the scales of extortion was sold them—  
Their bed was the cold hoary stones of the cave ;  
If death in his skeleton arms did enfold them,  
The salt spray bedewed the low tombs of the brave.

For Scotland then felt the hard rod of oppression—  
To her holy assemblies no peace was insured ;  
Her sons for maintaining their sacred profession,  
Were slain in the fields, or in dungeons immured.

The cause of religion and freedom inspired them,  
The vows of great nations their rights to maintain ;  
The prospect of glory immortal had fired them,  
And hell's cruel arts to subdue them were vain.

Too soon, to avenge the deep wrongs of his nation,  
The hapless Argyle and his clanship arose ;  
In England, a Monmouth could work no salvation—  
Their fall swelled the pride of their insolent foes.

But reckless of bolts or of gaolers infernal,  
The prayer of the captives ascended on high,  
Where reigns in full splendor the Monarch Eternal,  
They spread their dark woes in the light of his eye.

The tyrants of earth at his stern frown must tremble,  
And light are their crowns to the blast of his ire ;  
His voice can the hosts of red vengeance assemble,  
And set the bold spirit of Freedom on fire.

The brave Prince of Orange was roused by his summons,  
To his winds the white sails of Batavia were spread ;  
Invaders, more noble than Caesars bold Romans,  
Descend on our beach, and to save us are led.

The Bigot\* retires from the vengeance that sought him,  
To count his dull beads on the Seine's winding shore,  
And sink, ere the end of his follies has taught him,  
In holy contrition his deeds to deplore.

The lambkin now sports on the heights of Dunnotter,  
Where gleamed the bright armor, my country to awe ;  
But still the old tale of the farmer and cottar  
Records the sad days which our forefathers saw.

So rule Caledonia ! still mild be the sceptre,  
And pure the religion her children to save ;  
And ne'er let be wanting the means to protect her—  
The prayer of the holy—the arm of the brave !

\* King James VII.

## THE ONE BIBLE.

BY PROF. TAYLER LEWIS.

THE Kosmos is not more strictly *one* than the Holy Scriptures. What a shame, then, to talk, at this day, of different Bibles—the Protestant Bible—the Catholic Bible—to set them in antagonism, as it were, and thus to foster that vulgar, malign, unthinking, anti-biblical spirit, which is now so rife. One might as well talk of the Protestant God, and the Catholic God, just as the Chinese say to the missionary: “Your Joss, our Joss, all very good Joss; every nation its own Joss.”

Latitudinarian as are many of the best German scholars, this idea of essential variations receives little support from them. They know better. Diminished as may be their reverence for the Bible as the direct word of God, they do not hesitate to express their wonder at the strange integrity of this collection of writings, the preservation of the book as a whole, and its textual uniformity so greatly surpassing that of any Greek or Latin writings that have come down to us. Gese-  
nius, Ewald, Hupfeld, never urged such an argument as this. It is reserved for men who talk of these German scholars, but have never studied their works, and in fact, know little or nothing about them. The learned rationalist is too familiar with the whole subject to attach importance to these various readings. He knows too well what they amount to. Many of them are mere matters of transcription, and of the most trifling kind, such as in a classic might give rise to learned annotation, but would never be thought of as, in the least, affecting its literary value, or as casting any doubt upon its authentic integrity. They are differences of accentuation, the omission of the article, or its insertion, the use or non-use of the personal pronoun where the sense is not at all affected by it, or of a different particle, not in the least varying the idea, and dialectical changes in the verb. The few of a seemingly larger kind, we find to be the omission of unimportant words, and, now and then, of a brief clause, neither contradicting nor changing the sense conveyed by the full expression, and generally traceable to some other contiguous or parallel passage, to or from which they may have been misplaced. Then there are, especially in the Old Testament, a few cases where numerals are differently stated in some versions, and in some manuscripts of the original. It may be safely said that there is not a single example that would make the least difference in any dogmatic controversy between contending sects, or in regard to anything disputed, or ever likely to be disputed, between Romanists and Protestants. The diversities of translation, the different shadings that may be given to words and figures, the choice of phrases as influenced, to some degree, by theological bias—all these, we may boldly affirm, are still less in their catholic bearing, we mean in their bearing upon the great question whether taken as a whole (various readings, translations, and all else that can be alleged), there is in the world one Bible, one body of Holy Scripture to which all Christendom may appeal, as the one substantially unchanged and unchangeable authority.

The reason of so little actual diversity in modern translations comes from the fact, that they were made by *scholars in the face of scholars*, who would immediately detect anything like forgery, interpolation, or the least departure from the substantial, and readily ascertainable text and grammatical sense of the original writings. Ignorant Romanists may make such a charge of falsifying; it may be connived at by reckless Jesuits; but no truly learned Catholic would venture the assertion, or dare to accept a challenge in such a controversy. Men like Dupanloup and Montalembert know better; the learned Catholics of Germany would never think of facing their learned Protestant compeers on such wholly untenable ground. Infidelity here may bluster, as it has always done; it may call to its aid the ignorance, or superficiality, of an unbiblical literary world; but the fact remains—the wonderful preservation, the wonderful unity and agreement of our written Scriptures, amid all outward diversities of form, and all changes of language. What would we think if we heard men talk of a Protestant Homer, and a Catholic Homer, a French Homer, a German Homer, an English Homer, with allusion to translations of the old Greek poem into these respective languages? And yet it could be better justified than anything of the kind in respect to the Holy Scriptures.

We venture the assertion, that a candid man of good education, and whose mind has never been prejudiced on the question, might read chapter after chapter of the Old and New Testament, in the common English version, in the Douay, in the Rheims, in the German of Luther, the Latin Vulgate, &c., without discovering any difference that would arrest his attention. He might, in this way, read through the whole Scriptures without finding any thing that could bear the name of a dogmatic contradiction. As the original texts, Hebrew and Greek, have ever been jealously guarded by rival keepers of the Sacred Writings, so the translations have had an equal safeguard in the watchfulness, on all sides, of learned opponents. Such men as Abner Kneeland, or Joseph Smith, might make a dishonest or insane attempt of the kind, or some Jesuit priest might hope to escape detection in his adulteration of the Sacred Writings to accommodate them to Brahminism, or Buddhism, or some distant superstition, from which he might thus win converts with impunity; but to suppose such a thing of the great scholars of the sixteenth and seventeenth centuries, when biblical investigation was so thorough and so keen, or even of the century preceding, argues the greatest ignorance as well as the greatest unfairness. To think of Scaliger and Melancthon falsifying the Scriptures, in presence of Cajetan and Erasmus; or Casaubon, Usher, Walton, making the same attempt, with the learned Catholic Bellarmine, and the learned skeptic Boyle, to watch them; or Grotius expecting to pass off his perversions under the keen eyes of the men of the Sorbonne; the thought is too absurd to be entertained by any one only moderately acquainted with the scriptural history, and aware of the fact that any thing of the kind, besides the special hazard alluded to, would have been in mad defiance of ages of critical and devotional examination of these universally accepted and universally cherished

writings. However different the dogmatical interpretations of these learned men, they were, nevertheless, interpretations of the same writings, substantially, and of the same grammatical sense.

It may be safely said, too, that the more truly religious among Catholics would not refuse to use Protestant versions, should they be placed in circumstances under which the consultation of these versions would be more effective in bringing out the meaning or spirit of the original. Take men like the Port Royal Christians of a former age, such as Pascal and Fenelon; or the later Catholics to whom we have already several times alluded; they, doubtless, have a deep affection for the version so intimately connected with their more devotional feelings. But men like these, we may well believe, would never think of stigmatizing the version of King James, or that of Luther, as a false, heretical book, to be classed among profane and infidel productions, and to be read only on peril of damnation. Although Rome has long been opposed to the reading of the Scriptures by the common people, even when accessible in Catholic translations, yet it is only in modern times that such a style of speaking has been employed by her towards versions known to have come from the highest scholarship of the Reformation. It has been because since that period there has come a new thing into Rome itself, a new plague, exceeding in evil that of the former papacy, dark as was its mediæval history. When, therefore, we say Rome, we mean Rome strictly—Papal Rome, *Jesuit Rome*, Rome "that sitteth on the seven hills"—and not that great and venerable body called "the Catholic Church" as it exists in Europe, and on which this papal power has so long been sitting like a dire, stifling incubus she could not throw off. It is a distinction that Protestants ought ever to make, as enabling them, on the one hand, to preserve their charity, and, on the other, sternly to maintain the true interpretation of those solemn prophecies which so fearfully paint this terrible evil that was to be developed in the history of the church. We can thus preserve a feeling of brotherhood for our fellow-Christians of Germany, France and Spain; we can love them for the real saintliness often exhibited in their communions; we can pity what we regard their errors, as growing out of this long, malarious oppression; we can ask their charity, in turn, for confessed defects in our own Protestantism; but with *Jesuit Rome*, *Papal Rome*, the Rome of Hildebrand and Borgia, there can be no communion. She herself utterly repels it, and we can only prefer her ban to her embrace. When Rome is gone; when this *Jesuit Italian* power has sunk like the millstone that "the angel cast into the sea" (Rev. 18: 21), then may there be again one venerable mother, one Catholic faith, one church with its open visible communion, as well as its pure spiritual unity.

The *Jesuit* opposition to the Bible in our schools is an opposition to the Bible itself, to any Bible, to any version, under whatever form it may come, and from whatever authority it may emanate. For centuries has Rome been seeking to get wholly off from the platform of the Scriptures, and to seat herself broadly and firmly upon another—even the foundation of absolute papal infallibility. There can be no compromise with her. *The Jesuit is dishonest in this matter, and the*



Protestant who is aiding him by making the schools as irreligious as he describes them, is, to say the least, unwise. Courtesy may prevent our calling him "foolish," but we cannot help regarding his course as being most mischievous as it is most inexcusable.—*Christian World*.

## MISSIONS.

### HOME.

MINNESOTA.—Rev. James Wallace, who has been laboring all winter at Elliotta, has left that station. In a recent letter he writes that the most of the roads were blocked by snow-drifts, and that travelling was impracticable for a long time. He reports as follows:

"Before coming here last fall, I made arrangements, at some expense, for canvassing a good part of this county, and of the adjoining county in Iowa, for Christians, but the severity of the weather and the state of the roads defeated my plans. I preached every Sabbath since I returned in the fall—some Sabbaths to only a part of the congregation, as those living at a distance could not attend. On the second Sabbath of this month (April), I dispensed the Lord's Supper, aided by brother Hutcheson. Two men acceded to our communion, both of them not ordinary applicants for privileges in the church. One is a man about forty years of age. He had been baptized in our church in childhood, but had hitherto neglected his privileges, and never made a profession of religion till now. Last fall we baptized his two daughters. After wandering forty years in the wilderness like a lost sheep, the father has now returned to his place in the fold.

The other is a young man, a Norwegian, twenty-three years of age. He has a superior mind, is well educated, and quite intelligent. He took the first degree in the University of Norway before he left his native country. He reads six different languages: the Norwegian, German, French, Greek, Latin and English. He is a student of medicine. Before applying to the session for privileges, he studied well our standards, and was deeply and seriously exercised about his spiritual state. And now he feels that he has obtained a pleasant and permanent home in the fellowship of the Reformed Presbyterian Church. His name is Bjarne Christopherson.

There are in this and the adjoining counties, large settlements of Norwegians of the Lutheran Church. They have a splendid college edifice in Iowa. I have been told that this young man is the only person who is known to have left the Lutheran and joined any other church in this part of the country. I hope he will not be the last."

MISSOURI—*Sylvania*.—Mr. Wilkin writes under date of April 29th, that, "the thanksgiving and fasting days have been kept, and there has been a very punctual attendance at church. The congregation has been visited and catechized in the several families. The Lord's Supper was dispensed last Sabbath by Rev. W. W. McMillan and myself. Three persons were received, and fifty-three communed. On *Monday* a call was moderated in favor of Mr. J. C. Taylor."

Other items as to these stations, chiefly statistical, will appear in the Report of the Board to Synod.

The missionary to the South, Mr. Lewis Johnson, was licensed by Pittsburgh Presbytery on the 8th of April, but when ready to begin in Washington, he learned that the small pox was violent in the very quarter where our work was to be. The Board has therefore sent him South to labor during the summer, wherever he may find a field among the ignorant and uncared for of his race, and we hope, by the blessing of God upon him, that he may find a place that will yield an ample return to the Lord of the harvest. D. B. WILLSON, *Secretary*.

ALLEGHENY CITY, PA., May 6th, 1873.

### FOREIGN.

THE following letter was sent to Miss Crawford by one of the girls educated in our school in Latakiyeh, a brief account of whose history is given below, and has been translated into English for the benefit of our readers. It will be read with interest.

Katrina Il Urfali was born in "Ur of the Chaldees," the modern Urfa. Her father came to Latakiyeh in the spring of 1868, to work on the mission building. The family came the next summer, and in the fall Katrina began to attend school occasionally. Her native tongue being Armenian, it was hard to learn to read in a strange language. She persevered, however, and learned to read and write the Arabic. She had been brought up in the Armenian Church, one of the so-called Christian Churches of the East. Becoming interested in the reading and study of the Bible, she saw ere long that all its teachings were in opposition to the faith in which she had been baptized. In common with her people she was addicted to lying and swearing, the prominent vices of the country. An earnest effort to lay these aside attracted the attention of her schoolmates, who in consequence taunted her with being a Protestant. On one occasion when betrayed into a lie, she voluntarily kept a fast day. Her distress on account of her sin, and especially the thought that her sin had given occasion to her companions to blaspheme, affected her health and spirits, and her contrition was deep and lasting. She applied for and received admission to the church. Coming for the first time from a communion table she remarked: When we went into the table singing to-day, it seemed just like what it says in the Pilgrim's Progress about the saints going singing up to the gates of the Celestial City. We seemed so near to Jesus.

Her consistent walk and conversation have adorned her profession, and her assistance in the school has been invaluable. She has been married since we left Latakiyeh to a young man of her own nationality, also a member of our church.

From LATAKIYEH, in the 17th of February, 1873.

*To my beloved, the adored of my heart, my dear mother, Sitt Beckie:*

After excessive longings after and questions in reference to your most precious peace, I ask the Most High to preserve you. O! my eyes, I am longing for a sight of your face. Oh! how hard the separa-

tion between us. And if you should ask after your daughter, I am in all health and comfort, and praying the Saviour that you be found in this same condition.

I am now teaching in the school, going and coming every day; and should you ask after Temera and Raheel, I would say they are improving in reading, and are quite studious in memorizing. They now read in the *Serajh Il Maneer* (The Illuminating Taper), and all the children are advancing in the knowledge of catechism and Bible verses.

The order of the school is just as you left it. Sitt Mollie (Miss Dodds) has not altered it. I am much delighted in Sitt Mollie. Oh, my mother, when Sitt Mollie and Miriam and I come to cut clothes for the children, you are always on my mind. Ah! when shall we work together again.

My mother, a gentleman (Mr. Sam'l. Orr, of Pittsburgh congregation) gave a clock to the Hakeem (Dr. Metheny), for the school; and when it rings the girls all stop work, to hear the sound; I beseech you tell my father, the Hakeem, that his daughter is so obliged for the clock, for the children need no punishment now to quiet them, for they are watching with open mouths for its noise.

My mother came and stayed ten days with me, and then went to Antioch to my father. She sends you salutations.

I am much obliged for your likeness. When I look at it my heart is joyful. Boolis made me a house for it. I hung it up and kiss it every night. Boolis (her husband) says, I am afraid you will worship it with your God.

Sitt Mollie and I went yesterday to Ellie's grave, and planted flowers on it.

Salutations to the Hakeem, the Sitt and the children. The boys and girls in school send many salutations. Mine to you, my mother, are not reckonable. Do not forget your child in your prayers, and may the Savior be near you and return you soon to us.

From her who is called KATRINA IL URFALI.

May this reach the hand of Sitt Beckie.—Amen.

---

MR. BEATTIE sends a detailed account of the present state of the mission and of its operations during the past year, the main points of which will be incorporated into the Board's report to Synod. The history and progress of the mission are becoming increasingly interesting. The annual statement will show results commensurate with the expenditure and labor already bestowed by the church upon the mission, and will justify not only the continuance, but increase of giving and effort on its behalf. New fields for cultivation are opening and new opportunities are offering which the missionaries are unable to occupy and improve. To their view, the prospect has never been more encouraging. Letters have been received down to April 1st. We subjoin a few paragraphs from a letter of that date from Mr. Easson.

"I am making very slow progress. I have read fifteen chapters of the Gospel by John; but I found it is easier to learn to read than talk." (Note. To have read fifteen chapters in Arabic within three months *after reaching* the country does not have a very "slow" look.

We are rejoiced to hear that the church at home is striving to do her duty, and we fear not that as the mission yearly becomes more expensive, the church will not only thank God for his goodness to his people, and pray that he will still pour out his Spirit upon us, but will also show their gratitude to the Master for the abundant answer he has granted to their prayers, by a bountiful supply of the means needed to carry on this great work.

We have had a good deal of sickness in the school this winter, but thanks to the kind Master, they are all pretty well now.

Perhaps you have heard that we are having invitations sent to us to open schools in some villages to the north. Two, one Greek and the other Armenian, have written Mr. Beattie two or three times, asking him to send them teachers. In the Greek village, I believe they have offered the use of a house free. So you see the Lord is opening wide the field for the labor of his servants. The walls of opposition are crumbling, and all that the advancing army of the Lord has to do is to go in and take possession. May the Lord continue his work and soften the hearts of the Fellaheen, so that they, too, will cease at heart to oppose, if they do not become interested in, the work."

---

### THE SABBATH SCHOOL.

We have been requested by a subscriber to write an article on the "duty and obligations of sessions and members of the church" in regard to Sabbath schools. Our Synod in 1870 adopted a report prepared by a committee on that subject, that presents, in our opinion, the true view, and to this we refer those who desire information. We may add, however, a few thoughts of our own.

The Sabbath school is not, strictly speaking, an ecclesiastical institution. There is no reference to it in "The Form of Church Government," or "Directory for Worship." It is, however, not an innovation on the sphere of divine right. There are, as taught in the Confession of Faith, chap. 1, sec. 6, "some circumstances concerning the worship of God and government of the church, which are to be ordered by the light of nature and Christian prudence, according to the general rules of the word." Of this kind is the voluntary instruction of youth in the doctrines and duties of the Christian religion. The original design of Sabbath school instruction was not for the children of Christian parents, but for those whose religious culture was neglected. When the children of members of the church were admitted, it was not intended to relieve the parents in any degree of their duty, but to be auxiliary to them in giving religious instruction. It was a voluntary service that those who undertook this work rendered, when they employed a part of the time of the Sabbath in imparting a knowledge of divine truth to the minds of the young. They were observing the spirit of the words of Christ, "It is lawful to do good on the Sabbath day."

The Sabbath school, not being a divine ordinance, does not fall under the official superintendence of the session. Persons cannot be required under *ecclesiastical penalties* to become teachers, nor parents

to send their children. It is the duty of the session to see that no error is taught, and their counsel and co-operation may and should be sought in promoting the best interests of the school.

In cities, towns, and closely settled rural districts, Sabbath schools are an important, and we may say a necessary part of the appliances of a congregation. The great point in building up a congregation is to secure the youth. Papists understand this, and they are not slow to avail themselves of it. All denominations have their Sabbath schools, and they hold out inducements to children to attend them. As matters are now, the choice is not between home teaching and Sabbath school instruction, but between Sabbath schools in our own church and Sabbath schools in other churches. If there is no institution of this kind in our own congregations, the children will go elsewhere, and take the road that will lead them away from our communion.

Sessions should consider this and act accordingly. If they fold their hands and do nothing, the enemy will be sowing tares that will soon appear to the discouragement of those who have the care of God's husbandry. A congregation is in a prosperous condition just in proportion as its members and officers are working and co-operating in the use of all lawful means to bring to Christ, through the agency of divine truth, those to whose minds they have access. There is work for all to do, and it is a pleasing sight when the young men and young women of a congregation give their time and their substance to prepare the rising generation for usefulness and true enjoyment.

---

#### LETTER FROM MR. EASSON.

THE following letter from Mr. Easson was received by the Sabbath school to which it is addressed. Although not intended by the writer for publication, nevertheless, knowing the interest that is felt throughout the church in the foreign mission, it was thought best by the Sabbath school to have it published.

We direct particular attention to that part of the letter in which Mr. Easson gives the cost of supporting a child at the mission school for a year. Every Sabbath school in the church, without great exertion, could pay the expenses of educating, at least, one little boy or girl. Superintendents and teachers, speak of it to your scholars, and you will find that they will readily join with you; and they will be your rivals in self-denial and zeal.

What school will be the first to pledge itself?

LATAKIYEH, SYRIA, March 20th, 1873.

*To the Superintendent, Teachers and Scholars of the Central Reformed Presbyterian Sabbath School, Allegheny, Pa.*

MY DEAR FRIENDS—Although thousands of miles apart, I can still say, as I said to you on that last Sabbath which I spent with you in that upper room on North avenue, we are engaged in the same great work. We are at work in the vineyard of the Lord. And still there is a difference. Your part of the vineyard has been under cultivation more or less for a long time. The briars and thorns

have been rooted up, and the stones gathered into heaps. Some of the wayside ground, and perhaps the ways themselves, have been softened and brought under cultivation. But our part is all wild land, full of all manner of weeds of the rankest and most poisonous character. Again, we have more of the wayside ground to contend with here. The paths of sin are beaten hard and are very numerous; and it is almost impossible to find any soil in which the seed sown will find anything to sustain it and cause it to germinate. Passing from the figurative to the practical, our only hope is with the young. We must reach them and teach them to remember their Creator in the days when they are young, before the evil days shall come; before the years draw nigh when they shall say, delight in him is gone.

But here again we meet with difficulties; for before we can get at the children we are compelled, like Paul, "to fight with wild beasts at Ephesus." You cannot reach the hearts of this people by any form of word or argument, no matter how ingeniously framed and presented. Although the words may be like burning coals taken from God's own altar, they will fall powerless to the ground. The only way of access to the hard and stony heart of this people is through the covetous desire for filthy lucre.

It is a remarkable fact that we have never been able to secure a Fellaheen child for either the school in Latakiyeh or B'hamra, without offering to board and clothe the child free of expense to the parent. And after we have had them for a year or two and they are almost within the fold of the Good Shepherd, we very frequently have not only to board and clothe, but have to pay the parent money, in order to be permitted to keep the child in school, especially if it be a girl; for they think a girl is not worth educating, and hence, as soon as she is able to do any work, they want her at home. Sometimes we adopt the following plan: If the man is very poor, we offer to lend him a certain sum of money and take his girl or girls for security, and as soon as he is able to pay back the money, we give him the girls. We have two girls now in school as security from their father for 200 piasters, or about \$8, and we are likely to have them for some time to come, for this man could not raise half of that sum if it was to save his own life.

So you see we must keep a boarding school, or rather schools, in order to do anything here in our Master's work. But in this way we can have all the scholars we want. In fact we had to refuse admission to the mission school this winter to about twenty little boys, for lack of means to meet the wants of a larger number. Now, I think the Sabbath schools, exclusive of the work the church is doing, ought to take part in this work. And what school is there that could not furnish the means sufficient to bring one or two little heathen boys or girls away from the influence of home, and place them in school where they may learn to read the word of God and hear the story of the cross? I know that some of our schools are at work in this way, and I do not like to see the schools in Allegheny and Pittsburgh, in which I take a great interest, behind others in this or any good work. Action is the life of any organization and especially a Sabbath school.

Set your schools to work for God, and he will be sure to give success in all your undertakings. To keep one scholar in school for a year requires \$40 or \$50. That is for food and clothing and other necessary expenses.

But you say we are at work in the home mission fields; very true, but can't you stretch out your arms and take in one poor darkened soul more, and bear it forth into the light? My dear young friends, try. I will go and bring them in, and keep you posted as to their progress in the divine life—send you their names, so that you can bear them personally to the throne of grace.

“Work, for the night is coming,  
When working days are done.”

Ever yours in the bonds of Christ,

HENRY EASSON.

### A POSSIBLE EXCESS.

SABBATH school work has become a profession, and the professional Sabbath school man must have something to give for his money. Hence there is a tendency to depart from the simplicity and spiritual character of the institution, to introduce novelties, and to overload with appliances. Shallow nominalists want to change the name to “Bible School,” and to make capital out of the reverence of the Scriptures by the advocacy of what is called “thorough” teaching, but which is indeed nothing more nor less than a substitution of knowledge for those spiritual results which only are worthy of being sought. The fact that the river Jordan is a certain number of miles in length is of no more consequence in itself than that the Rhine or Tombigbee is so many miles in length; and the facts that Cain killed his brother and that Hezekiah was king of Israel, have, in themselves, no more to do with the religious life of a child than any facts in Rolin's Ancient History. When Sabbath school men lose sight of the fact that the real analogy of the Sabbath school is not with the common school but with the church, that the Scriptures are not to be taught like geography, and that the culture of the religious and moral nature of the child through the Scriptures and the teacher's personal influence is the real objective point, we shall no longer be able to point with approval to the great results achieved. Not by a dead uniformity of lesson and a ponderous “curriculum” of study, but by the quiet and living sympathy of teachers who are themselves living epistles, will the Sabbath school achieve the highest result. And as a home paper, interested in all that makes for the welfare of childhood, we hope to see the Sabbath school reach its highest effectiveness in the education of children.—*Hearth and Home.*

### MONTHLY SUMMARY.

THE Modoc war seems not to be so near an end as was expected. *It was easier to proclaim the purpose to exterminate these savages than*

to carry it into execution. The lava beds furnish them with facilities suited to their mode of warfare. A general outbreak is feared. The frontier settlers are alarmed, and some of them are moving away. That the Indians have been wronged is not to be doubted. Unprincipled men avail themselves of their ignorance to deceive them. They have been treacherously dealt with, and it is not strange that they have been treacherous in turn. What is to be regretted is that the ill-doers are not the sufferers. The quarrel is provoked by greedy traders, and the fighting is to be done by the unoffending soldiers. We are glad to see that Mr. Brunot has still faith in the peace policy of dealing with these people.

In some of the States there seems to be a disposition to arrest by legislation some of the evils that are spreading ruin over the country. In the New York legislature a law has been enacted to suppress obscene literature. Ohio has prohibited all forms of lotteries, irrespective of the object for which they are got up. Indiana has passed what is called the "Iron-clad Temperance Bill." Though in all these cases the higher law of the Bible is overlooked as the basis of legislation, yet we are glad to see that public men are becoming convinced that measures must be adopted to stem the torrent of profligacy that is spreading over the land.

A terrible calamity occurred on Sabbath, May 4th, at Dixon, Illinois. Some three hundred persons were standing on a bridge over Rock river, witnessing the immersion of some persons by a Baptist minister. The bridge gave way, and it is thought that nearly a fourth of the above numbers were killed by the fall or drowned. This should be a warning to others to avoid profaning the Sabbath, for the sake of gratifying a vain curiosity.

The weather continues wet and cold, and vegetation is greatly retarded. Fears are entertained that the fruit has suffered in the western States. The cereal crops though backward promise well for the coming harvest.

The Vienna Exposition was opened with considerable eclat on the first of May. Some of the commissioners from our country have disgraced themselves by their venality. It is said that the small pox still lingers in that city, and there have been some cases of cholera. If this be so, the Exposition will not be such a success as was hoped.

The Carlists are not meeting with much success in struggling for the ascendancy in Spain. That unhappy country is likely to suffer for a time the calamity of an intestine conflict.

The Japanese Government contemplates establishing Christianity as the state religion. The ambassadors have had a lengthy conference with an eminent German professor of jurisprudence regarding the matter. The professor earnestly dissuaded them from the project. The ambassadors had already come to regard the change as probable, and were favorable to it. They listened eagerly to the reasons of the professor, who adduced facts from the history of Christendom to show that this religion cannot well be enforced by governments. He said it is only vital when it grows among the people and from the people. He counselled the granting of full religious liberty as the most desir-



able course to pursue. The ambassadors expressed satisfaction with the advice.

The Jesuits are in trouble in South America. In one section they strove to control the schools, in another the press, and in a third certain secret orders. In each they were beaten, and we would not be surprised to hear of their expulsion from several South American countries. In Brazil, where the established religion is the Roman Catholic, they are in such disfavor that their speedy banishment is predicted.

---

### ITEMS.

**PITTSBURGH PRESBYTERY.**—The next meeting of this Presbytery will be held in New Castle, Pa.

**DECLINED.**—Mr. Jno. F. Crozier declined, at the last meeting of Pittsburgh Presbytery, the call from Stirling congregation.

**MEETING OF SYNOD.**—Synod will meet at West Geneva (formerly Northwood), Ohio, on the fourth Tuesday (the 27th) of May, 1873, at 5 o'clock, P. M.

**LICENSED.**—At the late meeting of Pittsburgh Presbytery, Messrs. Lewis Johnston, J. C. McFeeters and J. A. Speer were licensed to preach. The examination was conducted by Rev. J. A. Black.

**CALLS.**—Calls have been moderated in the congregations of Barnett (New York Presbytery) and Sylvania (Kansas Presbytery), the former in favor of D. C. Faris, the latter in favor of J. C. Taylor.

**DECLINATURE.**—Rev. John McAuley, who some years ago came to us from the Seceder Church, has published a "declinature of the authority" of the Synod of the R. P. Church, and connected himself with the "Reformed Presbytery."

**DELEGATES TO SYNOD.**—Ministers and delegates to Synod will confer a special favor if they will send, immediately, their names to Rev. J. L. McCartney, Northwood, Logan county, Ohio, that arrangements may be made for their entertainment.

**CREDIT.**—The writer of the poem, "The Burial of Moses," published in our pages a short time ago, is Mrs. Alexander, wife of Dr. Alexander, of Strabane, Ireland. The poem, ever since its first appearance several years ago, has been much admired.

**SOUTHERN MISSION.**—Encouraging letters have been received from Mr. Johnston, who has been exploring in the south-eastern part of Virginia for a field in which to commence to labor among the freedmen. Several promising stations where a mission could likely be carried on successfully have been visited, but none as yet selected.

**MINUTES.**—In order to be able to issue the Minutes at the earliest date possible after the meeting of Synod, we have sometimes corrected the proof in "slips," *i. e.*, not made up in forms. This will

account for an occasional mistake. Owing to the great length of the Minutes, of late, it has been necessary to defer the publication of some reports till the September number. Neither will likely happen soon again, as arrangements have been made by which all the Minutes will be published together, free as possible from all mistakes, and at an early date after the adjournment of Synod.

**REDUCTION OF FARE.**—The Committee on Rail Roads have at last, and unexpectedly, succeeded in obtaining a slight reduction to delegates to Synod. "The C. C. & C., and I. R. R., extending from Cleveland to Indianapolis, will return members of Synod who have paid full fare on their road coming, at one-fifth ( $\frac{1}{5}$ th) rates, *i. e.*, if one dollar has been paid in coming, only twenty-five cents will be charged in returning. So also, on the C. S. & C. R., extending from Springfield to Sandusky." If any additional arrangements be made they will be published, if received before going to press, on the cover.

**FOREIGN MISSION.**—We are not entirely satisfied that a general adoption of the plan for each Sabbath school, or Missionary Society or congregation to take under its special care and to pay all expenses connected with the education of one or more scholars in Syria, would be for the good of the mission. Certainly it would add very much to the labors of the treasurer, who would have to keep a large number of separate accounts. We would like if our missionaries would give their opinion in regard to this. Mr. Beattie and Mr. Easson in their letters to the Sabbath schools of the New York and Central Allegheny congregations, have referred to the fact that some schools and societies have taken charge of certain pupils, and accord to others the same right without expressing a decided opinion in regard to it. We would like to know, if, in their opinion, it is desirable to encourage the general adoption of the plan. If they think so, and are willing to put up with the trouble connected with it, all that is necessary is for them to give expression to this opinion, and there will, very probably, be almost as many scholars in the school in Syria taken care of by the Sabbath schools in the church at home, as there are Sabbath schools.

**DIRECTIONS.**—These directions for delegates to Synod came after our last issue had gone to press.

For the information of persons designing to attend Synod at West Geneva, the following directions are submitted:

1st. All who come from the East over the Lake Shore or Ft. Wayne roads will come to Crestline and take the Bellefontaine and Indianapolis road, stopping at Rushsylvania at 12 o'clock on Tuesday.

2d. All who come from the East *via* the Pan Handle or Central Ohio road, will come to Urbana, and, taking the Sandusky and Dayton road, stop at Belle Centre at 1 o'clock P. M., Tuesday.

3d. All from the West *via* Chicago, coming over the Fort Wayne road, will stop at Forest, and, taking the Sandusky and Dayton road, will arrive at Belle Centre from the North at 12 o'clock, Tuesday.

4th. Persons from the West *via* Indianapolis, will stop at Bellefontaine, and take the train north for Belle Centre, arriving at 1 o'clock,

P. M., Tuesday. All delegates from the West are requested to rendezvous at Belle Centre, as the distance from the place of meeting is shorter, and the road much better for conveyance.

5th. All necessary information will be furnished on arriving at the above places.

6th. Efforts have been made to secure a reduction of fare, but the great trunk lines, which control the smaller, will do nothing. Should anything be accomplished in this direction, information will be given through the columns of the *Christian Statesman*.

J. L. McCARTNEY, Ch'n. Com.

---

## OBITUARIES.

---

DIED, February 11th, 1873, at the residence of his mother, near Hillsville, Lawrence Co., Pa., of typhoid fever, JOHN W. DUFF, M. D., in the 28th year of his age. The doctor was a young man of more than ordinary character, a dutiful and affectionate son, a kind brother and faithful friend. To know him was only to love him, and those who knew him best felt the influence of his many Christian virtues most. In his sixteenth year he publicly enlisted in the service of Christ, and like a noble soldier as he was for Christ, took up the banner from his dying father's hand and carried it triumphantly, leading others with him, when at home. Johnny conducted family devotions and relieved his widowed mother of many cares, and we trust on entering the pearly gate he heard the welcome plaudit, "well done good and faithful servant." He was a model of calmness, resignation and honorable dealing in all things. During all his sickness he was always pleasant and patient, so happy and so good. The old adage, that a prophet is not without honor save in his own country and among his own kin, did not apply to him. Solicited by his many friends and acquaintances, he located in Hillsville, his native villa, where for four brief months he diligently labored in his profession, and with marked success. Muskingum College was his *alma mater*, and on February 29th, 1872, he received his honorable degree from the hands of the faculty of the medical department of the University of Wooster, Cleveland, Ohio. But he is gone—

Gone, to return no more!

Gone from our midst, so joyous and so young;

His heart with youth's fresh gladness running o'er,

And on his lips life's pleasant song half sung;—

Gone from our midst! our hearts will wait in vain

To hear his dear returning step again."

S. C. W.

---

DIED, March 22d, 1873, JAMES THOMAS DENNISON, of brain fever, after a severe illness of two weeks. He was a member of the West Hebron congregation, Washington county, N. Y., and a son of William and Eliza Dennison. He was 21 years and 1 month of age. *His father died when he was fourteen, leaving his mother with three*

children, of whom he was the eldest. He was the principal earthly dependence of his mother, who remains a widow. He was tenderly affectionate and a promising member of the church. The high esteem in which he was held by his companions and the neighborhood, was abundantly testified by their devoted attention and tender sympathy during his sickness and at his funeral.

"What is your life? It is even a vapor that appeareth for a little time, and then vanisheth away."

"Like the grass  
That grows at morn are they.  
At morn it flourishes and grows;  
Cut down at ev'n doth fade.  
For over it the wind doth pass,  
And it away is gone;  
And of the place where once it was  
It shall no more be known."

J. W. S.

**DIED**, August 27th, 1872, Mrs. MARTHA MACFERRON, aged 81 years, a member of the R. P. congregation of Pittsburgh. She had been for many years a widow, and twenty-two years an invalid, for much of the time unable to leave her house, or attend upon ordinances, yet in a calm tranquillity of spirit she bore her afflictions meekly and patiently, and enjoyed much comfort in personal communion with her Saviour by the Holy Spirit through sanctified affliction. Her confidence in God and in her covenant relationship to him never wavered. Her communion was uninterrupted. Her heaven was rarely ever darkened by a cloud. Her last illness of six weeks was regarded by her as her call to her long home, yet she faced the king of terrors without blanching, for she knew that her Redeemer liveth. Her sorrowing family mourn not as those who have no hope.

A. M. M.

**DIED**, at his residence, WILLIAM TEAT, on the 13th of February, 1873, in the 89th year of his age. Deceased was a native of Ireland. Having previously emigrated to the United States, in the year 1840 he married Agnes Forsyth, a member of the Reformed Presbyterian congregation of Union, &c. Mr. Teat accompanied his wife to hear the gospel preached until a few years before his death, and seemed to relish the privilege, yet he never made a public profession of religion. In his advanced age he failed to correct the neglect to take up the cross of Christ in the days of youth. Another solemn warning of the danger of procrastination by those who enjoy the gospel in early life. His aged wife survives, sustaining the widow's relation to God. Let her say: "All the days of my appointed time will I wait till my change come." He that gives grace will give glory. *Com.*

**SAMUEL FULTON**, the subject of this notice, was a ruling elder in the Second R. P. congregation, Philadelphia, and was greatly respected for his many excellencies of character. The grace and power of Christ were glorified in him far beyond what is ordinary in the present life. He walked with God, living in habitual nearness to and communion with him. His worldly circumstances, like those of many

another saint, were of a very humble kind, but no one was ever more content and satisfied with his lot. He lived and walked by faith, and as he lived so he died, leaning upon the arm of the Beloved, in the certain and assured hope of entering into peace and rest. He died at the advanced age of 95, and was preceded only five days by the companion of his life, with whom he had lived happily for seventy years.

COM.

DIED, January 1st, 1873, of pneumonia, Mr. JOHN CUMMINGS, in the 53d year of his age. Deceased was for many years a member of the Reformed Presbyterian Church of Baltimore, Md. (Rev. W. P. Johnston), and earnestly and faithfully maintained her principles until the day of his death. He was only confined to his bed five days, and was peaceful and patient under his sufferings. A few hours before his death he was asked if he was prepared and willing to depart if it was God's will to take him away; he replied: "A Christian should always be prepared." A widow and five children are left to mourn their loss, but they have good reason to believe that their loss is his great gain. "Blessed are the dead that die in the Lord."

COM.

DIED, at McKeesport, March 21st, 1873, Mr. THOMAS ADAMS, aged 30 years. Deceased was born in County Antrim, Ireland, came to America in the year 1865, and at the time of his death was a member of Monongahela congregation. For a number of years his health had been precarious, and sometimes he suffered keenly under the hand of God. While earnestly desiring life, yet he was resigned to God's will; and at the last strongly expressed his hope and confidence in his ever-living Redeemer.

T. C. S.

DIED, March 19th, 1873, Mrs. JANE, wife of James Forsythe, a member of the New Concord R. P. congregation, sister of the late Rev. S. Sterrett, in the 58th year of her age, after a severe illness of some weeks, rejoicing in hope of the glory of God. Although her sufferings were great, her mind was active, her memory good, and her powers apparently active. Her admonition to all around was, "Be ye also ready."

COM.

CONSTITUTIONAL CONVENTION AND THE RECOGNITION OF JESUS CHRIST AS KING OF NATIONS AND THE BIBLE AS THE SUPREME RULE OF NATIONAL CONDUCT.—This question has been settled in Pennsylvania for the present by the adoption of the following supplementary report, presented by Mr. MacConnell, of Allegheny, chairman:

"Since the committee submitted their former report there have been referred to them numerous petitions asking the convention to embody in the Constitution an acknowledgment of Almighty God as the ultimate authority in civil government; of the Lord Jesus Christ as the ruler of nations, and of the Bible as the supreme standard of righteous law, &c. The subject of these petitions is an important one, and your committee have given it a correspondingly serious consideration; but, inasmuch as they embodied in their report heretofore made, an acknowledgment of Almighty God, and an humble invocation for his guidance in our destiny, they are of opinion that no further report on the subject is necessary. They, therefore, ask to be discharged from the further consideration thereof, and, for that purpose, ask the adoption of the following resolution, viz.:

*Resolved*, That the Committee on the Declaration of Rights be discharged from the further consideration of the subject."



## APPOINTMENTS.

### NEW YORK PRESBYTERY.

*Walton*—June, 3d and 4th Sabs., Lynd; July, 3d and 4th Sabs., Taylor; Aug., 3d, 4th and 5th Sabs., Crozier; Aug., 1st and 2d Sabs., McFeeters; Oct., 3d and 4th Sabs., A. W. Johnston; July, 2d Sab., Boggs.

*Second Boston*—June, 5th Sab., and July, 1st Sab., Lynd; June, 3d and 4th Sabs., Crozier.

*Craftsbury*—June, 5th Sab., and July 1st and 2d Sabs., Crozier; July, 3d and 4th Sabs., Lynd; Aug., 4th and 5th Sabs., McFeeters; Sept., 2d, 3d and 4th Sabs., Taylor; Oct., 1st and 2d Sabs., A. W. Johnston; Sept., 3d Sab., Beattie.

*Topsam*—July, 2d Sab., Lynd; July, 3d and 4th Sabs., Crozier; Sept., 1st Sab., Taylor; Aug., 3d Sab., McFeeters; Aug., 2d Sab., Beattie.

*West Hebron*—July, 1st and 2d Sabs., Aug., 3d, 4th and 5th Sabs., Taylor; Aug., 1st and 2d Sabs., Crozier; Oct., 4th Sab., Beattie.

*West Galloway*—Aug., 2d Sab., Taylor.

### PITTSBURGH PRESBYTERY.

*Bear Run*—July, 3d Sab., Wallace; Sept., 3d Sab., Crozier; Sept., 4th Sab., Crozier to dispense communion with such assistance as he can get.

*Mahoning*—July, 2d Sab., Wallace; Aug., 3d Sab., J. Crozier; Oct., 2d Sab., Lynd.

*Manchester*—July, 2d and 4th Sabs., and Aug., 4th Sab., A. W. Johnston; Sept., 1st Sab., Lynd; Oct., 1st Sab., J. Crozier; Oct., 3d Sab., J. F. Crozier.

*Oil City*—June, 5th Sab., Wallace, declare pulpit vacant; July, 2d Sab., McClurkin; Aug., 1st, 2d and 3d Sabs., A. W. Johnston; Aug., 5th Sab., J. Crozier; Sept., 3d and 4th Sabs., Lynd; Oct., 4th Sab., J. F. Crozier.

*Parnassus*—July, 3d Sab., A. W. Johnston; Aug., 2d Sab., J. Crozier; Aug., 5th Sab., A. W. Johnston; Sep., 2d Sab., Lynd; Sept., 4th Sab., J. Crozier; Oct., 2d Sab., J. F. Crozier.

*Pine Creek*—June, 3d Sab., and July, 1st Sab., A. W. Johnston; July, 3d Sab., Black; Aug., 1st Sab., J. Crozier; Aug., 3d Sab., R. Reed; Sept., 1st Sab., Galbraith; Oct., 1st Sab., J. F. Crozier; 3d Sab., Lynd.

*Rehoboth*—July, 1st Sab., Wallace; Aug., 4th Sab., J. Crozier; Oct., 1st Sab., Lynd.

*Union*—June, 2d, 4th and 5th Sabs., A. W. Johnston; July 4th Sab., Wallace; Aug., 4th Sab., Black; Sept., 2d Sab., Slater; Oct., 2d Sab., Wallace; Oct., 4th Sab., Lynd.

*Bear Run*—Sept., 1st Sab., Galbraith; 3d Sab., Crozier; 4th Sab., communion to be dispensed by Mr. Crozier, with such assistance as he can obtain.

For appointments for communions in vacancies, except Bear Run, see May No. Appointments for Bear Run communion, in Aug. No.

Persons unable to fill appointments will at once notify the committee.

THOS. A. SPROULL, *Chairman Committee.*

# THE Reformed Presbyterian and Covenanters.

**VOL. XI.**

**JULY, 1873.**

**No. 7.**

## MINUTES OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

### SESSION XLIV.

FIRST MIAMI CHURCH, WEST GENEVA, (formerly Northwood), O.,  
May 27, 1873.

THE Synod of the Reformed Presbyterian Church met in pursuance of adjournment; and, after a sermon by the moderator, W. Milroy, from 1 Peter 2: 17, "Honor the King," was constituted with prayer. Synod then adjourned with prayer to meet to-morrow at 9½ o'clock, A. M.

Same place, Wednesday, May 28, 1873, 9½ o'clock, A. M.

Synod met and was constituted with prayer by the moderator.

Members were ascertained and are as follows:

### NEW YORK PRESBYTERY.

Ministers.	Ruling Elders.	Congregations.	Roll.
J. C. K. Milligan,		First, New York.	
A. Stevenson,	Henry O'Neil,	Second, New York.	
David Gregg,	Alexander M'Neil,	Third, New York.	
James Kennedy,	David Houston,	Fourth, New York.	
John H. Boggs,		Brooklyn.	
Samuel Carlisle,	J. W. McCullough,	First, Newburgh.	
J. R. Thompson,	R. M. McAllister,	Second, Newburgh.	
W. Graham,		First, Boston.	
	Robert H. Oliver,	Second, Boston.	
J. M. Beattie,	W. Nelson,	Ryegate and Barnet.	
J. O. Bayles,	A. S. Gilchrist,*	Kortright.	
J. B. Williams,		White Lake.	
D. McAllister,*			
A. W. Johnston,			
D. McFall,			

### PHILADELPHIA PRESBYTERY.

T. P. Stevenson,	Robert Patton,	First, Philadelphia.
S. O. Wylie,		Second, Philadelphia.
R. J. Sharpe,	Thos. Laughlin,	Third, Philadelphia.
W. P. Johnston,	M. H. Wright,	Baltimore.

\*Not present at the constitution of the court.



## ROCHESTER PRESBYTERY.

Ministers.	Ruling Elders.	Congregations.
all. R. D. Sproull,*	Abraham Ernissee,*	Rochester.
W. McFarland,	J. F. Guthrie,	York.
R. Shields,*	John Coleman,	Lisbon.
M. Wilkin,		Ramsey.
Joseph Hamilton,*		

## PITTSBURGH PRESBYTERY.

D. B. Willson,	W. Martin,	Allegheny.
J. W. Sproull,	D. Gregg,	Central, Allegheny.
A. M. Milligan,	Robert Glasgow,	Pittsburgh.
T. C. Sproull,		Monongahela.
J. Galbraith,	J. Calvin Dodds,	South Union.
Joseph Hunter,	R. H. Purvis,	North Union.
J. C. Smith,	W. Wills,	Wilkinsburg.
A. J. McFarland,	John Love, Sr.,	Slippery Rock, &c.
N. M. Johnston,		Salem.
J. A. Black,	James McCanlis,	Little Beaver.
T. A. Sproull,	James Oliver,	Clarksburg.
D. Reid,	Marcus Stewart,	New Alexandria.
R. J. George,	J. E. Gault,	Oil Creek.
	John Love, Jr.,	N. Jackson and Poland.
	David McIlroy,	Oil City.
R. Reed,	David Pattison,	Brookland.
S. J. Crowe,	W. M. George,	New Castle.
W. Slater,	S. B. Copeland,	Miller's Run.
		Manchester & Parnassus
T. Sproull,		
J. R. W. Sloane,		
John Crozier,		
John Wallace,		
N. R. Johnston.		

David Metheny, M. D., Syrian Mission.

## OHIO PRESBYTERY.

J. C. Boyd,	J. M. Kirkpatrick,*	Utica.
H. P. McClurkin,	David Wallace,	New Concord.
A. McFarland,	Robert Thompson,	Jonathan's Creek.
J. A. Thompson,		Londonderry.
	W. Reynolds,*	Sandusky.
	James Orr,	Middle Wheeling.

## LAKES PRESBYTERY.

J. L. McCartney,	Hugh Harvey,	First, Miami.
Wm. Milroy,	Wm. Reed,	Second, Miami.
J. R. Hill,	Alexander McKinney,	Southfield.
	Henry George,	{ Rushsylvania.
P. H. Wylie,	D. Porterfield,	{ Macedon.
	John Gray,	Cincinnati.
P. P. Boyd,	S. M. Foster,	Cedarville.
R. M. C. Thompson,	D. McKnight,	Lake Eliza.
J. French,	James Speer,	Cedar Lake.

\* Not present at the constitution of the court.

LAKES PRESBYTERY—*continued*.

Ministers.	Ruling Elders.	Congregations.	Roll.
T. P. Robb, B. McCullough, H. H. George,	J. S. Gamble,	Garrison.	

## ILLINOIS PRESBYTERY.

Joseph McCracken,	Robert H. Sinclair,	St. Louis.
D. J. Shaw,	Charles McCaughan,	Bethel.
W. F. George,	Daniel Williamson,	Bethesda.
	W. J. S. Cathcart,	Staunton.
D. G. Thompson,*	John Wylie,	Old Bethel.
	William Woodside,	Elkhorn.
D. C. Martin,*		Churchill.
James Wallace,		Princeton.
J. M. Faris.		

## IOWA PRESBYTERY.

C. D. Trumbull,	S. Bayles,	Lind Grove.
	J. T. Montgomery,	Sharon.
R. Johnson,	J. Gault,	Kossuth.
Isaiah Faris,		Walnut City.
D. H. Coulter,		Maquoketa.
R. B. Cannon,		Vernon.
	W. J. Clyde,	Washington.

## KANSAS PRESBYTERY.

David McKee,		Clarinda.
Josiah Dodds,		Winchester.
W. W. McMillan,	W. S. Mitchell,	Olathe.
J. S. T. Milligan,		North Cedar.
	T. M. Hutcheson,	Pleasant Ridge.

*Absentees*—Joshua Kennedy, J. W. Shaw, S. Bowden, J. M. Armor, J. J. McClurkin, T. M. Elder, D. S. Faris, J. Love, R. Hutchison, J. Neil, S. M. Stevenson, A. C. Todd, J. C. K. Faris, Joseph Beattie and Henry Eason, missionaries to Syria.

CONGREGATIONS NOT REPRESENTED.—*New York Presbytery*—Crafts-Congregations unrepresented.bury, Barnet,† Topsham, West Hebron, Bovina, Walton, Coldenham.

*Philadelphia Presbytery*—Conococheague.

*Rochester Presbytery*—Syracuse, Stirling, Toronto, Lochiel.

*Pittsburgh Presbytery*—Springfield, Bear Run and Mahoning, Pine Creek, Rehoboth.

*Ohio Presbytery*—Muskingum and Tomika, Brownsville.

*Iowa Presbytery*—Rehoboth, Ainsworth, Elliotta, Lake Reno.

*Kansas Presbytery*—Republican City, Sylvania, Evans, Fremont and Wahoo.

The name of David Metheny, M. D., an elder from the Syrian Mission, was added to Synod's roll of members.

Joseph McCracken was chosen Moderator, and J. R. Thompson continued Clerk, and J. W. Sproull, Assistant Clerk.

\* Ordained since the last meeting of Synod. † Organized since last Synod.

Committee on Unfinished Business. J. H. Boggs, J. C. Smith and John Gray were appointed a Committee on Unfinished Business, and the minutes of the last Synod referred to the same.

The following absentees from the last meeting of Synod gave reasons for their absence which were considered satisfactory, viz.: J. H. Boggs, W. Slater, John Wallace, A. McFarland, H. P. McClurkin, J. French, J. S. T. Milligan, W. W. McMillan, R. Johnson, R. B. Cannon and D. H. Coulter.

Committee on the death of R. Galbraith, R. Willson, Middleton, J. M. Donald. A committee, consisting of R. J. George, P. P. Boyd and J. Calvin Dodds, were appointed to report a minute on the death of S. R. Galbraith, of the Syrian Mission. Dr. David Metheny was added to the committee.

S. Carlisle, H. P. McClurkin and J. W. McCullough were appointed to report a minute on the death of R. Z. Willson; W. F. George, James Wallace and Thomas Laughlin, to report on the death of J. Middleton; and R. B. Cannon, D. H. Coulter and J. T. Montgomery, to report on the death of J. M. McDonald.

The hours of meeting for the present sessions of Synod were appointed to be from 9 to 12 o'clock M., and from 1 to 4 o'clock P. M.

The Boards of Missions and the Treasurers of Synod were directed to report this afternoon, and the Presbyteries to-morrow morning.

Leave was granted to the several Presbyteries to hold their meetings during the present sessions of the court.

Synod took a recess until 1 o'clock P. M.

SAME PLACE, Wednesday, 1 o'clock, P. M.

After recess the court came to order. All the members present, except A. McFarland, D. J. Shaw and J. C. Dodds, all of whom soon appeared.

The Moderator announced the following standing committees:

On *Presbyterial Reports*—J. C. K. Milligan, A. J. McFarland and Robert H. Oliver.

On *Discipline*—S. O. Wylie, W. Slater and D. Wallace.

On *Theological Seminary*—A. Stevenson, J. A. Black and S. M. Foster.

On *Foreign Correspondence*—D. B. Willson, D. Gregg and R. H. Purvis.

On *Signs of the Times*—D. J. Shaw, W. Graham and Charles McCaughan.

On *Finance*—J. C. Smith, D. McKee and W. Wills.

On *Travelling Fund*—C. D. Trumbull, R. J. Sharpe and John Love, Jr.

On *Temperance*—A. M. Milligan, H. H. George and H. Harvey.

On *Presbyterial Records*—New York Presbytery: J. S. T. Milligan, T. P. Robb and S. Bayles. Philadelphia Presbytery: R. Reed, W. F. George and John Wylie. Rochester Presbytery: J. C. Boyd, W. W. McMillan and M. Stewart. Pittsburgh Presbytery: P. H. Wylie, W. McFarland and John Gray. Ohio Presbytery: J. M. Beattie, N. M. Johnston and H. O'Neil. Lakes

Presbytery: J. O. Bayles, R. J. George and R. M. McAllister.

Illinois Presbytery: W. P. Johnston, S. Carlisle and W. Reed.

Iowa Presbytery: R. J. Sharpe, J. A. Thompson and R. Patterson.

Kansas Presbytery: R. Johnson, D. McFall and J. C. Gault.

J. R. Hill stated that Ellen M. Marshall, deceased, of South-<sup>Bequests.</sup>field, Michigan, had left one thousand dollars to the Theological Seminary, and Mr. Hill having laid one-half of that sum on Synod's table, it was resolved that the bequest should be given to the Treasurer of the same; one-half to be devoted to the endowment fund, and the other half to the support of theological students, unless the will of the deceased should be found to indicate a different disposition of said money.

J. R. W. Sloane stated that a bequest of two hundred dollars had been made by Mr. Thomas Blair, Jr., of Centreville, to the Synod. This bequest was referred to the Committee on Finance.

Papers were received, and are as follows:

No. 1. A remonstrance and petition of James Campbell and <sup>Papers.</sup> others. Referred to the Committee on Discipline, with instructions to report on the merits of the question.

No. 2. A petition and remonstrance of some members under the care of Pittsburgh Presbytery. Same disposal as preceding paper.

No. 3. A complaint of T. M. Hutcheson and others against the Illinois Presbytery. Referred to the Committee on Discipline.

No. 4. The Treasurer's report of current expenses of the Theological Seminary, the Memorial Fund, Library Fund and Students' Fund. Referred to Committee on Finance.

No. 5. The report of the Committee on the Erection of the Seminary Building. Laid on the table for the present.

No. 6. Report of the Secretary of Synod's Board of Trustees. <sup>Election of Trustees.</sup> Accepted, approved, and Mr. John A. McKee and Dr. S. A. Sterrett chosen to fill the vacancies in the Board.

The report is as follows:

The Trustees of the Synod of the Reformed Presbyterian Church <sup>Report of Board of Trustees.</sup> of North America respectfully report:

That they organized shortly after the meeting of last Synod by the election of the following officers, viz.: David Gregg, President; John A. McKee, Vice President; Daniel Chesnut, Secretary; Wm. Wills, Treasurer.

That they have held regular meetings for the transaction of such business connected with the funds, securities and trusts committed to their care as occasion required, and have kept a careful record of their proceedings, in accordance with the charter of incorporation.

That the Board, by an auditing committee, have examined and compared with the books the present and last year's reports of the Treasurer, and found the same correct, and that they have counted the bonds, mortgages and other securities in hands of the Treasurer, and found the same in agreement with his report herewith submitted you.

The Synod are reminded that the term for which Dr. S. A. Sterrett and John A. McKee were made members of the Board will expire on the 15th of June, 1873, and that there should now be an election by ballot to fill their places for three years, ending June 15th, 1876.

Respectfully submitted,

D. CHESNUT, Secretary.

pers. No. 7. Statement of the Treasurer of the Trustees of Synod. Referred to Committee on Finance.

Nos. 8 and 9. Reports of Treasurer of Domestic and Southern Missions. Referred to Committee on Finance.

No. 10. A memorial of J. Stott. Referred to the Committee on Discipline.

S. O. Wylie, chairman of the Board of Superintendents of the Theological Seminary, reported. Report accepted, and referred to the Committee on Theological Seminary.

J. C. K. Milligan, chairman of the Board of Church Extension reported. Report accepted, and so much as relates to finance was referred to the Committee on Finance.

No. 11. The report of the Treasurer of the Church Extension Fund. Referred to the Committee on Finance.

No. 12. The report of the Board of Education was presented by T. P. Robb, and made the order of the day for Friday afternoon.

No. 13. Report of Treasurer of the Library Fund. Referred to the Committee on Finance.

No. 14. Report of Treasurer of the Board of Education. Referred to the Committee on Finance.

Committee, visit Geneva College. At the request of H. H. George, President of Geneva College, a committee, consisting of Professors Sproull and Sloane, S. O. Wylie, S. J. Crowe, J. C. K. Milligan, T. P. Stevenson, D. McAllister, J. Kennedy, D. McFall and W. Wills, was appointed to visit the College on Friday.

S. O. Wylie, chairman of the Board of Foreign Missions, reported. Report accepted, and referred to the Committee on Missions.

No. 15. Treasurer's Report of the Board of Foreign Missions. Referred to the Committee on Finance.

The hearing of Dr. Metheny on the Syrian Mission was made the order of the day for 3 o'clock to-morrow afternoon.

D. B. Willson, Secretary of the Board of Domestic Missions, reported. Report accepted, and so much as relates to missions was referred to the Committee on Missions, and what refers to finance was referred to Committee on Finance.

The Committee on Devotional Exercises reported. Report accepted, adopted, and is as follows:

Committee on Devotional Exercises respectfully report the following:

Report on Devotional Exercises. 1st. That the time from 11.20 to 12 o'clock each day be spent in religious exercises, consisting of praise, prayer, reading the Scriptures and addresses.

2d. That each part of the exercises be brief, and the addresses limited to five minutes.

3d. That the person who presides shall read the Scriptures, announce the psalm, and call upon members to lead in prayer.

4th. That the following subjects be designated for prayer and conference:

Thursday (to-morrow)—The Sabbath School, its relation to the congregation, and how to make it most efficient. J. S. T. Milligan to preside.

Friday—The College and the Seminary. The duty of the church to provide a faithful, educated and efficient ministry. Dr. Metheny to preside.

Saturday—Personal piety, and individual effort in saving souls. H. P. McClurkin to preside.

Monday—Encouragement to prayer; prayer answered and how. A. McFarland to preside.

Respectfully submitted. J. L. McCARTNEY *Chairman.*

Robert Patton laid on the table of Synod \$100 for Foreign Missions, being a bequest from Ellen Bowman, recently deceased, of the First church of Philadelphia. Referred to the Treasurer of Foreign Missions. Bequest.

S. O. Wylie, chairman of the Committee on the Homestead Oath, reported. While the report was under consideration Synod adjourned with prayer, to meet to-morrow at 9 o'clock, A. M.

SAME PLACE, Thursday, May 29, 1873, 9 o'clock, A. M.

Synod met and was constituted with prayer. Minutes read, amended and approved.

R. D. Sproull stated that Joseph Hamilton, of Ireland, had been received as a member of the Rochester Presbytery. His name was added to the roll of Synod.

No. 16. A letter from the Reformed Presbyterian Synod in Ireland. Read and referred to the Committee on Foreign Correspondence. Papers.

No. 17. A memorial from the Second session of New York on the Terms of Communion. Referred to a special committee consisting of James Kennedy, T. Sproull, J. R. W. Sloane, and elders Robert Glasgow and R. M. McAllister. Committee on Terms of Communion.

No. 18. Report of the Treasurer of the McKinney Fund. Referred to the Committee on Finance.

There were laid on the table of Synod \$10.35, being a donation from Mary Frazer, of Perth, Ontario. This sum to be used according to Synod's judgment. It was referred to the Committee on Finance. Donation.

The order of the day, the hearing of Presbyterial Reports, was taken up. The reports of the New York, Philadelphia, Ohio, Lakes, Illinois and Kansas Presbyteries were numbered, read and referred to the Committee on Presbyterial Reports. The report of the Rochester Presbytery was read and referred to the Committee on Presbyterial Reports, except so much as refers to finance in connection with mission work in Toronto, which was referred to the Committee on Missions. The report of the Pittsburgh Presbytery was read and referred to the Committee on Presbyterial Reports, except the inquiry in regard to ministers leaving our church, which was referred to a special committee, consisting of J. C. Boyd, W. Graham, T. P. Stevenson, and elders H. O'Neil and W. J. S. Cathcart. Committee on inquiry in regard to ministers leaving the church.

Paper No. 5. The report of the Committee on Erection of t Seminary Building was taken up. W. T. Miller, who is a member of the Building Committee, was granted leave to address t Synod on the subject of the report. While this report was und consideration the hour for devotional services arrived. After t religious services were concluded, the court took a recess to o'clock, P. M.

SAME PLACE, 1 o'clock, P. M

After recess, Synod came to order.

aper.

No. 28. Memorial of Henry George, and others, was read and laid on the table for the present.

The Committee on Discipline reported. Report accepted, and laid on the table for the present.

The Committee on Unfinished Business reported. Report accepted, and laid on the table for the present.

The Committee on the Memorial Volume reported. Report accepted, adopted, and is as follows:

report on  
Memorial  
Volume.

The Committee on the Memorial Volume respectfully report: That they have attended to the duty assigned them according to the best of their judgment and ability. The volume is before the church and already in the hands of many of its members, and, therefore, requires neither description nor recommendation on our part. We believe, with the exception of the "Standards," it contains a more satisfactory exhibit of the principles of the Reformed Presbyterian Church than can be obtained at the same price from any other source within the same compass.

Two editions have been published, one with and the other without the "Covenant," and in addition a small volume containing the "Covenant and Pastoral Letter."

We desire to call special attention to this neat little volume, which is convenient either as an accompaniment to the first edition, or for those who wish to have the covenant in small compass by itself.

The whole expenditure for the work is seventeen hundred and seventy-six dollars and twenty-six cents. The whole sum thus far received from the sale of books is thirteen hundred and seventy-six dollars and fifty-one cents. Balance yet due, three hundred and ninety-nine dollars and seventy-five cents. A little effort on the part of each pastor in the sale of the volumes now on hand would entirely relieve the church of this debt. We desire to press this point with respectful urgency on the members of Synod.

Your committee request that this business be now put into the hands of Walter T. Miller, Treasurer of the Literary Fund, and that they be relieved from all further connection with, or responsibility in the matter.

Respectfully submitted.

J. R. W. SLOANE, }  
J. W. SPROULL, } Committee.  
S. A. STERRETT, }

The Committee on the Signs of the Times reported. Report accepted, adopted, and is as follows:

## CAUSES OF THANKSGIVING.

During the past year the Lord has been very gracious unto us. Report on Signs of the Times. "Goodness and mercy have followed us." "The Lord has been our keeper; the Lord has been our shade upon our right hand; the sun has not smitten us by day nor the moon by night." "Our garners are full, affording all manner of store; our oxen are strong for labor; there is no breaking in nor going out; our streets are free from complaints."

"The arrows of the bow are broken, the shield, the sword and the battle." Causes of Thanksgiving. National difficulties have been settled by peaceful arbitration instead of by physical force.

Popery in the old world is fast declining to its fall. The time has come of which John spake, the ten horns hate the whore and make her desolate and naked and eat her flesh and burn her with fire.

The stone cut out of the mountain without hands is smiting the corrupt world-powers and breaking them to pieces.

The Bible is openly circulated where for years none could obtain it except by stealth. The gospel is preached where not long since Christians were not permitted to congregate for religious services. New mission fields are being occupied, and converts are daily added to the church.

The efforts of the friends of national religion are crowned with marked results. God is raising up in all the churches able and fearless advocates of this cause. He has emboldened distinguished citizens to espouse it.

God is smiling on us as a church, blessing us with peace and prosperity, and with an increased measure of Christian activity. Our mission in Syria is a success; our missionaries at home are reaping the fruits of their labors. Our Theological Seminary is still prospered, and continues to send forth young men to make glad the church. By the grace of God we are enabled still to hold fast our covenanted attainments, and to hold them forth before the world. The hand of God is as distinctly revealed in our history as in that of his ancient covenant people. He has led us on from strength to strength. By his favor he has made our mountain to stand strong. He has not removed our candlestick out of its place. He has not made us to sit in darkness and in the shadow of death. Jesus still walks in our midst as in the midst of the seven golden candlesticks of old.

We rejoice in the work of Christ who has suffered and died for us. We rejoice in the gift of the Spirit. We rejoice in every manifestation of spiritual life, in every grace, and in every spiritual enjoyment.

For these and other causes we recommend that Synod appoint the day of National Thanksgiving to be observed as a day of thanksgiving to God by all the congregations and people under its care.

## CAUSES OF FASTING.

"Sanctify ye a fast, call a solemn assembly, gather the elders and all the inhabitants of the land into the house of the Lord your God, and cry unto the Lord." Causes of Fasting.

The ways of Zion mourn because so few come to her solemn feasts, her priests sigh and she is in bitterness.

Cold and lifeless are many of her members. Inactivity and indifference to her interests characterize many of her officers. The graces of faith and love are largely wanting. There is but little systematic



giving to the Lord. Will a man rob God? yet we have robbed him in tithes and offerings.

Death has visited us. Since the last Synodic Assembly, four of Zion's watchmen have been laid low.

Many congregations are destitute of pastors. "The harvest is plentiful but the laborers are few."

Family instruction is much neglected. Many children grow up woefully ignorant of the fundamental doctrines of God's word; as a consequence the word preached is not understood and proves unprofitable.

Many children break away at an early age from parental restraint. They take more delight in going to the dance, the circus, or the theatre, than to the Sabbath school, the prayer meeting or the house of God; and too often they profane the Sabbath by running here and there, not for spiritual instruction, but that they may gratify a mere idle curiosity.

Sins of the tongue are fearfully prevalent. "The tongue is a fire, a world of iniquity, it defileth the whole body, it setteth on fire the course of nature, and is set on fire of hell." From it proceed falsehoods, slanders, wraths, strifes, seditions, heresies, feuds in families and circles of kindred, and hot contentions in churches.

Error abounds. The serpent has cast out of his mouth waters of error like a flood. Skepticism is found even in the churches; while without, Rationalism, Spiritualism and Atheism have almost unlimited sway.

Secret societies are on the increase. Irreverence characterizes the secular press.

Covetousness is the prevailing sin of the people.

The Sabbath day is not remembered as a day holy to the Lord.

Drunkenness is added to thirst. Perjury is committed every day. "By swearing and lying, and killing and stealing, and committing adultery, they break out, and blood toucheth blood."

The nation still refuses to honor Christ. The cry still is, "Not this man, but Barabbas." Public officers rob the nation and give and receive bribes. Statesmen professedly Christian, dishonor the cause of Christ by receiving the rewards of corruption.

Destructive fires have ravaged many of our cities and villages. Disasters on sea and on land have resulted in great loss of life.

The Lord will be inquired at for these things.

For these and other causes, we recommend that Synod appoint the second Thursday in January, 1874, to be observed as a day of fasting and prayer in all the congregations under its care.

Respectfully submitted,

C. D. TRUMBULL, *Chairman.*

The business before the court at recess, the consideration of the report of the Committee on the Erection of the Seminary Building, was resumed. A motion to approve of the report of the committee was laid on the table for the present, and the action of last Synod on the location of the Seminary was reconsidered. New York, Allegheny, Wilkesburg, Newburgh and West Geneva were nominated. While other nominations were under consideration, the nomination of Newburgh was withdrawn, and the order having arrived, Dr. Metheny addressed the Synod on

The court then adjourned with prayer, to meet to-morrow morning at 9 o'clock, A. M.

SAME PLACE, Friday, May 30, 1873, 9 o'clock, A. M.

Synod met, and was constituted with prayer by the moderator. Minutes read, amended, and approved. All the members present except McKinney and Kirkpatrick, who soon appeared.

A letter of recommendation, signed by the moderator and clerk, was ordered to be given to W. Graham, who intends to visit regions beyond our bounds, for the purpose of collecting money for erecting a church in Boston.

The committee appointed to prepare a minute on the death of R. Z. Willson, reported. Report accepted, adopted, and is as follows :

The Committee appointed to prepare a minute in reference to the de- Report on death of R. Z. Willson.  
 cease of R. Z. Willson, respectfully report: It is with profound sorrow we record this expression in reference to our esteemed brother, R. Z. Willson, for many years a constituent member of this court, and for the last eight years its clerk, who entered into his rest June 1st, 1872, in the 59th year of his age. He was a good man, simple and unostentatious in his habits, a man of prayer, and consistent christian deportment, distinguished for honesty of purpose and strict integrity, truthful and zealous of the Master's service and glory, a warm friend, an affectionate father and husband, singularly clear and accurate in his apprehension of divine truth, regular in attendance upon the courts of the Lord's house, understanding well the government and order of the church ; he was a good presbyter, a wise counsellor, a self-denied and devoted minister, and for the last few years of his life an efficient missionary.

We tender to the family our sincere sympathy and condolence, commending the widow and the fatherless to the compassion of the merciful and faithful High Priest, who in all our afflictions is afflicted, assured that what is their loss is his unspeakable gain.

Respectfully submitted,

SAMUEL CARLISLE,

*Chairman.*

An order was given on W. T. Miller, treasurer, for \$50.00, in favor of the clerk ; and also, for \$12.25 for publishing the " Rules of Order."

N. R. Johnston offered a series of resolutions on Psalmody, Resolutions on Psalmody. which were laid on the table. John Wallace also presented a paper on the same subject, which was disposed of in the same way.

The consideration of the location of the Seminary Building was made the order of the day for a quarter to 11 o'clock.

The business before the court at adjournment on Wednesday—the consideration of the homestead oath—was resumed. The report of the committee on that subject was adopted and the committee reappointed and instructed to make application to Congress for a modification of the form of the homestead oath. A. M. Miligan's name was substituted in the place of S. O. Wylie's, and a certificate of appointment signed by the clerk was ordered to be given to this committee. The report is as follows :

Report on  
Homestead  
Oath.

Shortly after the adjournment of Synod, we placed ourselves in communication with the Department of the Interior, through the Hon. John A. Bingham, member of Congress from Ohio, who fully understands our relations to the Government, and who has always been forward to assist us in any matter requiring application to Government officials. The Hon. Mr. Delano, Secretary of the Interior, intimates his readiness to give our people relief if it lay in his power to do so and asked for a more definite statement of the case. Upon receiving this, he informed us that redress could be had only from Congress, and advised an application thereto for such a modification in the terms of the law as would obviate the difficulties which it presented to our people.

In view of all the circumstances, we did not feel at liberty to act on the suggestion of the Hon. Secretary, and did not, therefore, take any farther steps in the matter. We submit, herewith, copies of the correspondence for the fuller information of Synod, and also copies of the homestead law, and blank forms of application and affidavit required under it.

S. O. WYLIE, *Chairman*.

Rules of  
Order.

The report of the Committee on Unfinished Business was taken up, and the "Rules of Order" were considered article by article for adoption. After five sections were adopted, the hour for the order of the day arrived and the subject of the location of the Theological Seminary was taken up. The rule in relation to the time of devotional exercises, and also the rule requiring Synod to take recess at 12 o'clock, were suspended for the present. While the location of the Seminary was under consideration, Synod took recess for one hour.

SAME PLACE, 1½ o'clock, P. M.

After recess the court came to order. All the members present except French, H. George, Glasgow, Gregg, Sr., N. M. Johnston, Montgomery and Nelson, all of whom soon appeared. The court spent half an hour in devotional exercises.

The Special Committee on the Memorial from the Second session of New York, reported. Report accepted, amended, adopted, and is as follows:

Report on  
Terms of  
Communion.

In the memorial referred to us, the memorialists, for reasons assigned, petition Synod "to take the constitutional order to have the 4th term of communion revised, and the Bond, lately sworn and subscribed by Synod, incorporated in our Terms of Communion."

We are of opinion that the time has come when Synod should take into deliberate and prayerful consideration what relation our recent act of covenanting should sustain to our 4th term of communion, and how that relation can best be expressed.

As, however, many members of Synod may not have had their attention directed to this subject, nor have been anticipating its introduction at our present meeting, we would recommend to Synod that instead of taking any present action in the premises, it should appoint a committee to consider what, if any, change in our 4th term of communion would appear to have become necessary in consequence of our recent act of covenanting, and to report at our next annual meeting.

That the committee to be appointed be empowered by Synod to <sup>Report on</sup> into consideration whether, in relation to some of our other terms <sup>Terms of</sup> communion, there could be any, and, if so, what, improvement in <sup>Communion.</sup> aseology and form of expression introduced, so as still better to pt them to the purpose which they are intended to serve.

Respectfully submitted, JAMES KENNEDY, *Chairman.*

The same committee was reappointed, and directed to prepare publish their report in the *Reformed Presbyterian and Covenanter* as early as the first of next March.

A letter from the Synod in Scotland was read and referred to the committee on Foreign Correspondence.

The Committee on Finance reported. Report accepted, and laid the table for the present.

The business before the court at recess was resumed. The nomination of West Geneva and New York, as location for the Seminary, <sup>Location of Seminary.</sup> was withdrawn. The roll being called, Wilkinsburg received votes and Allegheny 68 votes. The moderator then announced that Allegheny was selected as the location for the Theological seminary.

The Committee on Presbyterian Reports reported the distribution among the Presbyteries of the licentiates and unsettled ministers, which was amended and adopted.

W. Graham and W. Slater had leave of absence for the remainder of the sessions of the court.

Adjourned with prayer to meet to-morrow morning at 9 o'clock, M.

SAME PLACE, Saturday, May 31, 1873, 9 o'clock, A. M.

Synod met and was constituted with prayer by the moderator. All the members present except D. J. Shaw. Minutes read, ended and approved. The rule requiring devotional exercises 11.20 was suspended for the present, and Synod resolved to adjourn at 12 o'clock, M.

Synod resolved to omit from its records the honorary titles of its members. <sup>Omission of Honorary Titles.</sup>

A copy of the moderator's sermon was requested for publication in the *Reformed Presbyterian and Covenanter*.

Leave of absence was granted to W. Martin for the remainder of the sessions of the court.

The Committee on the Theological Seminary reported. Report accepted, adopted, and is as follows :

The Committee on the Theological Seminary report, that they have examined the report of the Board of Superintendents, the only paper submitted. That they find much in the state of the Seminary which encouraging. That there is nothing in the report requiring the attention of the Synod save the condition of the Library and the election of two Superintendents. We recommend :

1. That the Report of the Board of Superintendents be published.
2. That attention be given to the suggestion respecting the return of books to the library ; and that in future every one taking a book from the library report the same at once to the librarian.

Report on  
Theological  
Seminary.

3. That the pastors of this Synod be directed to obtain contributions for the Library, and forward the same to the treasurer of the Theological Seminary before the first of November next.

4. That the Synod elect two Superintendents to take the place of D. McAllister and James Wiggins, whose term of office now expires. Respectfully submitted,

ANDREW STEVENSON, *Chairman.*

Election of  
Superin-  
tendents.

The rule requiring an election by ballot, of members of the Board of Superintendents, was suspended for the present, and D. McAllister and W. T. Miller were chosen to fill the vacancies in the Board. Also the rule requiring six members on the Board was changed to seven, and W. Milroy was added as a member of the Board.

The report of the Board of Superintendents of the Theological Seminary is as follows:

Report of  
Superin-  
tendents of  
Theological  
Seminary.

The session of the Seminary commenced and closed at the usual time, covering a period of nearly seven months' instruction. The closing exercises took place under the supervision of the Board, and were for the most part of a highly satisfactory character. Two full days, with evening sessions, were spent in hearing discourses and in the examination of the young men in the various branches of study. The whole exercises furnished gratifying evidence of diligent and painstaking effort upon the part of both Professors and students. The conduct of the young men in their attendance upon the Seminary duties, and also their exemplary christian deportment, are mentioned as worthy of commendation.

The session commenced with seventeen students. The names and grades are as follows:

FIRST YEAR.		
J. W. Dill,	Alex. Kilpatrick,	J. M. Foster.
Theophilus Sproull,	S. R. McClurkin,	
SECOND YEAR.		
T. J. Allen,	J. M. Crozier,	M. A. Gault.
	R. C. Wylie,	
THIRD YEAR.		
Henry Easson,	Lewis Johnson,	J. A. Speer,
E. G. Ellsy,	J. C. McFeeters,	S. R. Wallace.
FOURTH YEAR.		
J. F. Crozier,		J. C. Taylor.

The appointment of Mr. Easson to the Mission in Syria took him from the Seminary shortly after the session had commenced. Impaired health rendered it necessary for Mr. McFeeters to go home in the early part of the month of February. Theophilus Sproull left about the first of March to accept of an offer of employment during the summer. Messrs. Johnson, Speer, Ellsy, McFeeters and Wallace were certified to their respective Presbyteries for licensure, and Messrs. Taylor and J. F. Crozier as full graduates, having completed the prescribed course of four sessions.

The condition of the library is not so satisfactory as we would wish

to be able to state. It needs increase, in order to keep pace with the religious literature of the times, and also to supply the place of the volumes badly worn by constant use. It is said, too, that a considerable number of books have disappeared from time to time, in consequence of not having been returned by parties who took them out, and that there is now a number of volumes belonging to the Seminary scattered at different points through the church. As all the books, owing to the limited extent of the library, are urgently needed for the students, it is hoped that any who may have been using one or more volumes will have them returned as soon as may be convenient for them to do so.

The expired term of D. McAllister and James Wiggins requires an election at this meeting of the Synod to fill the positions made vacant in the Board.

S. O. WYLIE, *Chairman.*

D. McALLISTER, *Secretary.*

The Committee on the Death of J. M. McDonald reported. The report was accepted, adopted, and is as follows:

The Committee appointed to bring in a minute of the death of J. M. McDonald, would respectfully report the following:

With feelings of profound sorrow, we are called in the adorable providence of the Mediator, to record the removal from among us by death, of our highly esteemed brother and fellow laborer, James M. McDonald. After long continued feeble health, he died September 9, 1872, having fulfilled a ministry and pastorate of twenty-one years. He was an earnest, able and fearless advocate of the principles of the Reformed Presbyterian Church.

He took great pleasure in discharging the duties of his calling. Obeying the injunction to "preach the gospel," he never failed to preach Christ crucified.

While feeling that in his death the church has sustained a severe loss, we rejoice in the assurance that he now rests from his labors and is enjoying the reward of all Christ's faithful servants. We should not be inattentive to this renewed admonition to work while it is day, as the night is fast approaching when none can work.

To his widowed wife and fatherless children we tender our warmest and most sincere sympathy, praying that he who comforts his people may comfort them.

All of which is respectfully submitted,

R. B. CANNON, *Chairman*

The Special Committee on the "Inquiry" from the Pittsburgh Presbytery reported. Report accepted, adopted, and is as follows:

Your Special Committee on the "inquiry" of the Pittsburgh Presbytery, What action ought Presbyteries to take in the case of ministers leaving the church? respectfully report:

That your committee, believing that the law and order of this church are sufficiently definite on this matter, and that Presbyteries are competent to apply the law, would therefore recommend that the whole matter be left with Presbyteries, and that they be directed to take such action as the circumstances, law and order of the case may require.

Respectfully submitted,

J. C. BOYD, *Chairman.*

The Committee on National Reform reported. Report accepted, and made the order of the day for Monday at 9 o'clock, A. M.

The report of the Board of Education was taken up, and while under discussion the Synod adjourned to meet on Monday at 9 o'clock A. M.

SAME PLACE, Monday, June 2, 1873, 9 o'clock, A. M.

Synod met and was constituted with prayer. All the members present except Copeland, French, Laughlin, McCaughan and Smith, all of whom soon appeared. Minutes read and approved.

The Committee on the Death of J. Middleton reported. Report adopted, and is as follows :

The Committee to prepare a notice of the death of the late J. Middleton, report the following :

Report on  
death of J.  
Middleton.

John Middleton departed this life on the 14th of September, 1872. His sufferings were severe and protracted. He was tried and purified in the furnace of affliction. Through the riches of divine grace he obtained the conscious forgiveness of sin, and died in the full assurance of hope. During a ministry of thirty years, he studied and preached the truth of God in the love of it, greatly delighting in the ordinances of worship and longing for more complete fellowship with Christ.

We hold him in remembrance as a man of eminent integrity, a humble christian, a brother beloved, a faithful and prayerful minister and pastor in the church, and a zealous advocate for the truth as it is in Jesus.

We record our affectionate sympathies in behalf of his bereaved family, and claim for them the loving care of our covenant God and Saviour, who is the widow's stay and the orphan's help. May the Lord of the harvest send forth laborers into his harvest.

W. F. GEORGE, *Chairman.*

The Committee on the Travelling Fund reported. Report accepted, adopted, and is as follows :

Report on  
Travelling  
Fund.

The Committee on the Travelling Fund would report :

The amount due from all the Presbyteries is \$2,636.25. The amount received is \$2,480.52. The rate per cent. of those Presbyteries whose quotas are full is 93 $\frac{3}{4}$ . This rate is paid to Philadelphia, Pittsburgh, Illinois and Iowa Presbyteries. The other Presbyteries receive the same, less their deficit.

The following table shows the exact state of the fund :

Presbyteries.	Quota.	Received.	Expenses.	93 2-5 per ct.	Deficit.	Apportionment.
New York,	\$710.40	\$650.00	\$798.00	\$745.33	\$60.40	\$684.93
Philadelphia,	198.00	198.00	200.00	186.80		186.80
Rochester,	175.50	109.25	178.38	166.60	66.25	100.35
Pittsburgh,	639.00	639.00	554.90	518.27		518.27
Ohio,	133.20	120.95	89.95	84.01	12.25	71.76
Lakes,	194.40	181.77	146.75	137.06	12.63	124.43
Illinois,	225.00	225.00	242.00	226.02		226.02
Iowa,	207.45	207.45	294.80	274.58		274.58
Kansas,	153.30	149.10	315.30	294.49	4.20	290.29
<b>Total,</b>	<b>\$2,636.25</b>	<b>\$2,480.52</b>	<b>\$2,820.08</b>	<b>\$2,633.16</b>	<b>\$155.73</b>	<b>\$2,477.43</b>

A fractional overplus is divided among the different Presbyteries. The rate per cent. is less than last year, owing, *First*, To a larger attendance at Synod; *Second*, The trunk lines of railroad have given no reduction of fare.

Respectfully submitted,

C. D. TRUMBULL,  
ROBT. J. SHARPE,  
JOHN LOVE, JR.

J. W. Sproull offered a resolution in reference to the erection of the Theological Seminary Building, which was laid on the table for the present.

The appropriation made last year for Mrs. Buck, widow of J. S. Buck, was renewed for the present year.

Synod resolved to hold its next annual meeting in the 1st Reformed Presbyterian church, Philadelphia, on the fourth Wednesday of May, 1874, at 7½ o'clock, P. M.

The Committee on the Death of S. R. Galbraith reported. Report accepted, adopted, and is as follows:

The Committee to prepare a minute with reference to the decease of S. R. Galbraith, report: Report on  
Death of  
S. R. Gal-  
braith.

Samuel Renwick Galbraith was licensed to preach the gospel in 1869, was ordained to the office of the ministry and installed pastor of Stirling congregation in 1870; was chosen by Synod to fill the vacancy in the Syrian Mission in 1871, and on June 21st, 1872, finished his work and fell asleep in Jesus.

It is with no ordinary grief that we record the death of this beloved brother. His public labors extended over a period of only about three years, yet such was his superior excellence of character that he commanded the esteem and won the affection of the whole church.

Mr. Galbraith possessed unusual natural abilities, and by arduous labors had made great attainments in scholarship and in enlarged and useful information. He clearly apprehended and ardently loved the truth, and could ably defend the principles which he professed, and to which he steadfastly adhered. In social qualities he was most endearing; humble in regard to his own merits and magnanimous in his deference to others. But his gracious attainments were still more distinguishing. The love of Christ constrained him. He had that strong and abiding faith in God, that unreserved consecration of his whole being to the service of Christ, and that constant desire to know and obey the will of God as the angels do in heaven, that marked him as one prepared for a higher service than that of earth. "He walked with God; and he was not, for God took him."

We deeply sympathize with our brethren in Syria, and with all his relatives, and pray that in this great bereavement the peace of God, which passeth all understanding, may keep their hearts and minds through Christ Jesus. We recognize that his widow and little child have special claims upon the whole church, and should ever be held in grateful remembrance by us, and we do now commend them to the keeping of our covenant God, who has said, "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me."

Respectfully submitted,

R. J. GEORGE, *Chairman.*

The business at the close of Saturday's session, the consideration



of the report of the Board of Education, was resumed. The report of the Board was adopted and is as follows :

Report of  
Board of  
Education.

The Board of Education would respectfully report :

That the institution under our care gives evidence that, during the past year, it has been wisely and energetically conducted. The church acknowledges its need of an institution where it may educate the candidates for the ministry in the distinctive features of our belief; and this necessity, instead of decreasing, is rapidly increasing, as these principles begin to force themselves upon the minds of the thoughtful.

For a number of years it has been a question, what should be done with the College—whether it should be abandoned, or an effort made still further to sustain it. We are happy at this time to report, that our duty in this respect is no longer a matter of doubt. The action of this Synod at its last meeting, was, we believe, the turning point in the history of our institution. H. H. George, whom you chose as President of the College, after giving the matter due consideration, resigned his pastoral charge of the congregation of Cincinnati, and entered the field of labor to which you assigned him.

The institution finds in President George just what it had long needed, viz., a live, energetic man, whose whole time and talent are devoted to the interests of the College. Concerning the labors of the President we cannot speak too highly. Following the directions of the apostle, he has “labored in season and out of season.” He has spent much time preparing and delivering lectures on educational questions, and by this means has induced many to send students to this place of learning where they feel assured the principles which the President advocates will be inculcated. While this part of his labor has been productive of much good, it will at once be perceived that Mr. George could not attend to his duties here, and extend his lectures over a large territory.

Next to the living word, the President and other members of the Faculty have addressed personal letters to many who were likely to be interested, while public attention has been called to the institution by means of the press, advertising in religious and secular papers, and by the distribution of many thousand circulars. The result of this labor is seen in the increased number of students in attendance during the year. Reports submitted to this court in the past have shown an aggregate of fifty students, or less. We now report an aggregate, during the year, of one hundred and twenty-four—more than the aggregate of any past year. This encouraging increase in numbers is attributable, we think, to the facts above stated.

In view of these encouragements, and the brighter prospects of the future, the Board decided to revive the charter, and took steps at once to carry the resolution into effect. The name of the institution was changed from that by which it was formerly known, to Geneva College, and has a charter, which gives it the authority to graduate students completing a course of study. This fact alone will, no doubt, have a great influence for good, inducing many to come here who would go at once to the school where they would be obliged to go ultimately, if they desired to graduate.

The really prosperous condition of the College may be appreciated more fully perhaps, when we state the fact that the citizens of *Bellefontaine* are extending a very hearty invitation to us to remove the

College and locate in their village; they also accompany their invitation with an argument which is not by any means a weak one, consisting of the offer of a lot containing four acres of ground on which to locate buildings, and the pledge of from fifteen to twenty thousand dollars. While your Board would by no means recommend the acceptance of this very liberal offer, we cannot refrain from saying, it causes us to feel that our College is certainly worthy of being heartily sustained.

Report of  
Board of  
Education.

The various branches pursued by the students are presided over by the worthy corps of Professors as follows:

President George instructs in Greek and Hebrew literature, and moral science; Professor Milroy, in Latin literature; Professor McCartney, in natural science; Professor Wylie, in mathematics.

It is enough, in this presence, to say that these Professors are all thorough in their respective departments of instruction, and merit our full confidence.

The energy of the Faculty in securing an apparatus and library, deserves notice. They have secured a chemical and philosophical apparatus, originally worth from \$800 to \$1,000; a very excellent planetarium. A library worth from \$400 to \$500, has been secured. About one hundred dollars' worth of the books are on the subject of National Reform. A very neat reading-room has been fitted up, where a good selection of current literature is furnished.

As the treasurer's report will show, the financial condition of the institution is very encouraging. Besides the liberal support which the church has given in response to Synod's call at its last meeting, the tuition of the students has paid an average of about six hundred dollars per session.

The senior class this year numbers seven in all, two of whom are colored students, young men of talent and ability, who promise great usefulness in that field of labor which calls so loudly for their work just now. It now remains for the church to say if this vantage ground, gained this year, shall be held, and the institution, which is devoted to the promulgation of our divine principles, sustained.

Very many young men learn the A B C of secretism in the college fraternity, and go out into the war of life so trammelled with the fetters of secretism, that they are unable to move their tongues against those powerful systems of darkness and iniquity which have entrapped so many in this and other countries, and which hold too often the reins of government, thwarting the ends of justice by shielding the guilty and pardoning the condemned.

That the rising ministry should be, not only favorable to, but well versed in, the doctrine of the relation which the nation sustains to the King of nations, is clear when we look at the enormous magnitude which this question has assumed within the past few years. That a fierce struggle is to ensue before truth triumphs, no one doubts. The victory is yet in the future. The rising generation must soon bear the banner which we now carry. How important, then, that they be thoroughly drilled in the tactics of this moral warfare before they enter the field of strife.

One other inducement to support this institution outweighs all others. The high ground which our church occupied in the days of slavery, and the earnestness with which it prosecuted the work which ultimately resulted in the extirpation from our land of that foul stain, make it

Report of  
Board of  
Education.

the part of unfaithfulness to desert the freedmen, when they need our help, if possible, more than when in servitude. Their condition, to be realized, must be seen. Those who have seen them, write that their condition, in morals and religion, beggars all description. Utter ignorance is the condition of the masses, while dark superstition takes the place of religion. The Church of Rome, which once helped to rive tighter the despot's chain, ever ready to embrace the best opportunities has entered the field, and is, in many places of the South, successfully binding the chain of moral servitude where the physical once lay. Infidelity, which rendered some assistance in breaking down one kind of slavery, is rapidly fastening the fetters of a worse bondage upon the slave. Rationalists are scattering the seeds of infidelity broadcast over the minds of the colored people of the South. The efforts of our church in that field, failed, we think, more for lack of the proper persons to labor there, than for want of means. By qualifying a colored ministry and sustaining them there, we doubt not untold good will result. This end can be fully attained only by sustaining a school of learning where we can educate such persons, and so qualify for the work. Hence the urgent call upon the church to sustain this institution.

We have stated only briefly the work which has been done, the encouragements to persevere, and the necessity for prosecuting this promising part of the church's work.

In order to secure a more general interest in the entire church, the Board would respectfully recommend, that in addition to the persons now constituting the Board, there be added a member chosen from each Presbytery; and we take the liberty of suggesting the following persons: S. J. Crowe, T. P. Stevenson, D. McFall, R. D. Sproull, J. A. Thompson, D. G. Thompson, J. S. T. Milligan and C. D. Trumbull.

In view of the arduous labors attendant upon the discharge of the duties of the Presidency, and in view of the expenditures incident thereto we recommend that Synod establish the President's salary at fifteen hundred dollars, instead of one thousand dollars.

We respectfully ask Synod to appropriate three thousand dollars for the use of the College during the ensuing year.

All of which is respectfully submitted.

By order of the Board.

T. P. ROBB.

The Committee on Missions reported. Report accepted and laid on the table for the present.

The respective Committees on the Records of the New York, Philadelphia, Rochester, Pittsburgh, Ohio, Lakes, Illinois, Iowa, and Kansas Presbyteries reported that they found in them nothing contrary to the law and order of the church.

The court took a recess to 1 o'clock, P. M.

SAME PLACE, 1 o'clock, P. M.

After recess the court to order. All members present, except N. R. Johnston, McNeil and T. C. Sproull, all of whom soon appeared.

The report of the Committee on National Reform was taken up. While this was under consideration, D. McAllister, the agent of Synod in the work of National Reform, presented his

report and addressed the court. The report of the committee was adopted, and is as follows:

The Committee on National Reform report, that at no time in the history of the movement have the signs of progress been so numerous or so encouraging. The following facts are worthy of special mention: Report of Committee on National Reform.

1. The labors of D. McAllister have been continued during the year under the direction of the National Association. The National Convention in New York, in the month of February, was the most influential which has yet been held. For the first time, many meetings were spontaneously held, in answer to the call, and large numbers of delegates were appointed from places which no laborer visited in behalf of the cause. Public attention has been directed more widely to the nature of the movement and the principles on which it rests, and earnest discussion, with manifestly favorable results, has been excited in many quarters.

2. The *Christian Statesman* has, since the last meeting of Synod, been enlarged, and is now published weekly. The financial basis arranged for its support, and the rapid increase of its circulation, give assurance of its permanence and increased prosperity.

3. A premium essay on the subject of National Christianity, soon to be published by the Western Tract and Book Society, of Cincinnati, and a large number of additional tracts, published or in preparation by the National Association, are rapidly augmenting the literature of this subject.

4. Seventy-one of our congregations have this year obeyed the direction of Synod for an annual collection for this object, leaving thirty who have failed to do so. Nearly all these are remote or feeble churches, and the collections of the contributing churches have been on a scale of increased liberality.

We recommend the adoption of the following resolutions:

1. That the report of D. McAllister, to be submitted in this connection, be published in the minutes of Synod.

2. That this Synod recognizes with gratitude the encouragements which call us to the continued prosecution of the work, and that the increase of political evils, the indifference of many and the hostility of others, to the true principles of national reformation, are arguments to increased activity.

J. R. W. SLOANE, *Chairman*.

T. P. STEVENSON, *Secretary*.

The report of D. McAllister on National Reform is as follows:

According to the direction of Synod, the following report on the work of National Reform for the past year is respectfully submitted: Report of Agent on National Reform.

The efforts of the year have been directed, as heretofore, to the widest possible dissemination of the truth on the subject of national religion. To accomplish this aim, three closely connected lines of effort have been followed up. First, the establishment of a weekly paper on a sound financial basis; secondly, public meetings; and thirdly, the preparation and distribution of pamphlets and tracts.

To the call for funds to place the *Christian Statesman* on a firm foundation, a most hearty and liberal response was made. Co-operating with the officers of the Association into whose hands the paper has

Report of  
Agent on  
National  
Reform.

passed, I visited many portions of our country, and in nearly every instance was met with warm expressions of sympathy, and received substantial aid in generous subscriptions to stock. Only between six and seven thousand dollars of the capital stock of the Association are yet to be subscribed. A handsome certificate of stock has been prepared, and is now ready to be supplied to all subscribers; and it is hoped that the entire amount will be subscribed by the close of the first volume of the weekly paper, at the beginning of next September.

In connection with the work of securing subscriptions to the stock of the *Statesman*, public meetings were held in many States, at which the cause of the religious amendment was directly presented, and it is hoped to some extent promoted. Besides these meetings, many were held preparatory to the New York Convention. By correspondence with numerous ministers of the various denominations, an interest was awakened in localities where no interest in the movement had been manifested heretofore; and in a large number of instances ministers and others, of their own accord, arranged for meetings and appointed delegates to the convention. Since the convention, also, many public meetings have been held, and not a few local societies organized. Of these meetings, and of the convention itself, nothing more need be said than that their influence, particularly that of the convention, has been widely and powerfully working for the advancement of the cause. The knowledge of the movement has been carried where it had never gone before, and multitudes of friends have been won to its support.

During the past year there has been a corresponding increase in the circulation of pamphlets and tracts. Besides the well-known tracts in circulation for several years, the following have been widely distributed: The Report of the Cincinnati Convention, a tract on the Bible in the Public Schools, and the Report of the New York Convention. The demand for all publications on the subject is constantly increasing. It is proposed to issue other tracts at an early day. The call for the convention, embodying a comprehensive argument in brief form for the proposed amendment, was also widely circulated. One or more of these documents was placed in the hands of seventeen thousand persons outside the number of known friends of the cause. In this connection may be stated the gratifying fact that the Western Tract and Book Society, of Cincinnati, offered an award of \$100 for the best essay on the proposed amendment, and that in response to their offer eight manuscripts have been received, of which one or more will soon be published. The fact that so many writers, and a number of them of fine ability, have prepared essays, is itself proof of the progress of the movement. And it is believed that the publication of at least one of these essays will be a valuable contribution to the literature of the subject of religion and the state.

In all the labors of the past year, as ever before, the most cordial and energetic co-operation of the friends of the movement, and specially of brethren in the ministry, has been enjoyed. And the generous response to the call for increased financial resources has been a marked feature of this year's operations. To the liberal contributions that have poured in from all quarters, east and west, from the wealthy and the comparatively poor, accompanied in almost every instance with written expressions of sympathy and earnest supplication to God for his blessing, is due the present satisfactory condition of the treasury. The balance on hand, according to the treasurer's report at the New

York Convention, was \$44.83. The convention subscriptions amounted to \$5,360. Since then, some two or three hundred dollars have been added.

*Report of  
Agent on  
National  
Reform.*

With the growth of the Religious Amendment movement during the year there have also been, as was to be expected, the development and intensification of opposition. This opposition, on the part of thousands of christian people, as well as of the irreligious classes, while it has intimidated the weak and faint-hearted advocates of our cause, has roused the energies and quickened the sympathies of many who have been heretofore indifferent and inactive. This movement is like all the great movements of the past—its vitality and progress may be measured by the opposition which it encounters and provokes.

The opposition called forth and the successes gained now demand renewed and redoubled efforts. It is not enough to have the ranks of our friends largely recruited, and several thousand dollars at the disposal of the National Association for this year. The friends must all work as never before, and the money be still increased, or the very success granted to past labors and prayers will lead to a defeat more disgraceful than smaller numbers with more limited resources could ever have known.

To make the next National Convention a step higher in the ascent to final success and glorious triumph will be no easy task. But this is the arduous work which the answer to our prayers and the fruit of our labors now impose upon us. To succeed, we must begin our campaign at once. Let the friends in every community already organized meet and appoint their agents to circulate petitions to Congress for signatures. Let friends unorganized organize at once and do the same. Let our women, whose potent aid has been earnestly and confidently invoked, be rallied to the prosecution of this work. Signatures may and should be obtained by hundreds of thousands. And the next convention, with its thousand delegates, and through them with the voice of hundreds of thousands of the christian people of our country, may and should speak to Congress in tones which the world will hear.

D. McALLISTER.

The Committee on Presbyterian Reports reported complete. Report accepted, adopted, and is as follows:

The Committee on Presbyterian Reports would respectfully report:

*Report on  
Presbyterian  
Reports.*

The brevity of the reports and the incompleteness of the statistical tables, one or more congregations in each Presbytery giving no returns, make it impossible to give an accurate view of the church. From what has been before us we see evidences of progress in some respects, and of the divine blessing attending our church effort, while yet there are features which should awaken serious concern and earnest purpose to live nearer to God and give ourselves with more hearty consecration to the service of our divine Master.

One congregation, Barnet, in the New York Presbytery, has been organized since last Synod, making the whole number of congregations 102. Three congregations have obtained pastors and three others are soon to receive them. Five congregations have been deprived of pastoral care, leaving at present thirty-four congregations vacant. During the year four ministers have deceased, and two have made defection; two licentiates have been ordained, and one minister has been received from the Synod of Ireland, making the number of ministers 88, a de-

report on  
presbyterial  
reports.

crease of three. Of these, 67 are pastors, 2 are foreign missionaries, 2 professors of theology, 1 a college professor, 1 a secretary of National Reform, and 15 unsettled ministers, all but two of whom are laboring in the vacant congregations and mission stations. There are now 4 licentiates and 5 students licensed for the summer.

The additions to the church by profession, so far as reported, were 491, of whom 12 were baptized converts from the world. There are 550 teachers reported in Sabbath schools, and 4,660 scholars. The membership of the church is reported as 8,950, but the aggregate gains reported and the number of congregations not reported, manifest that it is above 9,000.

Some of the Presbyteries seem to be doing little or nothing to cultivate their outlying fields, having no mission stations. We deem this a mistaken policy, for "there is that giveth and yet increaseth," and a neglect of the gospel commission, "Go ye into all the world, and preach the gospel to every creature." Lack of men and means is doubtless the reason, but God's way of supplying these is for us to "sow beside all waters," and stretch out our feeble or withered hand expecting his blessing. "He that watereth, shall be watered also himself."

There is much neglect manifested in regard to the schemes of the church. In New York Presbytery only *five* congregations have taken up collections for all schemes. In Philadelphia Presbytery *none*. In Rochester, *four*. In Pittsburgh, *fourteen*. In Ohio, *none*. In Lakes, *two*. In Illinois, *three*. In Iowa, *four*. In Kansas, *three*. Only 78 congregations have taken up collections for Foreign Missions; for Home Missions, 71; for Freedmen's Missions, 54; for National Reform, 68; for Theological Seminary, 72; for Church Extension, 49; for Education Fund, 59. Other bodies have taken stringent measures to secure contributions from all the congregations for every scheme. At least this ought to be done by us, to inquire of pastors why this duty has not been performed by their congregations, and to hold them responsible.

We recommend the following changes in the statistical tables, and that the clerk provide the proper blanks before the fall meeting of Presbyteries, and draw upon the Literary Fund for the necessary expense. That the column for families be omitted. That the column for Church Extension be designated Church Erection, and include all moneys contributed to the Board of Church Extension and for Church Building in their own or in other congregations. That a new column be added, to be designated, "Other Benevolent Purposes," in which shall be reported all collections ordered by Synod or Presbytery and not included in the other columns, and all the benevolent contributions which the liberality of the congregations may prompt.

There has been considerable diminution in the aggregate of contributions for the year. The three western Presbyteries and the Ohio Presbytery report an increase in their total contributions; the others report a decrease, but this we think is chiefly due to the fact that there has been less contributed to the building of churches, and the failure of congregations to report. All the schemes of the church have undiminished receipts from congregational collections, and some of them, National Reform especially, have received greatly increased support.

The failure of the Ohio Presbytery to give us their statistical report prevents us from presenting the usual summary, but arrangements are made to complete this for publication in the minutes. We recommend

the publication of the statistical tables. We also recommend that the request from Rochester Presbytery for a supplement of \$100 to the Toronto congregation for one year, be paid out of the Home Mission Fund. We further recommend the following distribution of ministers and licentiates for the ensuing year, viz.:

NEW YORK PRESBYTERY.—*John Lynd*, June, July, April and May. *J. F. Crozier*, June, July and August. *J. C. Taylor*, July, August and September. *J. C. McFeeters*, August. *A. W. Johnston*, October to May. *B. McCullough*, February to May. *J. Hamilton*, April and May.

PHILADELPHIA PRESBYTERY.—*J. C. Taylor*, June. *John Lynd*, August. *A. W. Johnston*, September. *B. McCullough*, January. *J. Hamilton*, March. *J. F. Crozier*, May.

ROCHESTER PRESBYTERY.—*E. G. Elsie*, June. *J. C. McFeeters*, June and July. *J. F. Crozier*, September. *J. C. Taylor*, October and November. *B. McCullough*, November and December. *John Lynd*, March.

PITTSBURGH PRESBYTERY.—*A. W. Johnston*, June to August. *John Lynd*, September and October. *J. F. Crozier*, October and November. *J. Hamilton*, November to February. *J. C. Taylor*, December to March. *John Crozier*, *John Wallace*, *T. M. Elder*.

OHIO PRESBYTERY.—*B. McCullough*, June.

LAKE PRESBYTERY.—*S. R. Wallace*, June.

ILLINOIS PRESBYTERY.—*James Wallace*, *E. G. Elsie*, July. *S. R. Wallace*, August. *J. Hamilton*, September and October. *John Lynd*, November and December. *J. F. Crozier*, March and April.

IOWA PRESBYTERY.—*S. R. Wallace*, July. *E. G. Elsie*, August. *J. Hamilton*, June to August. *J. F. Crozier*, December to February. *John Lynd*, January and February. *J. C. Taylor*, April and May. *R. Hutcheson*, *J. Neil*.

KANSAS PRESBYTERY.—*A. C. Todd*, *J. C. K. Faris*.

*J. C. K. MILLIGAN*,  
*A. J. McFARLAND*,  
*R. H. OLIVER*.

The following are the reports of the several Presbyteries:

The New York Presbytery respectfully reports:

Two regular meetings have been held during the year, and a good degree of peace and prosperity prevails in all our borders. We have under our care, nineteen congregations and two mission stations. The congregation of Barnet was organized since our last report, by a division of the congregation of Ryegate and Barnet. Six of our congregations are without pastors. The congregation of Barnet has made a call upon *D. C. Faris*, licentiate, which has been accepted, and arrangements have been made for his ordination and installation. The Second Boston has called *David McFall*, who has accepted their call and been dismissed to us from Pittsburgh Presbytery, and arrangements are made for his installation. Four other vacant congregations are earnestly desiring to obtain settled pastors, and we ask the Synod to give us at least the full time of three laborers.

The Presbytery has to report the death of *R. Z. Willson*. This sad event took place during the sessions of the last Synod. We feel consoled by the assurance that our brother has entered into his rest.

Report on  
Presbyterial  
Reports.

Report of  
New York  
Presbytery.



Report of  
New York  
Presbytery.

and received the crown of glory. J. M. Faris, one of our constituent members, has received and accepted a call from the congregation of Churchill, and has been dismissed to the Illinois Presbytery. A. W. Johnston is at the disposal of Synod.

At our late meeting, Mr. John Lynd, a graduate of Magee College, Ireland, who had finished his theological studies in the Seminary of the Synod of Ireland, on presentation of certificates from the Presbytery and Seminary, was, after trials of a highly satisfactory character, licensed to preach the everlasting gospel.

Fast and thanksgiving days have been observed in all our congregations. A statistical report is herewith presented.

ANDREW STEVENSON, *Mod.*

DAVID GREGG, *Clerk.*

Report of  
Philadelphia  
Presbytery.

The Philadelphia Presbytery respectfully report: That two regular meetings have been held since last meeting of Synod. We have five congregations in all under our care, one of which, Conococheague, is yet vacant. This congregation has been supplied with preaching during the past year as liberally as the means at our disposal would allow. The days of fasting and thanksgiving appointed by Synod, have been observed by our congregations, and the collections ordered by Synod have been quite generally taken up.

We ask half the time of one laborer for ensuing year.

Our statistical report is herewith submitted.

R. J. SHARP, *Clerk.*

Report of  
Rochester  
Presbytery.

The Presbytery of Rochester would respectfully report:

That during the past synodical year two meetings of Presbytery have been held.

We have six constituent members, all of them pastors, except James Hamilton, who has been received by certificate from the sister church of Ireland, and whose time is at the disposal of Synod. With a deep sense of our bereavement, we record the death of our dear brother, S. R. Galbraith. M. Wilkin has been dismissed to the Presbytery of Kansas, within the bounds of which Presbytery he has been laboring most of the time since last Synod. We have three vacancies under our care. One of these, Stirling, made a call upon J. F. Crozier, which was by him declined. All the preaching supply we could obtain has been sent to Toronto; for defraying the expense of which we have been largely indebted to your Board of Domestic Missions. We request \$100 for the coming year for carrying on the work in Toronto.

Days of fasting and thanksgiving have been observed.

No further contributions have been made to the Memorial Fund, chiefly because the Building Committee have not carried out the action of last Synod.

An increasing interest is manifested in our congregations in the great work of National Reform.

Presbytery will require the time of two laborers during the next six months.

S. BOWDEN, *Clerk.*

Report of  
Pittsburgh  
Presbytery.

The Pittsburgh Presbytery would respectfully report: That since last Synod, four meetings, two regular and two special, have been held. We now number twenty-four ministerial members, of whom seventeen are pastors, four unsettled ministers, Messrs. Sproull and Sloane,

professors in the Seminary, and Henry Easson, missionary in Syria, Report of Pittsburgh Presbytery. who at the request of the Board of Foreign Missions was licensed and ordained to the work of the ministry, and is now laboring in the foreign field. N. R. Johnston was received by certificate from the Lakes Presbytery. There are twenty-three congregations under our care, six of which are vacant. Three of these, South Union, Oil City, and Manchester and Parnassus, became vacant since last Synod—South Union, formerly under the pastoral care of John Galbraith, but now recognized as a vacant congregation, Oil City vacated by D. McFall, who accepted a call to Second Boston and is now transferred to the New York Presbytery, and Manchester and Parnassus, vacated by J. M. Johnston, who together with John McAuley has left the communion of our church, and whose names have been stricken from our roll.

The days of fasting and thanksgiving appointed by Synod have been observed by all our congregations, and almost all have liberally responded to the schemes of Synod. The public ordinances of religion are waited upon with regularity and attention, and that God has blessed his people and accepted their efforts to serve him is evidenced by the peace and unanimity and general earnestness in the work of the Lord which prevail in the midst of us. John F. Crozier, licentiate, has completed his course in the Seminary, and Messrs. J. C. McFeeters, J. A. Speer and Lewis Johnson, students of the fourth year, have been licensed to preach the gospel. J. A. Speer and Lewis Johnson are laboring respectively in the Domestic and Southern Mission fields, under the direction of the Home Mission Board.

The entire time of Messrs. Crozier and Wallace, and of John F. Crozier and J. C. McFeeters till the opening of the Seminary, is at the disposal of Synod. We have under our care as students of Theology, J. C. McFeeters, J. A. Speer and Lewis Johnson, of the fourth year; T. J. Allen, M. A. Gault and J. M. Crozier, of the third year, and J. W. Dill, of the second year.

In the distribution of supplies we ask Synod for the full time of three laborers.

Presbytery refers to Synod the question, "What action shall be taken in the case of ministers leaving the communion of our church?"

Our statistical report is herewith presented.

Respectfully submitted, DAVID McFALL, *Clerk.*

The Ohio Presbytery has held two regular meetings since last Synod, Report of Ohio Presbytery. characterized by harmony and good feeling. We have eight congregations in our bounds, four have pastors and four are vacant, none of which is fully able to support a pastor. The subject of government reform has excited considerable discussion in various parts of our bounds. The most or all of our pastors have discussed this subject more or less during the year at public meetings and conventions, and on the whole we may say the cause is gaining, though the opposition is becoming more open and the contest intensified in earnestness and interest. The days of fasting and thanksgiving were observed by all our people as far as we know. J. C. Taylor was certified by the Seminary's Board as having completed his full course, and S. R. Wallace as having attended three years. He was regularly licensed at our last meeting and is now at the disposal of Synod. The pastoral relation between A. McFarland and Middle Wheeling congregation was,

at his own request, dissolved. Presbytery asks Synod for two months' supplies.

J. A. THOMPSON, *Clerk*.

The Presbytery of the Lakes would respectfully report:

Report of  
Lakes Pres-  
bytery.

Since the last meeting of Synod two *regular* meetings and one *special* meeting have been held; all which were characterized by unanimity and brotherly love.

We have eight settled ministers, and one unsettled, B. McCullough, whose time is at the disposal of Synod; and one congregation, Cincinnati, made vacant by the appointment of H. H. George to the Presidency of Geneva College, at the last meeting of Synod. Arrangements have been made to supply the congregation with preaching, by allowing the congregation to supply their own pulpit.

We have two theological students under our care, one of whom, E. G. Elsie, having completed his third year at the Seminary, was licensed at West Geneva, on the 14th day of April, to preach the everlasting gospel. The other, James M. Foster, of the second year, was taken under our care at its last meeting.

N. R. Johnston, at his own request, was certified to Pittsburgh Presbytery.

The days of thanksgiving and fasting were observed by all our congregations. The covenant bond has been sworn by all our congregations with the exception of Cedarville.

The ordinances are regularly observed among us with ordinary interest. While we have to lament that wickedness and immorality much abound, yet we feel encouraged from the fact that there is an increasing interest in the cause of National Reform; also, because there is a growing opposition to intemperance, the desecration of the Sabbath, secret associations and international warfare. "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him."

It gives the Presbytery great pleasure to record that Geneva College is in a highly prosperous condition, as will be seen from the report of the Board of Education. It is our increasing conviction that the institution is worthy of the earnest and hearty support of the entire church.

We add our statistical report.

Respectfully submitted,

J. R. HILL, *Moderator*.

JOSIAH A. GAMBLE, *Clerk*.

Report of  
Illinois  
Presbytery.

Illinois Presbytery has held two regular and one called meeting during the past year.

We have enjoyed great peace and harmony. Two young men have been ordained as pastors in the congregations of Elkhorn and Princeton. John Middleton, after a long illness, died at his home in Staunton, Illinois, on September 14th, 1872. We have now six constituent members and seven congregations, two of which are still vacant. We ask the full time of one preacher until our vacancies are filled. We have two students of theology. One congregation has taken the covenant since the last meeting of Synod. Days of fasting and thanksgiving, appointed by Synod, have been observed by the congregations under our care. Our statistical table, appended, will show the numbers and contributions of our churches.

Respectfully submitted,

D. J. SHAW, *Moderator*.

J. McCRACKEN, *Clerk*.

Iowa Presbytery respectfully reports: Since last Synod we have held two regular, and one special meeting, all of which have been characterized by general unanimity in judgment, and apparent brotherly kindness and confidence.

Report of  
Iowa Pres-  
bytery.

We have to record, with feelings of profound sorrow, the removal from among us by death of J. M. McDonald. He died September 9th, 1872. While we miss him in our counsels, we are comforted by the assurance that, having ceased from his labors here, he has gone to join the general assembly above, and is now receiving the reward of his labors.

R. B. Cannon has been duly installed pastor of the Vernon congregation, with encouraging prospects of success.

We have in our bounds at present, twelve congregations, six of which have settled pastors. Three now vacant, viz., Sharon, Rehoboth and Washington, are anxious to obtain a settlement. One, Ainsworth, is to be disorganized. Elliotta and Lake Reno are under the care of the Central Board. Organizations have been granted to Morning Sun, Iowa, and Round Prairie, Minn. We have two ministers without charge, J. Neil and R. Hutcheson who has been laboring by appointment of the Board in Lake Reno and Round Prairie during the past winter. Days of fasting and thanksgiving have been observed by the congregations and people under our care.

Some important points might be cultivated with profit if we had the men and means. At present the Presbytery, for want of both, is doing nothing in the missionary field.

We can employ the full time of two of the laborers at the disposal of Synod.

Respectfully submitted,

ISAIAH FARIS, *Clerk.*

Kansas Presbytery would respectfully report: That since last meeting of Synod one pro-re-nata meeting and two regular meetings of Presbytery have been held. We have five constituent members, and, under the care of our Presbytery, nine organized congregations. M. Wilkin has been laboring successfully in Sylvania congregation for some months, under the direction of the Central Board. The congregation has recently made out a call for J. C. Taylor. S. M. Stevenson still labors, with success, in Republican City congregation, under the direction of the Board of Missions.

Report of  
Kansas  
Presbytery.

A. C. Todd and J. C. K. Faris still continue their ministerial labors in Evans, Colorado, but with what success we are not able definitely to state, as they have not connected themselves with our Presbytery, and we have received no reports from them. Our congregations enjoying the labors of settled pastors, and some of those that do not, are, we think, increasing in the grace of liberality, and also in other things praiseworthy. J. A. Speer has entered on his missionary labors at Fremont and Wahoo, as directed by the Central Board.

None of our vacant congregations have sworn the covenant. All our settled congregations have covenanted with great harmony, and, we trust, profit. The work of National Reform has received some attention in our bounds.

The days of fasting and thanksgiving have been observed by our congregations, and the collections appointed by Synod have been mostly taken up where there are settled pastors. We ask Synod to call the special attention of the Central Board to our mission stations, and to our wide field of labor.

We herewith present our statistical report, and the amounts raised for the travelling fund. Respectfully submitted,

M. W. McMILLAN, *Clerk.*

The report of the Committee on Missions was taken up. During its consideration Dr. Metheny addressed the court on the subject of the Syrian Mission. The report was adopted, and is as follows:

Report on  
Missions.

To your Committee have been referred the reports of the Boards of Domestic and of Foreign Missions.

From these reports we learn that during the past year the work of missions has been prosecuted with increased energy and marked success, both at home and abroad. We have received manifold tokens of the Lord's approval and blessing, and are encouraged to believe that, after many years of patient and earnest labor, we are about to receive the fulfilment of the divine promise, "In due season we shall reap if we faint not." We commend these reports to the careful study of the church, as containing interesting and detailed statements of the work in which our missionaries are engaged, and as well calculated to awaken her members to increased earnestness and liberality in their support.

The Board of Foreign Missions report the death of our dear brother, S. R. Galbraith. The loss sustained by the mission was a severe one, and for the time seemed almost irreparable. Not discouraged, however, the Board, with unwavering confidence in the church's head, and with an energy and promptness worthy of all commendation, proceeded at once to reinforce the mission, and fill the vacancy occasioned by the death of Mr. Galbraith.

We learn with regret that during the past year the contributions of the church for the support of this mission have been less liberal than heretofore. We call special attention to the statement of the Board, "that, while the expenses have been in excess of those of last year, the receipts are less by \$1,781.83, and the expenditures \$1,616.86 more than the receipts."

Touching the matters in the report with reference to which the advice of the Synod is asked, we recommend: First, that Synod approve the method suggested by the Board in regard to the education of the children of the missionaries, and that they be authorized to select and send out an additional lady teacher, with a view to this end. Second, that in view of the considerations presented in the report, the Board be authorized so to graduate and increase the salaries of our missionaries in Syria as they may deem equitable and just. Third, that if means can be procured, the buildings in Latakiyeh be so enlarged as to meet the increased demands made on its capacity. Fourth, that the Board be authorized to provide such buildings in the Nusairiyeh villages as are needed for mission accommodations, and as the means at their disposal may warrant. Fifth, that there be placed at the disposal of the Board the amount for which they ask, and that pastors be instructed to acquaint their congregations with the wants of the mission, and urge them to an abundant liberality in its support.

The Foreign Mission lies very near the heart of the church, and we assure our missionaries that they will be liberally sustained in the prosecution of the work, and that there will be such an increased liberality in the contributions of the church as the exigencies of the mission may demand.

It is with much satisfaction we learn from the report of the Central Board of Domestic Missions that the Southern Mission has been revived, and that Lewis Johnson, a licentiate of Pittsburgh Presbytery, has been sent to explore the field and locate a station or stations among the colored people of the South. We commend this mission to the confidence of the church, and trust that her members will co-operate heartily in the prosecution of this most important work. We recommend that in compliance with the request of the Board, \$3,000 be appropriated to this mission.

During the past year the work of missions has been carried on in the States and Territories of the West with much vigor, and apparent success. The demands upon the Board for the cultivation of this field are rapidly increasing. To enable them to comply with these demands the Board will need the whole amount for which they ask, and there must be an increased liberality on the part of the church. We recommend, First, that Synod place at the disposal of the Board \$4,000, \$3,000 to be used in stations now under our care, and \$1,000 for increase in the work. Second, that the Board be directed to enforce the rule requiring missionary congregations to contribute for the support of ordinances on a scale of not less than an average of seven dollars and thirty cents for each member per annum.

Respectfully submitted,

R. D. SPROULL, *Chairman.*

The following is the report of the Board of Foreign Missions :

At a meeting of the Board held shortly after the adjournment of Synod, a proper transfer of accounts was made by the former treasurer, Mr. Brown, to the present treasurer, Walter T. Miller. The books of former treasurer were audited up to date of transference, and the facts properly certified upon our minutes.

The financial exhibit for the fiscal year ending March 31, 1873, is as follows :

Balance on hand as per last report.....	\$5,728.59	
<i>Received during the year.</i>		
By late treasurer.....	\$420.37	
By present treasurer.....	7,624.32	8,044.69
		<hr/>
		\$13,773.28
<i>Expenditures.</i>		
By late treasurer.....	\$627.06	
By present treasurer.....	9,034.49	9,661.55
		<hr/>
Balance, March 31, 1873 .....		\$4,111.17

The sources of receipts are congregational and Sabbath school collections, individual contributions, bequests, interest on investments and on funds in the hands of treasurer, for which he allows at the rate of seven per cent.

For items of outlay we refer to Treasurer's report. They are embraced under the heads of salary, mission expenses, repairs on mission buildings, return and outfit of missionaries, printing circulars, stationery and postage. We call attention to the fact that while the expenses have been in excess of those of last year, the receipts are less by \$1,781.83, and the expenditures \$1,616.86 more than the receipts. This is not a

Report of  
Board of  
Foreign  
Missions.

pleasant statement to make, in view of the fact that the demands of the mission have never been so great as at present, and that necessity for increased and increasing expenditure is imposed by the growth of the mission and by new and unexpectedly favorable opportunities for enlarging the sphere of operations among the people whom it is sought to reach.

In our last report we mentioned with feelings of great satisfaction, the reinforcement of the mission by the arrival out of S. R. Galbraith, We little thought at that time that the painful duty would be laid upon us of informing you in our next report that his work in the field to which Synod had so recently appointed him had been suddenly interrupted by death. Mr. Galbraith, after a short period of earnest and indefatigable effort, long enough to attest his special fitness for the work to which he regarded himself as called by the Master, was attacked by the fever peculiar to the process of acclimatization, which ultimately took the form of an affection of the brain and resulted in speedy death. He died on the 21st of June, deeply lamented by the church and members of the mission, to whom, by his many admirable qualities of character, he had become greatly endeared. His faith did not fail him in the closing hour. He was ready to be offered, and we cannot doubt that he is now enjoying the crown of righteousness, which is laid up for and given to all who love the appearing of Christ. Mrs. Galbraith, with her infant babe, returned to this country, and is now residing with her friends.

The unexpected removal of Mr. Galbraith created a most serious exigency in the mission. The health of Dr. and Mrs. Metheny and Miss Crawford made it necessary that they should withdraw for a time from active service. Mr. Beattie remained the only fully competent and efficient worker, and the interests of the mission were then suspended in a measure upon the brittle thread of a single human life. Placed in these circumstances, the members of the mission implored for an immediate reinforcement, and the Board felt that the exigency which had arisen required that measures with this view should at once be taken. Reluctant as they were to assume the responsibility of selecting and sending out a ministerial missionary without the advice of Synod, they could see no other course open to them in the great exigency which had come to pass in the providence of God. After thoughtful and prayerful consideration, therefore, it was determined to fill the vacancy occasioned by the death of Mr. Galbraith with the least possible delay. Mr. Henry Easson, a student of the third year in the Theological Seminary, of ripe attainment and proficiency, and regarded by those who know him as possessing special qualification of a high order, was offered the appointment. After due reflection, Mr. Easson accepted the appointment, and his Presbytery, upon being made acquainted with the facts, ordained him and placed him at our disposal. Mr. Easson left with his wife and child for Syria in the early part of November, and arrived safely at Latakiah about the beginning of January. His presence was hailed with joy by Mr. Beattie and the other members of the mission circle, and they all speak of him as a valuable acquisition to their corps of laborers.

We have referred above to the feeble health of Dr. and Mrs. Metheny and Miss Crawford, rendering a period of relaxation and a change of climate necessary. It has been felt for two or three years that this was indispensable to their continued usefulness in the mission, but the difficulties which presented themselves in the way when they had resolved to leave, were so embarrassing, that they were led at the peril of permanent disablement, to postpone departure from time to time. At length, when

delay became a hazard which it was neither wise nor right to incur, they set out for this country, arriving about the last of September. We are glad to be able to say that change and rest have been blessed to their improvement in health, and further that their presence has been of signal service in deepening the interest of many of our congregations in the mission and its work. Their present intention is to return in three or four months from this time, probably in the month of September.

Report of  
Board of  
Foreign  
Missions.

The mission has never been more prosperous than during the past year. Its operations have been conducted on a greatly enlarged scale, and it might have been much larger had it been in our power to have placed the requisite pecuniary means at its disposal. The bitter opposition of parents and friends, awakened by the conversion of so many of the Nusariyeh children, created an apprehension that the larger girls would not be permitted to come back to the school. The fears of the missionaries were disappointed, as only few failed to return. But this was not all. When the time came for opening the schools, the brethren were surprised with applications for admission far beyond what they were able to entertain. The boarding school opened with seventy-six pupils, double the number of any previous year, and as many more could have been procured had the facilities for accommodating and the means for supporting them been equal to the necessities which would have been created by so large an accession. It was a distressing trial to the missionaries to be compelled to refuse applicants and to send away to their heathen homes those who sought to place themselves within the reach of instruction concerning the way of life. A question of grave responsibility is raised, in which the church has the deepest interest, when so signal an opportunity for doing good to souls is lost for want of means to seize and improve it. Of the seventy-six boarding pupils, mentioned above, belonging to the Nusariyeh, thirty-four were placed in Latakiyeh, thirteen boys and twenty-one girls, and the remaining forty-two were taken to B'hamra.

The schools are in a flourishing condition, and, whether we consider the character of the teaching or their past history, there is ground to hope for valuable results. The following summary, presenting the main facts in regard to the schools, will, we have no doubt, be of interest to the church.

#### SCHOOL IN LATAKIYEH.

Teachers—Miss Dodds, Miriam, Isa and Katrina Subbagh. Pupils, 78; girls 34, boys 44. In the girls' department besides the boarders are two pupils of christian parents in the town, who are studying English, with writing, arithmetic and reading. These are on the pay list.

#### SCHOOL IN B'HAMRA.

Teachers—Yahook, Geradinie, Asaad Kanaan, Saleem K'haliify. Pupils, 42. B'hamra is situated about 18 miles southeast from Latakiyeh and in the centre of the Nusariyeh region. It is an important village, and has the advantage of being contiguous to the mountain homes of the people. The mission premises were made over to our mission by the late Rev. Thomas Lyde, and cover a plot of some four or five acres. The buildings, which had become very much dilapidated and in great measure unfit for use, were fitted up at considerable expense last summer and made suitable for receiving boarding scholars. The cost of running the school, owing to the location, is relatively small.



## SCHOOL IN BAKLULIYEH.

Report of  
Board of  
Foreign  
Missions.

Teachers—Isa El Haurany, Hanna Iskander. Pupils, 22. Bakluliyeh is a mountain village, and the school maintained in it is a day school and without boarders. The only expense of operating the school is salary for teachers and rent of building. Isa, who has charge of the work in Bakluliyeh, was formerly in Idlib, and was held in very high regard by the late Dr. Dodds. He is an earnest christian man, and conducts regular religious service on the Sabbath.

The other out-stations where schools have been established, but cannot now be operated for want of teachers and means, are Jendariyeh, El Dane and Mesherrifeh. The method of instruction followed in the school gives special prominence to the religious element. Such text-books as the New Testament, Pilgrim's Progress, Guide to Scripture, Peep of Day, &c., are in use, and the Child's Catechism, Shorter Catechism, Brown's Exposition of it, Ten Commandments, Lord's Prayer, with portions of Scripture and Psalms, are regularly committed. All the schools are opened and closed with prayer and other devotional exercises. A prayer meeting has been held weekly during the winter, meeting, as we are accustomed to do at home, from house to house, and the attendance of the converts has been commendably good. Some, who are not members, also attended them, and it is hoped have received benefit which will discover itself at no distant day.

The week of prayer was observed by services conducted both in Arabic and in English.

Religious services are regularly conducted in the schools on the Sabbath, and Bible instruction is made a specialty on that day. In Latakiah a Sabbath school has been organized and kept up during the year, in which classes have been taught by the several teachers in the school, and by Dr. Martin, Mr. Beattie and Miss Lizzie Beattie. This is looked upon as a valuable evangelizing agency, not only for the benefit received from it by the mission pupils, but as it is a means of attracting children from the town to the services of public worship. Mr. Beattie preaches regularly on the Sabbath, and the attendance, though not varying materially as to number from last year, has been more uniform and constant. The presence of strangers from time to time is regarded as an indication that the fetters of prejudice wherewith the people have been bound, are gradually relaxing, and that the time is not far off when true though timid friends of the despised cause of Jesus, will openly declare themselves.

The Lord's supper was twice dispensed during the year, once in April and again in December. On the first occasion five were added to the communion of the church and forty-six communicants sat down together at the table of the Lord, and had all been present the number would have been fifty-one. At the communion in December, one was received by baptism, and several of the members residing in the mountains were unable to be present. The teachers could not leave the schools, and the girls who were not permitted to return would not of course be allowed to go to Latakiah for the purpose of observing the holy ordinance of the supper. To meet their case, Mr. Beattie arranged to dispense the ordinance at B'hamra during the winter, but was unable on account of sickness and pressure of work to carry out his purpose.

Five young men, educated in the school, have signified their desire to serve Christ in the ministry, and are shaping their studies with reference to this end. Yusef, one of the most advanced, was sent last autumn to the Theological Seminary at Abeih, under the direction of Rev. Mr. Cal-

houn, of the Presbyterian Church in this country, with the hope that he might enjoy greater facilities for learning than could be had at Latakiah. Failing to realize his expectations, he returned in the month of March, and with the others has been prosecuting theological studies with Mr. Beattie. The plan of instruction carried out by Mr. Beattie is very thorough and practical. Monday is given to exegesis and sermonizing. Tuesday, to prelections in theology, taking the Shorter Catechism as the basis and guide of method. Wednesday, to the Christian Evidences and to Biblical Criticism. Thursday, to Historical Theology, with Edwards' History of Redemption as a text book. Friday, to a critical and careful reading of a chapter in the New Testament. In addition to the above they prepare for reading and criticism theses on topics assigned to them by their instructor. Mr. Beattie says in regard to them: "These young men have all taken an active part in our stated prayer meetings and have given encouraging evidence of a growing experimental as well as intellectual acquaintance with the doctrines of the Bible." The education of a native ministry ought to be a prime object in all missionary effort in a foreign field, and our missionaries have not failed to keep this end before them and to labor for its realization. The complete and permanent success of the mission among the Nusariyeh is apparently closely linked with the future history of the young men now in process of training for preaching among their benighted people the unsearchable riches of Christ. In view of the momentous interests involved in their future course, the church is asked to make special prayer to God in their behalf. We add that a special fund has been placed in our hands by the generosity of a ruling elder in the church, to be used for the education of a native ministry, and that a missionary society, in one of our congregations, offers to assume the cost of sustaining and educating one of the young men now under instruction.

Success in the Lord's work is not fully determined by the numerical increase of a congregation, nor yet of the church at large. Everything depends upon the character of the increase. If the conversions are real and not by profession and in name merely, the work will abide, but not otherwise. Tested by this principle, the work in Syria may confidently be pronounced a great success. As yet not one person, received by baptism into the communion of the saints, has gone back on his profession of faith in Christ, nor even committed an impropriety which has called for an application of the discipline of the church. Their lives are blameless, and in many cases, particularly of the Fellaheen girls, they are singularly earnest and devoted. And if a proof of sincerity in the service of Christ be willingness to suffer for his name and cause, then there remains not the shadow of a doubt that many of them are trophies won by the power of the Spirit of God from Satan for the kingdom of our Lord Jesus Christ. Women, young women who have scarcely passed from their girlhood, have had trials of cruel mockings and scourging, yea, moreover, of bonds and imprisonment, but they have shown under them both the faith and patience of saints. The seal of God's approval of the church's work in Syria appears in nothing more clearly than in the unshaken constancy of these babes in Christ. We add in this connection, as a matter due to our brethren, that great caution has been exercised in the admission of applicants. No one has been admitted to baptism until a change of heart was established by what appeared to them entirely satisfactory evidence. They have sought not numbers but real conversions.

In regard to the future of the work, the indications have certainly

report of  
board of  
foreign  
missions.

never been more auspicious than they are at present. The people are becoming increasingly accessible, and at no previous time since the commencement of the work has there been such large opportunity for bringing the children into contact with the truth which renews, sanctifies and saves.

Already the mission buildings are insufficient to accommodate the numbers who are seeking instruction, and the means at disposal are inadequate to meet the increased expenditure, even if the capacity for accommodation was ample. The desire for knowledge appears to be awakening in all directions, and offers an opportunity in providence, of which we should not be slow to avail ourselves. Mr. Beattie writes: "From two flourishing villages in the Kurdish mountains, the one Armenian and the other Greek, the request has come for schools. These places, if occupied and held, would exert a potent influence for good upon the surrounding villages, of which they form centres. They were both visited years ago in tours of exploration made by the mission, and both from their advantages of locality and climate, were regarded as valuable strategic points, favorably situated for prosecuting the work in these hitherto hostile and uncultivated regions." In the Greek village a house for the school has been offered free of expense. The people of the Nusariyeh live in villages and towns, retaining in this particular a peculiarity of their remote ancestors of the old Canaanitish nations. Their mountains are full of these villages, and they offer eligible points for schools. In some of them, schools have been from time to time carried on, and it would be a great point gained if, in a number of the more important of them, schools could be permanently established. A chief difficulty in the way is the want of houses for the teachers. The domestic and social habits of the native population are of so low a grade as to make it impracticable for teachers to become their permanent associates and live in their homes. To obviate this difficulty, buildings will have to be provided for the accommodation of those in charge of the schools. This can be done at a nominal cost to the mission. Two hundred dollars will about meet the necessary outlay in each case. The missionaries in one or two instances have provided such buildings at their own expense. Day-schools maintained in the villages, would be a most important arm of the mission; and as they are without expense for clothing and board of pupils, can be operated on the most economical scale.

Owing to the large and unexpected increase of pupils from the Fel-laheen, the capacity of the mission in Latakiyeh has become quite insufficient. When built, a few years ago, it was constructed on such a scale that it was thought that it would be equal to all demands for a long time to come. Already, however, the place is too strait. Part of the building has heretofore been, and is now, occupied by members of the mission who have had special charge and oversight of the boarding pupils. The suggestion has been made whether the time has not arrived when the whole building should be appropriated to the Nusariyeh boarders. In this event, provision will have to be made for the day-scholars from the town, of whom there are always a considerable number in attendance. The desire for a more thorough education of their children is constantly increasing with the better classes of the people, and their interest in the matter is becoming so marked as to justify a belief that a well appointed school, in which music would be taught,

would be nearly and almost certainly, in a very short time, wholly self-sustaining.

A matter of grave importance in regard to the education of the children of the mission families, is forcing itself upon us. There are now nine children belonging to the mission, and some of them have reached an age when the parents are naturally solicitous in regard to their education. There are of course no adequate facilities in Latakiyeh for instruction in the branches in which they need to be taught. They cannot be allowed to remain untaught. What, then, shall be done? This has been one of the difficult and well-nigh unsolvable problems growing out of the administration of missions in uncivilized countries. The custom has been, and still is, in most churches and missionary bodies, to make an allowance for each child, payment to commence from birth, to enable parents to provide for the education of their families. Hitherto there has been no way of reaching the object otherwise than by sending children home and placing them in schools in this country. This, besides being a most cruel trial of affection, such as many are unwilling to endure, involves years of separation from children at the formative period of life, when children need especially to be within reach of parental counsel and government. The question has become a practical one with us, and we are for a solution of it by the missionaries. The Board has been giving to the matter their thoughtful and most serious consideration, and as the result, have come to the conclusion that the best way under all the circumstances to meet the exigency of the case, is so to increase the teaching force of the mission that a school may be established in the mission families in which the children shall be regularly and thoroughly taught. With this view, the Board resolved to select and send out an additional lady teacher, of such competency and qualification as would, with the co-operation of Miss Crawford and Miss Dodds, fulfil the conditions above stated. We have not yet been successful in securing the competent person, and the whole question is therefore remitted to Synod for its judgment and direction.

The salaries of our missionaries are meagre, and are barely sufficient to meet their necessary outlays. The cost of living in Syria is largely increased, as compared with what it was ten years ago; and to this is to be added, in the case of some of them, the increased expense incident to the growth of families. Missionaries in other bodies, besides receiving for each child a given allowance, have their houses free of rent. Salaries, too, are graduated on a scale of fixed periods of service, so that those who have been serving the church for a given number of years in this department receive more than those who have been in the field for a shorter time. We submit to the church, through her assembled representatives, whether something additional in the way of support is not due to our brethren in Syria, whose position shuts them out from all other resources, and makes them exclusively dependent upon what they receive as salary from the church.

The health of the mission during the year has been only partially good. The death of Mr. Galbraith has been mentioned, and Dr. and Mrs. Metheny were called to mourn the loss of a beloved child on the eve of their leaving for the United States. There were three deaths among the children of native converts, and one in the boarding school, a little Nusariyeh boy from the mountains. Both Mr. and Mrs. Beattie have suffered from sickness—the latter, for a time, was severely ill.

It is only justice to self-denying and hard-working men and women, to mention the indefatigable zeal of our missionaries in the prosecution of

port of  
ard of  
reign  
missions.

their work. Their labors, always abundant, have been materially augmented during the year by the reduction of their working force in the continued absence of one-half of its numbers. Mr. Beattie, on whom the chief burden of the work has fallen, has been barely able to overtake the indispensable needs of the mission, and this only by constant and unwearied effort. A debt of gratitude is due to this faithful servant of the church, for the manner in which he has discharged his work. It will not be out of place here to say that Mr. Beattie's influence in his field of labor is not exceeded, if equalled, by that of any other, and that he is universally esteemed and held to be among the best and most successful missionaries in Syria. Miss Dodds has been very successful in the acquisition of the Arabic language, and is already able to perform important service in the Mission. She has a heart in the work, and rejoices that she has been called to it by the church, which her honored father served so long and well. Dr. Martin, in the absence of Dr. Metheny, has charge of the medical department, and Mr. Beattie speaks in emphatic terms of his eminent efficiency and of the valuable assistance which he has given in carrying on the work of the mission. Mr. Eason, only a few months in the field, is prosecuting the missionary's first work with zeal and success. He is spoken of by those longer in the field as already giving conspicuous promise of usefulness.

In regard to estimates for the coming year, we are unable to give any definite figures beyond the amount required for the salaries of the missionaries and the expense incident to the return of the three now at home. The work has reached a stage, as last year has clearly shown, when a much larger amount than we hope to receive will not be sufficient to meet the imperative necessities of the work. It must be assumed that the demands of the present will be fully equal to those of the past year. The presumption is that they will be greater. The number of scholars in the boarding school might have been doubled, had the mission been warranted by the state of the treasury to receive only those who applied. The people are asking for the means of instruction for their children, and doors for usefulness, wide and effectual, are opening in various directions. It is no longer a question how much is needed, but how much can the church give and how much will she give, to supply the multitudes who are beginning to feel some craving for the bread and water of life. We submitted to Synod in our last report, as the estimated expense for the year, \$12,538. We can ask for nothing less this year, and express the hope that, with all the facts before her, the church will feel it to be her duty to signalize this year with the most abundant riches of liberality.

We close by summarizing the points referred to, as requiring the consideration of the Synod. 1. The provision of education for the children of the missionaries. 2. The question of the sufficiency of the present salary of the missionaries. 3. The need for an enlargement of the mission premises in Latakiah. 4. The necessity of houses for the accommodation of teachers and schools in outlying stations. 5. Shall our missionaries be authorized to go forward in their work, responding formally to the request for schools in villages and towns where stations have heretofore been established, and embrace opportunities for entering in and sowing the seed in new fields? and if so, will the church follow and support them in their advanced and advancing movements by a proportionate increase in her contributions?

S. O. WYLIE, *Chairman,*

T. P. STEVENSON, *Secretary.*

While the report of the Central Board of Missions was under consideration, the rule requiring Synod to adjourn at 4 o'clock was suspended for the present. The report of the Central Board of Missions is as follows:

1. THE DOMESTIC MISSION.—The sum named as needed for this scheme of the church was \$5,000. Of this the Board received \$3,284.46. Balance of last year \$568.21. With this added we have had under our control within the past year \$3,852.67. Report of  
Central  
Board of  
Missions.

Our work has embraced the following stations, Elliotta, Lake Reno, and Round Prairie in Minnesota, Fremont and Wahoo in Nebraska, North Cedar and Republican City in Kansas, and Sylvania in Missouri. We have also extended aid to Toronto, Canada, and to Princeton, Indiana, as directed by Synod, for a year. Elliotta has been well supplied with preaching. James Wallace was with that congregation from June to the end of September. He returned again at the first of November, and remained till the end of April, preaching in all thirty-eight Sabbaths. At the request of the congregation, his place will be filled after Synod by N. R. Johnston. The Board has granted aid to Elliotta during the year to the amount of \$260. They have contributed \$310. Among the additions at the last communion was a Norwegian, a highly educated and promising young man, who has fully identified himself with our people. With a view of this station's securing a pastor, we have promised them \$300 of his support for the first year. Domestic  
Mission.

Round Prairie, forty miles from Lake Reno, sent in a petition for organization, which has been referred to Iowa Presbytery.

There is encouragement in laboring there, though the number is but few. Both Round Prairie and Reno have been supplied by R. Hutcheson. He was fourteen Sabbaths at Reno, and five at Round Prairie. He also preached one Sabbath at Elkmound, Wisconsin, at the request of a lady once connected with our Washington Mission. Round Prairie contributed \$23, and has received \$52. Reno subscribed for the year \$235, \$156 has been paid in. The Board has given \$54. They have forty members. Fremont and Wahoo are on the line of the Union Pacific Railway, a little west of Omaha. They were supplied four Sabbaths in July by D. C. Faris, and two Sabbaths in August by J. M. Faris by appointment of Kansas Presbytery, this Board paying the supplies the deficit, \$57. We have sent J. A. Speer, licensed at the end of his third year in the Seminary, to labor there till the Seminary re-opens in September. These stations have contributed \$43.

Republican City is in Clay county, Kansas, and the congregation is in charge of S. M. Stevenson. He reports fifty-two members, an increase of seventeen within the year. We have had to bear the entire support of this station.

North Cedar is in Jackson county, Kansas. J. S. T. Milligan is in charge of the congregation. He has been greatly prospered in his labors, having now about one hundred members. Every Sabbath evening, he has preached at points near by, including Holton, the county seat, where there are eight Covenanters. The Board has given towards his support \$480. For the coming year, we have granted \$100, and the congregation will then be left to its own resources.

Sylvania is in Dade county, Missouri, and is under Kansas Presby-

Report of  
Central  
Board of  
Missions.

tery. J. C. Taylor, a licentiate, was there last summer till the Seminary re-opened. M. Wilkin took his place in November, and has continued with them till the present time. A unanimous call has been made out for Mr. Taylor. We have promised half of the salary for the first year.

Domestic  
Mission.

According to the understanding at last Synod, we gave aid to Toronto, in paying supplies to the extent of \$187.50, and likewise to Princeton congregation, Indiana, on the settlement over it of D. C. Martin, to whom \$150 have been granted. This congregation has the use of the Evangelical Lutheran church for part of the Sabbath, and has raised \$779.50 during the year, while numbering but 27.

Any defect in our statistical information is due to neglect in the stations, to all of which timely notice was given of the desire for a full report.

The Board desires to call attention to the efficient work during the last rigorous winter of the older men in our ministry, whom we have employed. They have endured hardness as good soldiers of Christ. We record with satisfaction the great amount of preaching the stations have received, and we see in the strength of Kansas Presbytery, what is in part the fruit of the aid given by the church through this Board. We have endeavored to use the money in our hands as wisely as possible, so as to cultivate a spirit of self-support. We could not at once put in operation the rule requiring contributions, at the rate of \$7.30 a member, where full supply was given, but with our present stations we shall carry it out next year, as they have had time to organize a system of giving.

Southern  
Mission.

2. THE SOUTHERN MISSION.—The Board soon after the last meeting of Synod made an appeal to the church on behalf of this work. The sum estimated as necessary was \$3,000. We have received \$1,092.52. Still, effort was made to secure an efficient missionary. In this we were not successful, and during the winter the matter was dropped. At the time of the licensure of Lewis Johnson (colored) by Pittsburgh Presbytery in April, the Board determined to revive the work in Washington, D. C., receiving some encouragement from one of our former teachers, now living in that city. But the door was soon shut. Smallpox appeared in the buildings formerly owned by the church, which we expected to secure for our use on the Sabbath. Mr. Johnson has gone South, and reports from Amelia Court House, Virginia. He had visited Washington. It is well provided with means of instruction, while in other places many poor and needy require our aid. He has visited the houses of the colored people in the neighborhood of the court house, walking each day till weary. There are two posts near by available, Lodore and Painesville, numbering 500 persons. They are desirous for him to remain with them. In the county there are 3,000 children of legal age to attend school, three-fourths of them colored. One-half can neither read nor write. In the State there are 256,000 colored and 75,000 white, in the same condition. This information is from the county superintendent. He finds the habit still kept up of holding service late at night, a habit derived from the days of slavery. The majority of the families are without religious instruction, the older people being unable to read. Wherever he goes, he is kindly received, and eagerly listened to. In the Sabbath school at Lodore, which he has organized, he has one hundred and twenty-three pupils forty others were present, as observers. Two hundred gathered to the preaching. He has a class of men, numbering twenty-three. These he is

teaching to read. He has not yet definitely determined what shall be the centre for his work, but everywhere he sees the need of labor, and a desire to profit by it. Report of  
Central  
Board of  
Missions.

We would urge the church to sustain this work. Why do we look for immediate fruit among a people so scattered and peeled? In the *Foreign Missionary* for May, J. N. Culbertson, speaking of the difficulties met with in propagating christianity in Siam, is led to say, "I am convinced more and more each day, that we must begin with the child, if we would root out Buddhism." Shall we shrink from this work, if we are to begin with the child, and are called on to wait till the generation arises that can grasp the truth as it is in Christ, with all its demands upon them, to witness as well as to believe? A new element, thrown unprepared into our politics, has become the prey of political adventurers. Will it not be well to have among them workers for their good, who do not solicit their votes? In the case of the children, we can lay the foundation of a religious life. Has God brought us to the place we occupy as his witnessing people, otherwise than by the faith and patience of labors through many generations? Southern  
Mission.

We recommend,

1st. That the Domestic Mission be granted for the coming year, \$3,000, for use in the stations now under our care, and \$1,000 for increase in the work. Total, \$4,000.

2d. That the Southern be granted \$3,000. This sum is asked for in view of Mr. Johnson's entering fully on the work in the spring.

On behalf of the Board.

D. B. WILLSON, *Secretary*.

Leave of absence was granted to J. A. Thompson for the remainder of the session. The court adjourned with prayer to meet to-morrow at 9 o'clock, A. M.

SAME PLACE, Tuesday, June 3, 1873, 9 o'clock, A. M.

Synod met and was constituted with prayer. Members all present except French, J. S. T. Milligan, Pattison, Porterfield, R. Reed and R. Thompson, all of whom soon appeared. Leave of absence was granted for the remainder of the session to James Orr.

The Committee on Foreign Correspondence reported drafts of letters to the Reformed Presbyterian Churches in Ireland and Scotland, which were adopted and ordered to be signed by the moderator and clerk, and forwarded to the respective Synods. The report of the committee is as follows :

The Committee on Foreign Correspondence respectfully report, Report on  
Foreign  
Correspondence.  
That they have prepared replies to the letters from the Churches in Scotland and Ireland, which they herewith submit for the consideration of the court.

D. B. WILLSON, *Chairman*.

The letters from Ireland and Scotland, and the replies to the same are as follows :

*To the Synod of the Reformed Presbyterian Church in the United States of North America :*

DEAR BRETHREN—After the revolution of another year, we seek to hold a little converse with you across the mighty ocean. We al- Letter from  
the Synod  
in Ireland.



Letter from  
the Synod  
in Ireland.

ways look forward with much pleasure to the interchange of communications by letter, in the absence of what would be greatly more interesting and satisfactory, the presence of brethren who could convey the interchange of sentiment and information by the living voice.

We have, in the first place, to express our deep sympathy with you in the removal by death, amid such mournful circumstances, of Mr. Galbraith, your missionary in Syria; a sympathy intensified by the consideration, that we have had our own long-cherished desires gratified at last, in the presence there of a representative from Ireland, to take part with yours in the prosecution of the mission. Only girding on the harness, as it were, to enter on his work; indulging in high hopes, no doubt, that the divine Master had much work for him to do, among a people sitting in the region and shadow of spiritual death; earnestly looking and praying for grace to qualify him for his labors, and for a blessing from on high to make them fruitful—all this, only to reach the field, survey it, and die. It seems altogether an inscrutable dispensation of providence. But God seeth not as man seeth, and it behooves us to be still and say: The will of the Lord be done. Who can tell what good he can bring, or has already brought, out of it? Mr. Galbraith's allotted work was done, and although the contemplated labor would have been to him a labor of love, yet it pleased God, who knows, in the exercise of his infinite wisdom, how to take the will for the deed, to say to our beloved brother: Well done, good and faithful servant, rest from thy labors, come up hither and receive thy reward. We mourn not for him as we do for the early-made widow, and for the little one who never now can look upon a father's face on earth—not for him as we do for his fellow-laborers in the mission, so soon deprived of his counsels and aid. As the remains of two dearly beloved ministerial brethren now rest in Syrian soil, in the hope of a glorious resurrection, you may be said to have taken possession of the land. Your interest in the mission must be thereby greatly enhanced, and we are glad to see that you have not been discouraged by what has transpired according to the allwise disposal of providence, but that you have sent forth another soldier of Jesus, to fill the breach, and occupy the place of him who has so recently fallen with honor.

The movement for National Reform, in the direction of having a recognition of the christian religion, the rights of the reigning Mediator, and the claims of God's word to be regarded as the supreme law by which the conduct of men in all the relations of life should be regulated, we look upon as a movement of transcendent importance. That the ministers and members of the Reformed Presbyterian Church should be found eagerly pressing on in the van of such a movement, is no more than what was to be expected from the church's historical antecedents. We cannot, however, withhold an expression of our admiration of the zeal and ability which have been exhibited by many among you on this subject; and it is not a little cheering, while somewhat wonderful, to find so many earnest men of other evangelical denominations, who differ from you and from one another on many important points, standing so loyally by you, and working with you, shoulder to shoulder, in this great and holy cause. On this account you may well thank God and take courage. Considering the state of public and political morality, the agitation was not commenced a day too soon. There are many adversaries, and they may become still more fierce and embittered. But the sure word of prophecy leaves us no room to

doubt of the ultimate issue, though the day for it may yet be somewhat distant. The kingdoms of this world *shall* become the kingdoms of our Lord and of his Christ. Meanwhile, the discussion of the subject cannot be otherwise, under the blessing of God, than productive of much good. The *Christian Statesman* is not so well known on this side of the Atlantic as it should be, but those who are acquainted with it, concur in the expression of the very high estimate they have formed of the sterling ability and fidelity to principle with which it is conducted.

Letter from  
the Synod  
in Ireland.

We are concerned to learn that you have so large a proportion of vacant congregations. Yours is still comparatively a young and growing country. The constant stream of immigration may account, at least in part, for the fact. We trust it will not long be so with you, and we earnestly pray the Lord of the harvest, that he would speedily qualify and send forth many laborers, that the vacant ground may be all worthily occupied.

We, in Ireland, have much reason to bless God for his goodness, in sustaining the lives of our ministers and adding to their number. At our last meeting of Synod, no less than five young ministers of talent and promise sat with us for the first time. This was a large proportion, for one year, in so small a body. At the same time no vacancy was occasioned by the decease of any of our ministers, during the year. Our Theological Hall continues to be conducted as formerly; and, although the number of students has not been so large for the last two or three years as in some former years, yet there is the prospect that there will be a sufficiency of sons of the prophets to take the place of the fathers, when these are called to rest from their labors.

With respect to public questions, it is not necessary that we should take up space. You are well acquainted, from other sources of information, with the phases which these assume with us from time to time. You and we have much the same conflict to maintain against the enemies of truth and real godliness. With you it is more intensified already in some of its aspects. But it must be so everywhere as time rolls on, and as the latter day glory draws nigh. Satan comes forth with great wrath, when he knows that his time is short. The token is a bright one for the children of faith and hope. Wherefore should any portion of the army that follows the Lamb of God, give way to trembling or dismay, even for a moment? The victory is as sure as the word of him who cannot lie can make it. When the enemy comes in as a flood, the Spirit of the Lord will lift up a standard against him.

Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

By order of the Commission of the Reformed Presbyterian Church in Ireland.

JAMES DICK, *Moderator*.

R. NEVIN, *Clerk*.

BELFAST, March 12, 1873.

*To the Synod of the Reformed Presbyterian Church in Ireland :*

DEAR BRETHREN—It has given us pleasure to hear from you, and to learn of your work and welfare during the past year. It strengthens us to know that we are not alone in the good cause, and we are stimulated to increased activity by your words of cheer, sent to us at recurring intervals.

Letter to  
the Synod  
in Ireland.

While we congratulate you that your ranks have remained unbroken, we have to mourn the decease of four of our esteemed ministers.

Letter to  
the Synod  
in Ireland.

Our present Synod has been increased by three, one by certificate from your own body, and two by ordination. We have to give God praise that the young men of the church come forward to take the places of the fathers who have fallen asleep.

We are glad to learn that your venerable Professors in the Theological Seminary are prospered in their work, and still remain at their post of usefulness. We have learned to honor that institution, by the ability and usefulness of those whom it has sent to help us in this part of the church.

Our Seminary still enjoys the blessing of the church's Head. The roll of last session records the names of seventeen students. The application and progress of these young men give the church great encouragement. At the close of the session two of these were certified to the respective Presbyteries as having completed the full curriculum, and four were recommended for licensure. We are happy to say that the future prospect for our Seminary is as bright. The Synod has made arrangements to erect a new and commodious building for its use in Allegheny City, the place of its present location.

We have an encouraging report to present of our work of National Reform. The movement is beginning to assume gigantic proportions, and we hope to see even greater manifestations of divine power, for it is now, as it ever has been, "not by might nor by power, but by the Spirit, saith the Lord." The moral decadence in our National Congress brings a tinge of shame to the faces of all honest citizens in our republic. Men every where confess that our laws are defective, and begin to cry for a change. We do not try to hide from ourselves, that the church of Christ will yet have a severe conflict with the world's powers, but we are hopeful. Immanuel will come before the day of trial ends, and victory will ensue. The *Christian Statesman*, the weekly organ of the movement, as formerly, is ably conducted. Its circulation is rapidly increasing. It is encouraging to read your encomium upon its merits. In addition to what is presented to the public through this journal, able tracts upon all the various phases of the question have been prepared and published. In the month of February last, the usual annual National Reform Convention was held in the city of New York. The convention was large and dignified. Appended to the call were the names of many of our leading statesmen, judges, professors, ministers and laymen. Truly, the "old blue flag" of our fathers has been taken from the antiquarian museum, and is being unfurled.

Our work in Domestic Missions still increases. New congregations are springing up in our new States and territories. These are made up in part of members of our older congregations, who move to the West for the sake of the advantages which it offers. We have now under the care of this mission, seven stations. The field is wide, and many laborers could be employed with profit. The Board having charge of this mission have opened anew the Southern field, and have sent to it Lewis Johnson, the first colored licentiate ever in our denomination. We are in hope that he will be eminently successful in his work.

Our interest in the work of Foreign Missions continues unabated. In anything, it is increased by the presence of our "beloved physician, whose acceptable lectures and addresses give us an insight into the work in Syria. Our Synod has been led by a line of singular providences to occupy this field among the outcast tribes of the Canaanites, and now we are beginning to reap a harvest from our toil. We clearly

that these providences were of God. We welcome your hearty cooperation in this work, and offer our prayers to God in behalf of your worthy representative.

Letter to  
the Synod  
in Ireland.

We bow with submission to the will of God, who has called from us our beloved brother, Rev. S. R. Galbraith. We mourn his loss, yet rejoice that death is his gain. We have to bless God that the place made vacant by death is not left unfilled. Called by the necessities of the case, the Board sent forth our young brother, Rev. Henry Easson. With his wife and child he left us last autumn, and has already commenced his work. It is the design of our missionaries now with us to return to their labor early in the coming fall, and it is also the purpose of the Synod to send with them an additional lady helper.

We take pleasure in bringing to your notice our Literary Institute, located in West Geneva, a village in central Ohio. It has been chartered under the name of Geneva College, and is empowered with the right to confer degrees upon all who complete its curriculum of study. During the last year it has prospered. The catalogue, presented to the public, enrolls the names of one hundred and twenty-four (124) students. Some of these are prosecuting their studies with a view to the gospel ministry. The President and Faculty of the College are noted for their ability, and have won the confidence of the church. Upon looking over the field of our labor, we have reason to thank God and take courage. Instead of crushing us, he smiles upon our efforts; instead of diminishing, the church is enlarging; instead of the door being closed against our ministry, it is opening, and the call comes to us loud and constant: "Send us the heralds of salvation."

In fine, all things are contributing to the growth and spread of our Redeemer's kingdom in this land.

We take pleasure in tendering to all our covenanted brethren in our land our fraternal love and salutations, and in praying that peace be within thy walls, and prosperity within thy palaces."

*to the Synod of the Reformed Presbyterian Church in the United States of America:*

DEARLY BELOVED BRETHREN—It is our high privilege once more to be the recipients of your kind and cordial letter, and to have the opportunity in return of presenting to you our fraternal greetings. Your letter of 4th June, 1872, that has just been read in our meeting of Synod, has filled us with comfort, and has furnished us with abundant cause of thanksgiving on your behalf. Viewing you as one with us in the cause and testimony of Jesus—as a fruitful branch of the same covenanted vine with ourselves—we rejoice with you in your prosperity, and in the other evident tokens of the divine favor enjoyed by you. Nor can we feel indifferent in regard to anything that is to you a matter of interest, when we come to know of it. Hence the importance we attach to your annual communications by letter, and the interest we take in them, as an official statement of your various efforts in the different departments of church work, and of the success attending your labors. We rejoice to hear, year after year, of the rapid growth of the church of the covenant in your country, in ministerial laborers, in membership, and in the number of congregations. And it is no less interesting to find that you can speak of a corresponding growth in "liberality, zeal and brotherly affection." With us it is the day of small things. The Covenanted Church of Scotland is no longer a tow-

Letter from  
the Synod  
in Scotland.

Letter from  
the Synod  
in Scotland.

ering cedar, spreading wide its branches and filling the land. Its branches have been lopped off, and the noble old tree reduced to very small proportions indeed.

We have not, however, lost faith in the vitality of our church on the grand Scripture principles of her covenanted testimony. We believe that the "covenants shall yet be Scotland's reviving," and we have no reason to despise the day of small things. At present, however, our numbers are so few, and our sphere of influence so limited, that we greatly need to urge the petition, "Turn again our captivity, O Lord, as streams in the south." It is easy for divine power to cause the little one to become a thousand, and the small one a great nation. Though we cannot chronicle, like you, large outward growth, we believe that we are not without manifest tokens of the favor and blessing of the Head of the church. We are increasing in numbers, notwithstanding all the adverse influences against which we have to contend. The membership of the church in general manifests firm and intelligent attachment to the church's principles. Considering the circumstances of our church there is the existence and manifestation of a praiseworthy degree of liberality in supporting the different schemes of the church. In this respect the church in this country has not been in a healthier state for a long time past. We are not without reasons to lead us to thank God and take courage, in regard to the prospects of our little church. With you we entertain the hope that the dawn of better days is approaching. Meanwhile, we cannot but regard with unfeigned satisfaction and joy, the prosperity and growth of your church, to which we are united so closely and by so many bonds. We are glad that you are both continuing to "enlarge the place of your tent," and to "strengthen your stakes"—breaking forth on the right hand and the left, and causing the desolate places to be inhabited. And we hope that this state of prosperity may not only continue, but even greatly increase. We are pleased to hear that so much enthusiasm has been manifested throughout the church in the raising of the funds necessary to erect a suitable building for your Theological Seminary, and that you can discern in the large-hearted liberality displayed in this matter the fruits of your act of covenant renovation. We trust that your expectations in a matter of so much importance to the welfare of the church may be fully realized, and that from your Seminary a number of devoted laborers, adequate to the church's necessities, may annually be sent forth to unfurl the covenanted banner, wherever an open door is set before the church.

We have been watching with special interest your labors in the cause of National Reformation, and are gratified in no small degree with the marked success attending these labors. We notice that the cause is continually gaining strength—is drawing to the ranks of its supporters men of acknowledged ability and influence in the state, and in various sections of the church, and may be regarded as truly a national movement. It is true that active opposition, organized opposition, to the movement has been aroused and called forth; but your cause is the cause of truth, and must ultimately triumph. The kingdoms of this world are to become the kingdoms of our Lord and of his Christ; and who may tell but that your nation may be the first among the nations of the earth fully to recognize the claims of Prince Messiah as Governor among the nations. We believe that our own nation is from time to time taking steps of retrogression in this matter—that

It is fast losing, or giving up, those things that might be regarded as distinctive features of its christian character as a nation. With us, national christianity seems to be fast dying out in presence of various influences at work in favor of an unmasked national infidelity. It is gratifying to find the current running in an opposite direction in your country, and we heartily bid you God speed in all your scriptural efforts to secure the exalted end at which you are so earnestly aiming.

Your experience of the blessed results flowing from the Foreign Mission work in which you are engaged, in its reflex influence upon yourselves, as well as in other respects, is very gratifying, and is well calculated to stimulate others to missionary effort, and to encourage them in the prosecution of the work. We do believe when a church enters heartily upon the work of missions, that she will reap a beneficial reflex influence from the work engaged in—that her efforts for the advancement of Christ's kingdom in the world will return in showers of blessings upon herself. We believe your experience in this matter will be realized by all who endeavor faithfully to make known God's salvation to those who are perishing for lack of knowledge. Those who devotedly work for Christ shall in no wise lose their reward. At times they may have to sow in tears, but they shall reap in joy.

We have again to express our sympathy with you in the thinning of your ministerial ranks by the stroke of death. In addition to those mentioned in your letter, we have noticed the removal of two other faithful servants of Christ from the post of duty during the past year. We refer to the Rev. Mr. Middleton and Dr. McDonald. We hope that they have entered upon the reward of the faithful servant; and, however great a loss to the church their removal may be, that to them it was to "depart and be with Christ, which is far better." The death of your youthful missionary in Syria, the late Rev. S. R. Galbraith, produced a deep impression upon us here, as well as throughout your church. We admired the self-denying zeal that led him cheerfully to relinquish brilliant home prospects, at the call of the church for the service of his Master in a foreign field. His character and abilities gave promise of large usefulness in that field, had he been spared. It is evident, however, that his Master accepted the will for the deed—the consecration of himself to the work, instead of its actual performance. With his immediate relatives, especially, we deeply sympathize under the sudden and painful trial. But we must bear in mind, that though we speak of his death as *premature*, it was not so in God's reckoning. His work was finished—his appointed time fully come.

Since we last wrote, Rev. Peter Carmichael, A. M., son of the late Rev. P. Carmichael, Greenock, has been ordained in Airdrie, as assistant and successor to the Rev. David Henderson, who is still unfit for public official work, and called to endure much physical suffering. For the first time during his ministry, he is unable to be present at our synodical meeting. During the past year we have lost the services of Rev. Torrens Boyd, who has accepted a call to Ireland. We anticipate, however, that the vacancy in Penpont, caused by his removal, will be speedily filled up.

It affords us very great pleasure to intimate that at our present meeting we have commissioned the Rev. John McDonald, A. M., B. D., and Mr. John McDonald, ruling elder, who intend to visit America during the course of next spring, as a deputation to your Synod, at its meeting in May, 1874. These brethren possess our highest esteem and

Letter from  
the Synod  
in Scotland.

Letter from  
the Synod  
in Scotland.

confidence. Again we desire to express our affectionate regard for you, as covenant brethren; our deep interest in all that pertains to your welfare, and our wish for the continuance of the friendly intercourse with you that we have enjoyed in the past.

Yours in covenant bonds.

Signed, by order of Synod, at Glasgow, this 6th day of May, 1873.

JAMES DICK, *Moderator*.

ROBERT DUNLAP, *Synod Clerk*.

Letter to  
the Synod  
in Scotland.

DEAR BRETHREN IN CHRIST—We acknowledge with satisfaction the receipt of your letter of the 6th of May, and most gladly do we reply, in token of our interest in you, as one with us in testifying for the truth. We are again gathered together from widely separated districts, to review the year, and to devise plans for future work. We find much reason to thank God, and take courage. In our place of meeting, West Geneva, Ohio, formerly known as Northwood, is the Literary Institution, now under Synod's control, the president being the former pastor of the Cincinnati congregation, Rev. H. H. George. It is prospering well, and is furnishing, every year, candidates for the ministry.

The Central Board of Missions, having charge of all the home work among our frontier settlements, and in the South among the Freedmen, has accomplished much good. We have been able to supply distant places with preaching, for the greater part of the year. One large congregation in Kansas—North Cedar—supported for two years, is now about ready to maintain itself. Land is cheap to the actual settler, and while trials are met with for a while, still, the thought that a home is secured lightens the toil.

Our work among the Freedmen is now very encouraging. We have had for years some of the colored race under training for labor among their brethren. One of these turned aside at the threshold of his work, but we are glad to say that Pittsburgh Presbytery, at its last meeting, licensed Mr. Lewis Johnson, who has passed through the required course to the end of his third year in the Seminary. He has gone into Southern Virginia, and finds his race ready to hear him. Thousands are unable to read or write. He is doing a good work, and we expect that this summer will give him such an insight into the prospects in various places, that in the spring, when through his seminary course, he will take a fixed place, as a centre for our efforts. Praying and laboring for years for the liberation of the race, we are glad to be able to give to them the truth of Christ—a far more precious boon than freedom from bondage to man.

In the matter of the Foreign Mission, we speak to you of a common cause. The Syrian work is gaining a stronger hold than ever upon the church. Its growing demands meet with a growing liberality. Synod has heard with approval the action of the Board in sending forth Mr. Henry Easson, to take the place of our late missionary, Mr. Galbraith, and has authorized the sending forth of a third lady teacher, whose time will be mostly occupied in the mission families, thus solving a problem pressing upon our missionaries—the training of their own children. Dr. Metheny has been with us during this meeting of Synod, and has presented us with full details of the mission work, showing us how conscientiously the means we give the mission are used, and how direct are the results in winning especially the children to Christ. We feel that his words, uttered in love to the heathen, and with a

desire that we may reap the benefit of working for Christ, heard as they were by the representatives of the whole church, will give a new impulse to the mission. Letter to the Synod in Scotland.

Our presbyterial reports show encouraging growth. We have a second congregation in Boston, the metropolis of New England, and it has just received a pastor. Barnet, Vermont, organized since last Synod, and Coulterville, Illinois, vacant for some years, have also secured pastors. New York Presbytery reports with satisfaction the reception of Mr. John Lynd, a graduate of Magee College. He has been licensed by that Presbytery to preach the gospel, his theological training having been completed in Ireland. Rochester Presbytery now counts among its members Rev. Joseph Hamilton, also from the Irish Church, who has likewise cast in his lot with us. God has made breaches in our number, in the death of Revs. John Middleton, J. M. McDonald, R. Z. Willson and S. R. Galbraith, old and young being taken. But we sorrow not as others who have no hope. He is still granting prosperity to the Seminary, in the health of the professors, and in the large number of students. Nothing having been done during the year in erecting a new building in the suburbs of Pittsburgh, Synod reconsidered the matter of its location, and has resolved to place the proposed building in the city of Allegheny, the present site of the Seminary. No interests have suffered in the meanwhile, as the building formerly occupied was used during the past session.

God is doing much for us in awakening the minds of prominent men in our land to our lack of national religion. The convention in New York, in February, was large and earnest, indicating the steady growth of the movement, but we have the very same elements to contend with here that you meet with in Scotland, and the growth of the movement awakens and unites the foes of truth. We are not being hurriedly carried on a wave of public opinion to the desired end, but are rather creating opposition to further national demoralization. We have great difficulties to face in the apathy of Christians, as well as the hostility of the unbelieving and profane. We have hope, because the truth is God's, and the foes of Christ are to be made his footstool.

We rejoice to hear of your welfare. We are glad to know you are encouraged by what you have been enabled to do in maintaining the position of Scotland's covenanted witnesses. We see our former brethren have not strengthened themselves by their course, but have lost a firm footing, and are on the shifting sand. We view with regret, and yet not with surprise, the tendency among them to unite with denominations having a lower standard. We are aware that a few of their number still have so much love for the truth as to resist this tendency, but we see no safety for them in their present position. May God always give you understanding of the times to know what Israel ought to do.

We hear with pleasure of the prospective visit to our land of representatives from your Synod. You know how often members of our body go to Britain, carrying our greetings to you. We shall gladly welcome your brethren, as ambassadors to us, confident that a view of the field we occupy will add to your interest in our work. Let us strengthen one another's hands while laboring for a common end—the bringing of all on earth to own our Lord.



The report of the Committee on Discipline was taken up, amended, adopted, and is as follows :

Report on  
Discipline.

The Committee on Discipline would respectfully report:

1st. No. 3 purports to be a complaint against the Illinois Presbytery for certain things alleged to have been done by the Presbytery at its meeting at Olathe in August, 1871. There is no evidence before the committee that Presbytery received any notice of a purpose to complain or that the reasons of complaint have been furnished to it as required by our Form of Process. The opposite rather appears in the fact of its transference by another Presbytery. In addition to this the pretended grievances, which strike the committee as conspicuous, trivial, occurred nearly two years ago, during which interval they have been permitted to lie unnoticed. The paper, as it comes before us, in every view of it is irregular, and the proper disposition of it will be to return it to the complainant.

2d. No. 10 is a memorial from J. Stott, asking Synod to revise its decision in his case for two reasons: (1) that in a civil suit entered in relation to the title for the church property, the proceedings instituted against him by Synod were held to be unwarranted by our Book of Discipline, and could not be respected, and (2) that the leading witness in the case against him now admits his want of veracity. In regard to the first reason we would say, that Synod is the interpreter of its own law, and does not accept the opinion of a civil tribunal as to what it ought to have done, or as to what it ought not to have done in this or in any other case requiring a judicial deliverance. In regard to the second reason we would say, that we have failed to discover in the paper submitted with the memorial as proof, the appearance of a reason for questioning the veracity of the witness, whose testimony it is sought to invalidate. The attempt to impale the veracity of a respected member of the church, and even to implicate in the guilt of perjury on grounds so utterly trivial, is one of those desperate shifts which recoil upon those who resort to them, and from which candid minds turn away with a mingled feeling of pity and shame. We recommend that the prayer of the memorialist be not granted. And we further recommend, that inasmuch as John Stott was placed under suspension by Synod at its meeting in 1868, for the scandal to which his conduct, as investigated before a commission of this Synod had given rise, until further light might be shed on his case, and was removed from the pastorate of the Princeton congregation; and inasmuch as nothing has occurred up to this time to remove or even alleviate the scandal; and inasmuch as John Stott has contumaciously and in defiance of the authority of this court persisted in the exercise of the ministerial and pastoral office and thereby misled some of the people of his former pastoral charge that the sentence of suspension be and hereby is declared, and that the Synod will entertain no application to review its former action until the memorialist submit himself to the authority of this court to cease the exercise of the ministerial and pastoral offices; and the people, who have been led astray by his influence and example are counselled in the Lord to return to the path of duty, and to place themselves under the care of D. C. Martin, pastor of the Princeton congregation.

3d. Nos. 1 and 2 are a printed remonstrance and petition, signed, on the one by twelve and the other by thirteen names. The first part of the document relates to our recent act of covenanting, and is simply a rehearsal

of what we had before us from the same parties in a briefer form at our last meeting. We very much regret that these brethren are not satisfied with the bond and with the deliverance already given by Synod in regard to their grievances, but we deem it wholly useless to enter into any further argument with them on the subject. We earnestly advise them to lay the case before God, seek the instruction of his Holy Spirit, and yielding themselves to his guidance, to follow in the line of duty along which they may feel persuaded that he is leading them. The second part of the document relates to the charter under which Synod is enabled to acquire and hold property by donation, bequest or otherwise. These brethren deem the charter Erastian in its character and otherwise very objectionable. We do not feel ourselves called upon to vindicate the conduct of Synod in this matter any more than we do the conduct of individual members of the church who are empowered to hold houses and lands under laws of the state, or who own stock or loan to or borrow money from chartered and corporate institutions. When Synod sees it as a wrong to secure its property by civil enactments, which prevent those who are intrusted with the management of its funds from illegally using them, and thereby jeopardizing their security, it will, no doubt, immediately decline to avail itself of such enabling enactments.

In regard to the other matter referred to in this report, we think it sufficient to say to the petitioners, that Synod does not consider itself responsible for every utterance which any of its ministers may make in the course of a sermon printed at its request, even though it may not have expressed its formal disapproval.

S. O. WYLIE, }  
W. SLATER, } Committee.  
D. WALLACE, }

Pittsburgh Presbytery was recommended to take regular steps, if the way be clear, for the ordination of Dr. David Metheny, of the Syrian Mission, to the office of the holy ministry.

Paper No. 5, the report of the Committee on the Erection of the Theological Seminary Building, and also the resolution of J. W. Sproull on the same subject, was taken up. The report was adopted, and is as follows :

PITTSBURGH, May 19, 1873.

The Committee to erect Seminary Building report: That an organization was effected at a meeting held July 5, 1872, by electing D. Gregg, chairman, W. Wills, secretary. Several succeeding meetings have been held. None of the eastern members were present at any meeting, but Mr. Walter T. Miller. He, however, represented the views of the others after consultation with them. Mr. H. Martin came to attend a meeting, but owing to a misapprehension of the resident members, it had been held on the day previous to the date for which it was called. There have been three sets of plans and specifications before the committee; one drawn by J. H. Windram, of Philadelphia, furnished gratis by Mr. Miller. The cost of a building erected according to it, as estimated by two contractors, would be \$50,000. Another set drawn by Messrs. Monahan & Butz, of Allegheny. Proposals on this range from thirty-eight to forty-eight thousand dollars. The third, drawn by Mr. J. Balph, also of Allegheny, was not deemed available. All of these plans contemplate accommodations for board-

Report on  
Discipline.

Report on  
Seminary  
Building.

Report on  
Seminary  
Building.

ing and lodging the students, as well as those for education, in one building, which seemed to some of the committee as absolutely essential. From the best information yet obtained, a building embracing all of these requirements cannot be erected for less than forty thousand dollars; one solely for education can be for about twenty-five thousand. In November, information was given to the committee, that in case the building was erected in Wilkinsburg, New York would not contribute to the fund. This, in connection with the diversity of opinion in the committee relative to the kind of building needed, and the estimated increase of cost over your appropriation, has decided your committee to refer the whole matter back to Synod for full instructions as to the kind of building needed and the maximum sum to be expended.

Respectfully submitted,

DAVID GREGG, *Chairman.*

WILLIAM WILLS, *Secretary.*

Messrs. Gregg, Euwer and Wills respectfully resign their position as members of the committee, and ask to be discharged from further consideration of the subject.

The resolution of J. W. Sproull was amended, adopted, and is as follows :

Committee  
on Seminary  
Building.

*Resolved*, That a committee of seven persons be appointed to locate and erect the Theological Seminary Building in the city of Allegheny, and that the place and style of building and appurtenances be left to the judgment of the committee; and that the limit of expense be thirty thousand dollars (\$30,000).

The following persons were appointed members of the building committee: William Wills, Daniel Euwer, Dr. W. Hamilton, David Gregg, Sr., S. McNaugher, J. A. McKee, and Walter T. Miller.

The court took a recess to 1 o'clock P. M.

After recess the court came to order. The report of the Committee on Finance was taken up, amended, adopted, and is as follows :

Report on  
Finance.

The following papers have been referred to your committee :

Report of D. Boyd, Treasurer of the Board of Education.

Report of W. T. Miller, Treasurer of Church Extension.

Report of W. T. Miller, Treasurer of Foreign Mission.

Report of W. T. Miller, Treasurer of Literary Fund.

Report of D. Euwer, Treasurer of Domestic Mission.

Report of D. Euwer, Treasurer of Southern Mission.

Report of D. Gregg, Treasurer of Library Fund.

Report of D. Gregg, Treasurer of Theological Seminary.

Report of D. Gregg, Treasurer of Memorial Fund.

Report of D. Gregg, Treasurer of Student's Fund.

Report of W. Brown, Treasurer of Superannuated Ministers (old) Fund.

Report of S. Carlisle, Treasurer of McKinney Fund.

Report of W. Wills, Treasurer of Trustees of Synod.

The following is a summary review of these reports :

Report on  
Finance.

BOARD OF EDUCATION.

Balance on hand last year.....	\$ 321 76
Receipts during present year.....	1,720 27
Advanced by treasurer.....	52 67
Total.....	<u>\$2,094 70</u>

EXPENDITURES.

Salary of H. H. George.....	\$1,000 00
Support of beneficiaries.....	523 00
Repairs on buildings.....	130 00
Books and apparatus.....	284 50
Contingent expenses.....	157 20
Total.....	<u>\$2,094 70</u>

In addition to the funds passing through the hands of the treasurer, there have been received and appropriated the following sums :

By J. L. McCartney, from friends in the vicinity of the College, for apparatus.....	\$ 172 75
From the Ladies' Missionary Society of Pittsburgh.....	75 00
By D. W. Boxley, from R. Taylor, of Philadelphia.....	113 50
Tuition received by President H. H. George and paid on Professors' salaries, and incidentals.....	1,692 70
Receipts through the treasurer.....	<u>2,042 03</u>

Total receipts.....	\$4,095 98
Expenditures.....	<u>4,148 65</u>

Balance due treasurer.....	\$ 52 67
----------------------------	----------

CHURCH EXTENSION.

Balance on hand per last report.....	\$ 375 45
Receipts.....	<u>1,552 69</u>
Total.....	<u>\$1,928 14</u>

EXPENDITURES.

Hickory Grove congregation.....	\$ 400 00
Olathe.....	200 00
Evans.....	800 00
St. Louis.....	<u>528 14</u>
Total.....	<u>\$1,928 14</u>

We recommend that buildings erected by the aid of this fund be secured against alienation from the church by such mortgages as will conform to the laws of the different States.

DOMESTIC MISSION.

Balance on hand per last report.....	\$ 568 21
Receipts.....	<u>3,284 46</u>
Total.....	<u>\$3,852 67</u>
Expenditures.....	<u>3,056 66</u>

Balance in treasury.....	\$ 796 01
--------------------------	-----------

report on  
finance.

We recommend that the treasurer's report of expenditures be published.

## SOUTHERN MISSION.

Balance on hand per last report.....	\$ 67 78
Receipts.....	1,237 52
Total.....	\$1,305 30
Paid Lewis Johnson, missionary.....	145 00
Balance in Treasury.....	\$1,160 30

## FOREIGN MISSION.

We recommend the publishing of the following synopsis furnished by the treasurer :

## RECEIPTS.

From individuals, Sabbath schools and congregations.....	\$ 7,210 21
From interest on bonds held by treasurer.....	41 82
From interest at 7 per cent. per annum, on balances on hand, allowed by the treasurer.....	229 17
From interest on bonds and balances, collected by Mr. Wm. Brown, former treasurer.....	143 12
Total receipts.....	\$ 7,624 32
Balance transferred from Mr. William Brown, former treasurer.....	5,521 90
Total.....	\$13,146,22

## EXPENDITURES.

For salaries of missionaries.....	\$4,103 24
For mission expenses, including salaries of native teachers, and helpers ; for food and clothing for scholars at the boarding schools ; for the maintenance and ordinary repairs of the buildings at Latakiyeh.....	2,464 18
For buildings at B'Hamra, about.....	300 00
For travelling expenses of Dr. Metheny and family, Miss Crawford, and Mrs. Galbraith and babe, returning to the United States..	1,103 79
For outfit of Henry Easson.....	450 00
For travelling expenses of Henry Easson and wife to Latakiyeh.....	587 73
For printing circulars, stationery and postage.....	25 55

Total expenditures..... \$ 9,034

Balance in treasury at date..... \$ 4,111

## LITERARY FUND.

Amount received from W. Brown, former treasurer.....	\$ 346
Receipts.....	18
Total.....	\$ 365
Expenditures.....	50

Balance on hand..... \$ 315

## THEOLOGICAL SEMINARY.

Receipts for current expenses.....	\$5,084	17	Report on Finance.
Paid professors' salaries and contingencies.....	5,084	17	
Balance due on Professor's salaries for current year.....	664	26	

## MEMORIAL FUND.

Balance on hand at last report.....	\$	798	40
Receipts.....		4,201	75

Total on hand subject to call, at 6 per cent.....\$5,000 13

## STUDENTS' FUND.

Balance on hand last year.....	\$	100	00
Receipts.....		1,257	87

Total.....	\$1,357	87
Paid students.....	1,250	00

Balance on hand.....\$ 107 87

## SUPERANNUATED MINISTERS' FUND.

Receipts.....	\$	188	36
Expenditures.....		36	78

Balance on hand.....\$ 151 58

## M'KINNEY FUND.

Receipts.....	\$	249	57
Paid.....		238	29

Balance on hand.....\$ 11 28

## LIBRARY FUND.

On hand as per last report .....	1	00
Cash received .....	22	40
Paid insurance on library.....	6	00
Balance on hand.....	17	40

We recommend, *First*, That the entire report of W. Wills, treasurer of Synod's Trustees, be published and his accompanying suggestions be adopted.

*Second*, That all the treasurers' reports be kept on file.

*Third*, That the donation of \$200.00 by Thos. Blair, Jr., be added to the fund for the theological students.

*Fourth*, That the donation of \$10.35 by Mrs. Mary Frazier, be divided, and \$5.00 be appropriated to Domestic and the remainder to the Foreign Mission.

*Fifth*, That collections be taken up as follows:

Education,	1st Sabbath	July,	\$3,000	00
Southern Mission,	"	August,	3,000	00
National Reform,	"	September,	3,000	00
Theological Seminary,	"	October,	3,000	00
Domestic Mission,	"	November,	4,000	00
Foreign Mission,	"	December,	12,500	00
Church Extension,	"	January,	3,000	00
McKinney Fund,	"	February,		
Superannuated Ministers' Fund,	"	March,		

Respectfully submitted,

J. C. SMITH, *Chairman*.

The report of the Committee on Church Extension was taken up, adopted, and is as follows :

Report on  
Church  
Extension.

The Board of Church Extension would respectfully report :

Another year has passed with little change in the working of this part of the church's instrumentalities. It is still the day of small things, while yet the little gatherings and distributions are steadily accomplishing their purpose, and putting the congregations of the church in a better condition for enjoying the ordinances of the gospel, and for gathering in the travail of the Redeemer's soul.

Although there is still a large neglect of the christian obligation to "bear one another's burden," there is a very manifest obedience to the other requirement, "every one shall bear his own burden." And this calling out of the latent power of our congregations to help themselves is, we think, the best result of our scheme.

The scale of contributions is so small, that it is utterly impossible for us to do anything for the relief of city congregations in their church-building efforts; and the pastors of some of these have been compelled to solicit aid on the old plan. Their solicitations have met with success, and large private subscriptions have been given them. But why cannot these large donations come through the Board, and furnish our earnest young congregations in the cities the advantages which undoubtedly are secured by its operations? We think it would be well for Synod to consider this question, and if possible provide some adequate measure for the need of these congregations, that they may be put on an equality with other congregations in the participation of the benefits of this scheme of the church.

Our treasurer's report herewith presented, gives the following items Balance on hand at last report, \$375.45. Contributions received during the year, \$1,552.69. Amount appropriated to four congregations, \$1,928.14; leaving the treasury empty. The receipts were from *forty eight* congregations, contributing \$1,261.56, seven individuals giving \$78.25, and \$212.88 received for interest of proceeds of the Indianapolis church. The church contributions were as follows: Eight congregations in N. Y. Presbytery contributed \$646.30; two in Philadelphia Presbytery, \$71.80; three in Rochester Presbytery, \$57.04 twelve in Pittsburgh Presbytery, \$252.05; two in Ohio Presbytery \$15.25; eight in Lakes Presbytery, \$68.42; five in Illinois Presbytery, \$82.40; five in Iowa Presbytery, \$41.55, and three in Kansas Presbytery, \$26.75.

The appropriations were: to Hickory Grove congregation, Iowa for a new church, \$400, they contributing \$1,300; to Olathe congregation, Kansas, \$200, for completing their new church, they contributing \$825; to Evans congregation, Colorado, \$800, they contributing \$2,500; to St. Louis congregation, Mo., \$528.14, for repairs on church and liquidation of debt, they contributing \$946. The Board appropriated to St. Louis \$700, and the treasury being exhausted, the treasure advanced the balance on his own account.

The Board should have \$3,000 the ensuing year, for carrying on its operations; and we trust Synod will take measures to secure for us more and larger contributions.

We herewith present for Synod's consideration and approval, a draft of a bond and mortgage, intended to secure against the alienation from the church of funds appropriated by our Board to any congregation.

JAMES WIGGINS, *President*,  
J. C. K. MILLIGAN, *Secretary*.





Report on  
Unfinished  
Business.

The Committee on Unfinished Business would respectfully report: That they have examined the minutes and find them accurately transcribed. The following are the Items of Unfinished Business:

ITEM 1.—Consideration of the "Rules of Order." See printed minutes, p. 205.

ITEM 2.—Report of Committee on Sub-Synods. See printed minutes, p. 209.

ITEM 3.—Communication from Lake Reno congregation, referred by the Iowa Presbytery. See printed minutes, p. 251.

ITEM 4.—Memorial from Old Bethel congregation. See printed minutes, p. 248.

ITEM 5.—Communication on the Sabbath question. See printed minutes, p. 210.

ITEM 6.—Committee on the Memorial Fund. See printed minutes, p. 211.

ITEM 7.—Committee on Conference with Reformed Presbyterian Synod (N. S.) See printed minutes, p. 213.

ITEM 8.—Committee on the Collection and Digest of Laws. See printed minutes, p. 249.

ITEM 9.—Committee on Temperance. See printed minutes, p. 251.  
J. H. BOGGS, *Chairman*.

Committee  
on Railroad  
Fare.

A committee consisting of T. P. Stevenson, D. Boyd, D. Chestnut, J. McCracken and W. T. Miller, was appointed to confer with the railroad companies for a reduction of fare for the members of next Synod.

Vote of  
Thanks.

The cordial thanks of Synod were unanimously given to the friends in and around West Geneva that so handsomely entertained the members of Synod during its present sessions; also to the railroad companies that furnished the members with tickets at a reduced rate, and to Mr. David Boyd of Bellefontaine, for his valuable services in obtaining these tickets for members of Synod.

Adjourn-  
ment.

The Synod adjourned with prayer, singing Psalm 133, and the benediction, to meet in the First church, Philadelphia, on the fourth Wednesday of May, 1874, at 7½ o'clock, P. M.

JOSEPH MCCrackEN, *Moderator*.

J. R. THOMPSON, *Clerk*.

The following report is published as an appendix to the minutes, by order of Synod:

Report on  
organization  
of  
Sub-Synods.

The committee appointed to report a plan for the organization of Inferior Synods, and for the meeting of the Superior Court hereafter by delegation, would recommend:

First. That in regard to the Inferior Synods, the following rules be adopted:

1st. That this Synod be divided into three Synods, to be composed as follows: The first, to be called the Synod of the East, embracing the Presbyteries of Rochester, New York and Philadelphia. The second, to be known as the Synod of Pittsburgh, including the Presbyteries of Pittsburgh, Ohio and the Lakes. The third, to be called the Synod of the West, composed of the Presbyteries of Iowa, Illinois and Kansas.





## REPORTS OF TREASURERS.

## RECEIPTS FOR SEMINARY ENDOWMENT FUND.

72.	Cash from—	
19.	Mrs. John Carson.....	\$ 20 00
30.	R. M. C. Thompson.....	25 00
73.		
y 31.	W. J. Gillespie.....	350 00
y 8.	“ .....	50 00
ch 5.	“ .....	80 00
15.	Bequest of Alexander Kerr.....	20 00
14.	J. Austrian, first payment on St. Paul mortgage.....	800 00
5.	W. Finney.....	50 00
		<hr/> \$1,395 00

## PAID OUT FOR INVESTMENT.

73.		
2.	Cash for note of J. B. Hazlett.....	\$ 125 90
6.	“ “ M. Steele & Son.....	1,000 00
		<hr/> \$1,125 90
	Balance on hand.....	269 10
	Amount invested as per account of May 29, 1872...	\$30,757 82
	Due on a payment received on St. Paul mortgage	800 00
		<hr/> 29,957 82
	Notes of Hazlett and Steele & Son.....	1,125 90
	Total amount invested.....	31,083 72

## RECEIPTS FOR EXPENSES OF THEOLOGICAL SEMINARY.

29.	Balance on hand as per statement.....	\$1,184 33
	Cash interest on—	
19.	Gosling mortgage .....	\$ 90 00
31.	Mt. Washington School Bonds.....	66 32
31.	Erdner Mortgage.....	150 00
30.	Digby “ .....	90 00
5.	Irwin “ .....	300 00
21.	Eighth Street Church Mortgage.....	200 00
y 22.	St. Paul Mortgage.....	\$ 60 55
ch 1.	Mt. Washington School Bonds.....	66 32
l 7.	Digby Mortgage.....	90 00
14.	St. Paul “ .....	32 53
23.	Irwin “ .....	300 00
1.	Sloane “ .....	136 70
7.	Erdner’s “ .....	151 50
22.	Gosling “ to 1st inst.....	142 53
22.	Cash balance to 1st inst.....	47 79
		<hr/> \$3,108 57

## EXPENDITURES.

2.	Cash paid—	
e 8.	For making and recording assignment of St. Paul Mortgage.....	\$ 2 00
20.	For box rent in Safe Deposit Bank....	12 07

August 17.	Interest on R. Law's account.....	12 00	
Sept. 4.	D. Gregg, treasurer.....	500 00	
" 11.	" .....	500 00	
Nov. 21.	" .....	200 00	
Dec. 31.	" .....	600 00	
1873.			
Jan'y 31.	" .....	350 00	
Feb'y 8.	" .....	50 00	
April 14.	Collection of J. Austrian's note.....	2 25	
May 1.	D. Gregg, treasurer.....	136 70	
			\$2,365 1
	Balance on hand.....	\$743 55	

## RECEIPTS FOR DOMESTIC MISSION.

1872.			
May 29.	Balance on hand.....	\$57 70	
	Cash—		
August 8.	Bequest of Martha McClelland.....	\$ 227 50	
" 21.	Donation of Jas. Thompson, Sr.....	250 00	
Sept. 16.	Proceeds of Philadelphia City bonds..	1,500 00	
Oct. 10.	Interest on Meisterfield mortgage.....	52 20	

1873.			
Jan'y. 7.	Int. on 5th Ward Allegheny School B'd	124 00	
March 1.	" North End " " "	76 00	
May 13.	" Meisterfield Mortgage.....	52 20	
" 15.	" Balance to date.....	13 80	
			\$2,353 4

## EXPENDITURES.

1872.	Cash paid—		
June 20.	Box rent in safe Deposit Bank.....	\$ 2 67	
Sept. 16.	Loss on sale of Philadelphia bonds...	1 50	
Oct. 1.	North End Allegheny School bonds...	1,900 00	

1873.			
Jan'y 16.	Daniel Euwer, treasurer.....	231 23	
May 15.	" " .....	140 50	
			\$2,275 4
	Balance for investment.....	\$ 77 50	
	Amount invested at last report.....	5,790 06	
	Add N. E. School bonds.....	400 00	
	Total invested.....	6,190 06	

## RECEIPTS FOR FOREIGN MISSION.

1872.	Cash from—		
August 8.	Bequest of Martha McClelland.....	\$227 50	
Oct. 24.	Sale of \$900 United States bonds....	941 75	

1873.	Cash from interest on—		
March 1.	North End Allegheny School Bonds...	36 00	
May 1.	Cash balance to date.....	10 73	
			\$1,215 4

## EXPENDITURES.

1872.	Cash paid for—		
t. 25.	North End Allegheny School Bonds...	\$900	00
" 25.	Accrued interest on " "	3	60
1873.			
ril 16.	Walter T. Miller, treasurer.....	81	48
			<u>\$985 08</u>
	Balance.....		\$230 90
	For investment.....	\$227	50
	For expenses.....	3	40
		<u>\$230</u>	<u>90</u>

## RECEIPTS FOR SUPERANNUATED MINISTERS' FUND.

1872.			
y 29.	Balance on hand.....	\$610	86
	Cash from—		
30.	Londonderry congregation.....	6	55
ie 3.	North Union cong.....	5	00
g. 15.	South Union cong.....	7	25
26.	Interest on M. G. Euwer mortgage.....	36	00
"	Amount refunded for recording do.....	2	75
873.			
t. 16.	Wilkinsburg cong.....	25	00
r. 10.	M. G. Euwer's mortgage.....	36	00
ril 4.	First payment on Gearing mortgage.....	672	00
y 19.	Lind Grove, Iowa, cong.....	6	00
22.	Pittsburgh cong.....	21	28
22.	Interest on cash balance to May 1st.....	31	99
			<u>\$1,460 68</u>

872.	Cash paid—		
ie 17.	Mrs. J. Buck.....	\$162	08
20.	Box rent in Safe Deposit Bank.....	1	10
873.			
y 6.	For note of M. Steele & Son.....	800	00
			<u>\$963 18</u>
	Balance on hand.....		\$497 50
	Amount invested at last report.....	\$2,800	00
	Deduct payment received on Gearing mortgage.....	672	00
		<u>\$2,128</u>	<u>00</u>
	Add note of Steele & Son.....	800	00
	Amount now invested.....	<u>\$2,928</u>	<u>00</u>

## REBECCA LAW.

872.	Amount as per last report.....	\$150	00
s. 17.	One year's interest.....	12	00
			<u>\$162 00</u>

## DR.

Aug. 17.	For cash paid D. Gregg, treasurer for Mem. Fund.....	\$10 00	
" 17.	For cash paid D. Euwer, treasurer for S. Mission.....	2 00	
	Balance.....		\$150

## RECEIPTS FOR STUDENTS' FUND.

1872.	Cash for—		
Aug. 31.	Interest on Mt. Washington School bonds....	\$213 68	
Oct. 10.	" Meisterfeld mortgage.....	7 80	
Nov. 15.	" Alexander " .....	200 00	
1873.			
Mar. 1.	" Mt. Washington School bonds....	213 68	
May 13.	" Meisterfeld mortgage.....	7 80	
" 15.	" Alexander " .....	200 00	
			\$842

## EXPENDITURES.

1872.			
May 29.	Balance overdrawn as per statement.....	\$235 02	
June 20.	Cash paid box rent in Safe Deposit Bank.....	4 16	
Sept. 27.	" D. Gregg, treasurer.....	500 00	
1873.			
Jan. 20.	" " .....	650 00	
			\$1,389
	Amount overdrawn.....		\$546

The investments for this fund are the same as reported.

May 29, 1872,	amounting to.....	\$10,602 12
---------------	-------------------	-------------

## RECEIPTS FOR SOUTHERN MISSION.

1872.			
July 30.	Cash for interest on Washington bonds....	\$36 50	
1873.			
May 15.	" " " " ....	36 97	
			\$73

## EXPENDITURES.

Aug. 16.	Cash paid Daniel Euwer, treasurer.. .....	\$36 50	
1873.			
May 15.	" " " " .....	36 97	
			\$73

The investment of this fund is unchanged, amounting to.....\$1,000

## DONATION OF GEORGE TENNANT, SAVANNAH, ASHLAND CO., OHIO.

## RECEIPTS.

1873.	Cash from—	
Jan. 16.	Rev. T. Sproull, D. D.....	\$1,000 00
Feb. 20.	U. S. bonds, 5-20, two of \$500 each.....	1,000 00

Feb. 20.	Seven notes of 1,000 dollars each, secured by mortgage, each note dated Dec. 5, 1868, drawn by D. V. Bailey to order of G. Tennant, and by him assigned to treasurer of Synod's Trustees, due and payable Nov. 4, of 1873, '74, '75, '76, '77, '78 and '79.....	\$7,000 00
April 18.	Three months' interest on \$1,000.....	15 00
" "	Rev. T. Sproull, D. D.....	1,000 00
May 1.	Interest on cash balance to date.....	4 03
		<hr/> \$10,019 03

1873.

## EXPENDITURES.

Cash paid—

Mar. 14.	Recorder of Ashland county for examination of records.....	\$ 50
May 2.	Loaned Central cong., at 8 per cent.....	1,000 00
" 2.	E. Hammill, on mortgage.....	902 00
		<hr/> \$1,902 50
		<hr/> \$8,116 53

## INVESTED.

Central congregation.....	\$1,000	U. S. bonds.....	\$1,000 00
Hammill mortgage.....	1,000	Bailey's notes.....	7,000 00
U. S. bonds.....	1,000	Cash on hand.....	116 53
Bailey's notes.....	7,000		
<hr/> \$10,000		<hr/> \$8,116 53	

The above donation has been made to Synod, on condition that during the lifetime of Mr. Tennant he is to receive interest on the bonds and cash, at the rate of 6 per cent. per year. At his death the entire amount is to be appropriated by Synod to the various schemes of the church.

## RECAPITULATION.

Securities held for Seminary Endowment.....	\$31,083 72
“ “ Students’ Fund.....	10,602 12
“ “ Domestic Mission.....	6,190 06
“ “ Southern “ .....	1,000 00
“ “ Foreign “ .....	900 00
“ “ Superannuated Ministers’ Fund.....	2,928 00
“ “ Donation of George Tennant.....	10,000 00
<hr/>	
Total investments.....	\$62,703 90
Cash on hand for current expenses of Seminary.....	\$ 743 55
“ “ Endowment Fund.....	269 10
“ “ Domestic Mission investment.....	77 50
“ “ Foreign “ “ .....	227 50
“ “ “ expenses.....	3 40
“ “ Aged Ministers’ Fund.....	497 50
“ “ From Rebecca Law.....	150 00
“ “ George Tennant.....	116 53
<hr/>	
	\$2,085 08
Less Students’ Fund overdrawn.....	546 22

Cash balance on hand and loaned at 6 per. ct. int. on call. .... \$1,538 86



The above and accompanying statements presented to Synod, & accurate account of the several funds entrusted to your Board, as examined and approved this day by the auditors.

Respectfully submitted,

WILLIAM WILSON  
Treasurer of T. of R. P. Synod of

The attention of Synod is directed to the fact that Mr. Gillespie paid the amount advanced to enable him to complete his studies, an example worthy of imitation by others who have left our church, and are indebted for the moneys advanced to them while in the Seminary. Aged Ministers' Fund has not increased very much; the amount of contributions to it is small indeed. It might be well to place before them the demands that are likely to be made and the importance of rendering this fund in her contributions.

TREASURER

DOMESTIC MISSIONS.		
1872.	To—	DR.
May 21.	Draft to J. C. Taylor, Rural Dale, Muskingum Co., Ohio.....	\$ 50 00
June 8.	Amount to Rev. J. M. Armour, on order from Rev. S. Bowden, per W. Wills.....	37 50
July 19.	Rev. S. Bowden, per W. Wills, balance for supplies in Toronto.....	50 00
" 19.	Draft to Rev. S. M. Stevenson, Republican City, Kansas.....	50 00
" 23.	D. C. Martin, balance in full for missionary tour.....	147 38
Aus. 19.	Draft to Rev. S. M. Stevenson, Republican City, Kansas, in full to Oct. 1, 1872.....	220 00
" 31.	Amount to Rev. J. Wallace, from Elliotta...	10 00
Sept. 21.	J. C. Taylor, from Sylvania, Mo.....	53 75
	" cash balance in full for twelve days at Sylvania, and traveling expenses to and from the same.....	146 25
Oct. 1.	Rev. James Wallace, col'd, at Elliotta, \$115	
	" " charged Aug. 31st	10
	" " draft in full for 14 days at Elliotta,...	85
		213 00
	Rev. C. Hutcheson, Washington, Iowa, draft on account of labors at Reno, &c.....	100 00
" 9.	Rochester Presbytery, order per Rev. S. Bowden, for supplies at Toronto.....	100 00
" 15.	Rev. J. S. T. Milligan, per Rev. A. M., draft on New York for.....	200 00
" 21.	Rev. R. Hutcheson, amount collected at Round Prairie and Elliotta, Min.....	137 00
" 21.	Rev. D. B. Wilson, to balance Rev. R. Hutcheson's account to this date.....	3 00
Nov. 27.	W. Wright, Rushsylvania, Ohio.....	11 28
Dec. 24.	Amount to Rev. S. M. Stevenson, collected for Southern Mission, in Republican City, Draft to Rev. S. M. Stevenson, in full to Jan. 1, 1873.....	3 00
		192 00

1873.	
Jan. 20.	Rev. J. S. T. Milligan, per Rev. A. M. M..... \$38
	Rev. J. S. T. Milligan, per Rev. J. W. Sproull..... 2
	— 40 00
March 7.	Amount to J. S. T. Milligan, to North Cedar, Jackson Co., Kansas, in full to March 11, 1873..... 224 00
	Amount to Rev. J. S. T. Milligan, collection North Cedar cong..... 16 00
" 18.	Mrs. J. M. Faris, Bloomington, Monroe Co., Ind., draft for..... 15 00
" 19.	Cash to J. A. Speer..... 100 00
April 8.	Rev. S. M. Stevenson, Republican City, Kansas, (draft)..... 195 00
" 20.	Rev. R. H. Cheson, from H. P. & H., Langdell, Elkwood, Wis..... 7 00
" 21.	Rev. D. C. Faris, draft for..... 42 00
" 21.	Rev. R. Hutcheson, " " collection at Round Prairie and Reno..... 179 00
" 28.	James Wallace, collected at Elliotta..... 185 00
" 28.	Draft to " on New York, for..... 175 00
May 20.	Transfer to Southern Mission on August 19, 1872, see page 19, mission book..... 36 50
	— \$3,056 66
	Balance on hand..... 796 61
	— \$3,852 67
	D. EUWER, <i>Treasurer.</i>

### ECCLESIASTICAL.

PRINCETON congregation swore the covenant, in connection with the dispensation of the Lord's supper, on June 15th.

This congregation, having been so far unable to obtain possession of their former meeting house, has made a very favorable arrangement by which they have the use on Sabbath, for public worship, of a new, convenient and handsome church during most of the time for a period of two years. On communion Sabbath, the house was filled during the whole service by an attentive and interested congregation. The covenant was sworn with much solemnity and feeling by all the members, just before sitting down at the Lord's table. The congregation was encouraged by an addition of seven members, which makes twelve since the pastoral settlement seven months since. Rev. J. M. Faris was installed pastor of Churchill congregation on Thursday, June 19th, by a commission of Illinois Presbytery. J. McCracken, *Clerk.*

APPOINTMENTS IN ILLINOIS PRESBYTERY.—In Old Bethel congregation, E. G. Elsie, *July*; S. R. Wallace, *August*; J. Hamilton, *Septem-*

ber and October. Supplies for Old Bethel will stop at **Marissa**, on Cairo Short Line R. R., and inquire for J. B. Mathews, at Joshua Finlay's store.

J. McCracken, *Clerk of Pres.*

---

## OBITUARIES.

---

DIED, June 10th, 1873, in St. Louis, Mo., of congestion of the bowels, **DAVID MELVILLE**, infant son of A. T. and Rebecca J. Kennedy, aged 3 months and 26 days.

DIED, at the residence of her husband, in Page county, Iowa, March 8th, 1873, **Mrs. SARAH TIPPEN**, in the 64th year of her age.

Mrs. Tippen was born in the Rocky Creek congregation, South Carolina, in the year 1809. At an early age she removed with her father to the State of Indiana. In the year 1833 she was united in marriage to Mr. Wm. R. Tippen. Soon after her marriage she united with the Reformed Presbyterian Church by public profession of her faith in Christ. This profession she adorned by a life of piety, beautifully exemplifying the power of religion in the heart. Of her it may be truly said, that she "followed after the things which make for peace, and the things wherewith one may edify another." Amiable in her life and composed in her death, she has gone, we trust, to receive her Master's benediction, "Blessed are the pure in heart, for they shall see God." Her chief reading was the Scriptures. Her Bible bears testimony of her love of its precious truth, nearly every page having some mark of her careful study.

D. M.

DIED, in Allegheny, April 13th, 1873, **MARION C. WALLACE**, youngest child of the late John Wallace, of Pittsburgh. Educated in the faith of the Reformed Presbyterian Church, and influenced by deep conviction of its scriptural character, Miss Wallace was an earnest worker on its behalf. She was a liberal supporter of the church in her various schemes, and of the congregation, the Central, of which she was a member; giving, on religious principle, the one-tenth of what she received, and even exceeding this proportion. Institutions for charitable ends without her own church had her sympathy and support. She sought to know the way of duty, and knowing it, she was conscientiously careful in its performance. A diary kept by her for a number of years shows her mind to have been deeply exercised in regard to the soul's great interest. The sickness which resulted in her death was sudden and of short continuance, and rendered her unable to converse with friends. She was fully aware, however, of the approaching change, and expressed her submission to the divine will and her full confidence in the mercy of God through our Lord Jesus Christ.

### RECEIPTS FOR DOMESTIC MISSION.


1873.		
April 21.	Mr. Calderwood, Vt., per Rev. J. W. Sproull.....	\$ 2 00
" 23.	Ryegate and Barnet, per R. Duncan Ritchie.....	10 00
" 25.	Third cong.. N. Y., per A. McNeill.....	125 00
" 21.	Round Prairie and Reno, per Rev. R. Hutcheson .....	179 00
" 28.	Elliotta, per Rev. Jas. Wallace.....	185 00
May 19.	Int. on invested funds, per W. Wills.....	140 50
		<hr/> \$641 50

### RECEIPTS FOR SOUTHERN MISSION.

May 19.	From W. Wills, int. on investment.....	\$36 97
	DANIEL EUWER, <i>Treasurer</i> .	

### SYNOD'S TREASURERS.

Central Board of Missions, D. EUWER, Ridge Avenue, Allegheny City, Pa.  
 Theological Seminary and Memorial Building Funds, D. GREGG, 99 Wood Street, Pittsburgh, Pa.  
 Church Extension Fund, W. T. MILLER, Box 563, New York.  
 Board of Education, D. BOYD, Bellefontaine, Ohio.  
 McKinney Fund, Rev. S. CARLINE, Newburgh, N. Y.  
 Trustees of Synod, W. WILLS, Market Street, Pittsburgh, Pa.  
 Foreign Mission and Literary Funds, W. T. MILLER, Box 563, New York.

 COLLECTION for Board of Education, first Sabbath of July.  
 Amount recommended to be raised by Synod, \$3,000.

As will be seen by a reference to the minutes, Synod has released the Committee on the Memorial Volume from all further connection with it, and has transferred the same to Walter T. Miller, Box 553, New York. In order that they may present a correct statement of the accounts to Mr. Miller, the committee request all agents and all persons who have volumes unpaid for, to send us moneys on hand and a statement of their account by the 15th of July. At that date we expect to transfer our books to the agent appointed by Synod.

The address of Walter T. Miller, the treasurer of the Foreign Mission, Church Extension and Literary Funds, is Box 553, New York. Persons forwarding money will please remember to send to the address, instead of as before, 40 West 22d St.

All moneys received up to June 25th for the magazine, are due this month. Subscribers will please examine their accounts and if they are correct, and if any mistake has been made notify us at once.

An agent has been appointed in each Presbytery, in addition to those appointed in the congregations, for the Memorial Volume, whom can be obtained copies of both editions, and of the Pastoral and Covenant with signatures. A copy of the Memorial Volume shall be in each family in the Church. As it is not likely another edition soon be published, the work will become every year more valuable. Those unsupplied should procure copies at once.

#### AGENTS.

New York Pres., W. Neely, 218 Bowery, New York.  
Philadelphia Pres., W. J. Ferguson, 13 Exchange Building, Philadelphia.  
Rochester Pres., Rev. R. D. Sproull, 126 Alexander St., Rochester, N. Y.  
Lakes Pres., D. Boyd, Bellefontaine, Ohio.  
Illinois Pres., Rev. D. S. Faris, Sparta, Illinois.  
Pittsburgh Pres., Dr. Sterrett, 277 Penn St., Pittsburgh.  
Ohio Pres., J. McCartney, Norwich, Ohio.  
Iowa Pres., Rev. C. D. Trumbull, Dodgeville, Iowa.  
Kansas Pres., Rev. W. W. McMillan, Olathe, Kan.

J. R. W. SLOANE, *Chairman*

## THEOLOGY.

We have now the largest assortment of Theological Books in the country, and are constantly receiving from Auction and Librarians and by importing large additions. We intend to make our Establishment more and more valuable in rich and rare books, old and new. We take special pains to collect rare works of the old Scottish English divines.

### SABBATH SCHOOL BOOKS.

We are down-town agents for Presbyterian Board of Publication have the books of the S. S. Union, Marten, Carters, Randolph name all the new and good books. Stationery of all kinds.

N. TIBBALS & SON,

37 Park Row and 145 Nassau Street, NEW YORK.

The United Presbyterian Board of Publication and Bible History  
No. 55 Ninth Street old Hand, Pittsburgh, Pa.

Bibles of all styles and sizes, with old or new and revised versions. Psalms. Commentaries, Theological, Sabbath School and other religious books. All the books suitable for Reformed Presbyterian Westminster Confession, Reformation Principles; also, Catechisms all kinds, &c., &c.

S. COLLINS, Sup

THE

# Reformed Presbyterian and Covenanters.

VOL. XI.

AUGUST, 1873.

No. 8.

## ORIGINAL.

### THE HONOR TO WHICH LEGITIMATE CIVIL GOVERNMENT IS ENTITLED.

1 Peter, 2: 17. "Honor the king."

BY REV. W. MILROY.\*

THE precepts of this verse are brief, but very comprehensive. They imply that every man sustains relations to God and to his fellow men. Out of these relations naturally and necessarily arise certain duties, which are imperatively required of all who sustain the relations, and from the performance of which there can be no exemption. The apostle, in this epistle, addresses himself "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bithynia,"—"the elect of God," and says to them, always and everywhere, "honor all men." The honor intended in this far-reaching injunction, is not that of *moral esteem*. All men are not deserving of such honor. The character and conduct of some men are such as to call forth the sentiment of strong disapprobation, mingled with contempt. "In whose eyes vile men are despised" (Ps. 15: 4), is spoken in commendation of the virtuous and godly. Yet there is an honor due to *all men*. The precept rests on the fact of man's possessing a spiritual, rational, responsible, immortal nature. Every human being, whatever the degradation of his nature, the meanness of his birth, the meagreness of his education, or the depth of his destitution, is nevertheless an heir of immortality, a being containing within himself capacities of illimitable improvement—"a creature possessed of a principle which, if rightly directed and developed, may carry him upward and onward in the pursuit of glory, and honor, and immortality forever."

While honor is to be rendered to all men, something more is due to the brotherhood. By the *brotherhood*, christians are intended. They are *spiritual brethren*, for they have a common Father, a common character, a common education, a common home, and a common inheritance. Duty and relation are correlative terms, and the weight of obligation corresponds to the closeness of the relation. Christians are bound to honor all men; but standing in a nearer relation to the brotherhood, the duty they owe to them is *love*. "Seeing ye have purified your

\* Published by request of Synod.

souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently : being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever." (1 Pet. 1 : 22, 23.)

From our relation to God springs the duty of *fear*. God's perfections are all infinite ; every aspect of his character is fitted to fill the mind with awe, and inspire the sentiment of supreme veneration. "His is the greatness, his the power, his the glory, his the victory, his the majesty, his the kingdom, his the purity." "Holy, holy, holy is the Lord of hosts, the whole earth is full of his glory." "Great and marvellous are thy works, Lord God Almighty ; just and true are thy ways, thou King of saints. Who shall not fear thee, O Lord, and glorify thy name ; for thou alone art holy." (Isa. 6 : 3, and Rev. 15 : 3, 4.) We *ought* to fear God. This is the first and highest requirement of reason as well as revelation. The fear of the Lord is the beginning of wisdom.

"Honor the king." The apostle comprehends in this brief precept of three words the sum of the christian's duties in his civil relations. By the "*king*" is meant the civil magistrate, whether styled king, or president, or known by some other designation. And the word "*honor*" is a comprehensive term, embracing all the duties owed by the subject to the civil ruler. The command is God's. The assumption therefore is that civil government is an ordinance of God. It is a divine appointment, having its origin in the will of God ; and, as we may readily see, is wisely adapted to the constitution of man and the circumstances of his situation. Moreover, the two precepts that stand here in such immediate proximity, sustain to each other an important relation. "Fear God. Honor the king." The loyalty of the christian man rests on respect for the divine authority. He honors the king because he fears God ; and, in christian ethics, the honor rendered the civil magistrate is lifted from the low level of mere expediency, selfishness, or regard to present temporal interests, to the high position of religious duty.

There are two inquiries suggested by the words of our text, to which, for a few moments, we ask attention.

I. What *king*, what civil rulers, what civil governments are we to honor ?

II. What *honor* are we to render them ?

I. What *king*, what civil rulers, what civil governments are we to honor ? I. Not all kings, not all civil rulers, not all civil governments that may be in the possession of power.

(1.) Peter himself, in the immediate connection, limits the submission required of christians to civil government. "Submit yourselves to every ordinance of man, for the Lord's sake ; whether it be to the king : as supreme ; or unto governors, as unto them that are sent by him, *for the punishment of evil doers and for the praise of them that do well.*" (vv. 13, 14.)

(2.) To affirm that honor is to be rendered to civil rulers and governments indiscriminately would be inconsistent with Paul's delineation of the character of the government to which honor and submission are due. He represents it as divine in its origin, and possessing a moral charac-

er; a terror to evil doers, and a praise to them that do well. "For rulers are not a terror to good works but to the evil." "For he is the minister of God to thee for good." (Rom. 13: 3, 4.)

(3.) But further: To suppose every king is intended, is utterly inconsistent with the account which the Bible gives of the character and qualifications of God's ministers for good to his people. The Roman rulers of that period were heathen and hostile to christians; they acknowledged neither the true God nor his authority; they did not pretend to rule in his fear, or to be his servants. How then reconcile their character and qualifications with the requirements of the divine law, "He that ruleth over men must be just, ruling in the fear of God, &c.?"

(4.) The assumption that Peter intends in this passage to teach christians it is their duty to honor all civil magistrates, is inconsistent with Paul's instructions to the Corinthians and the Ephesians. Paul says to the Corinthians: "Dare any of you, having a matter against brother, go to law before the unjust and not before the saints? But brother goeth to law with brother, and that before the unbelievers." Two reasons are assigned for the prohibition; the injustice and infidelity of the magistrates. But why decline their authority? Why dissuade christians from going to law with one another before these magistrates if they were lawful magistrates, and to be honored, if their tribunals were lawful tribunals, and if they were really ministers of God for good to christians?

Again; Paul exhorts the Ephesians: "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities and powers, against the rulers of the darkness of this world." He had just prescribed the relative duties of husbands and wives, parents and children, masters and servants. Instead of rising in the natural order of that of magistrates and people, he urges the Ephesians strenuously to resist infernal principalities and powers, and their agents in the form of the rulers of the darkness of this world. But christians could not certainly at the same time honor them as God's ordinance of civil magistracy, and steadfastly resist them as the agents of Satan.

(5.) To suppose the meaning is, that all kings that reign, all civil magistrates that possess power, are to be recognized, honored and obeyed as lawful magistrates, would render Peter's teachings inconsistent with those of the prophet Daniel, and of John the divine. Under the figure of a great image, Nebuchadnezzar had a vision of the four great world monarchies, the Babylonian, the Medo-Persian, the Grecian and the Roman. The prophet affirms, "In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand forever." (Dan. 2: 44.) The kingdom set up by the God of heaven was doubtless God's ordinance to be honored and obeyed by christians. The fourth kingdom of Nebuchadnezzar's dream was that in power when Peter wrote this injunction, "honor the king." If, by the king to be honored, Peter intended the Roman empire and the Roman



magistracy, then we have the strange spectacle of one ordinance of God falling upon, destroying and annihilating another ordinance of God; a catastrophe, upon the hypothesis we are combatting, greatly to be deplored; but, according to Daniel, a consummation intensely to be desired.

Daniel had a vision of the same immoral empires under the figure of four wild beasts. The fourth, the Roman empire, he describes thus: "I saw in the night visions, and behold a fourth beast, dreadful and terrible, and strong exceedingly, and it had great iron teeth; it devoured and brake in pieces and stamped the residue with the feet of it; and it was diverse from all the beasts that were before it, and it had ten horns." "Then I would know the truth of the *fourth* beast, which was diverse from all the others, exceeding dreadful, whose teeth were of iron, and his nails of brass; which devoured, brake in pieces and stamped the residue with his feet." "The fourth beast shall be the fourth kingdom upon earth, which shall be diverse from all kingdoms, and shall devour the whole earth, and shall tread it down and break it in pieces." (Dan., 7: 7, 19, 23.) This is the king, this the empire, that ruled the earth when Peter wrote. Can any one be so infatuated as to suppose that Peter intended to teach that this cruel, immoral, beastly power was to be honored and obeyed as God's ordinance by christians?

Yet again; John, in the isle of Patmos, was presented with another representation of the same empire. "And I stood upon the sand of the sea, and saw a beast rise out of the sea, having seven heads and ten horns, and upon his horns ten crowns, and upon his heads the name of blasphemy. And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion; and the dragon gave him his power, and his seat and great authority." (Rev. 13: 1, 2.) The particulars wherein this beast of John and the fourth beast of Daniel agree are so numerous and so obvious that commentators, I might almost say, with one consent, have identified them as one and the same. John, however, assures us that the dragon gave him his power and seat and great authority. We are not left to conjecture as to who is meant by the *dragon*, inasmuch as we have the term defined elsewhere by John himself (Rev. 20: 2), "The *dragon*, that old serpent which is the devil and Satan." If then, in the injunction, "honor the king," Peter means every king who reigns if, more specifically, he means the emperor and magistrates of the Roman empire, then he must be understood as virtually exhorting and commanding christians to honor and obey Satan and his agents. We may be certain a right interpretation of his words involves no such discrepancy with the teachings of other portions of Scripture; and no such dilemma and absurdity as that kings and governments are, at once, the offspring and agents of God, and the offspring and agents of the devil.

(6.) If the words, "honor the king," mean every king, every government that may be in the possession of power, then there cannot be an unlawful government. Every existing government must be the ordinance of God, whatever its character, the absurdity of which we have just seen. On such a hypothesis it would follow that there is no difference between the minister of God's ordinance and the instrument

of his providence which may be employed as the scourge of God for the punishment of a guilty people; between a preceptive and a permissive magistracy; although what God permits is nowhere the rule of moral obligation, but, on the contrary, what he commands.

(7.) Again: To suppose Peter means any king whatever, is inconsistent with the word of God, with the example of Christ and with the practice of the saints. God says, "They have set up kings, but not by me." (Hos. 8: 4.) There are kings, then, that God does not know, own, or honor, and consequently does not require his people to acknowledge or honor.

Christ, whose example is perfect, said of king Herod, "Go and tell that fox." (Luke 13: 32.) Characterizing him as a crafty, cruel wild beast was surely not doing him honor.

Elisha said to Jehoram, king of Israel: "Get thee to the prophets of thy father, and to the prophets of thy mother." "As the Lord of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat, the king of Judah, I would not look towards thee, nor see thee." (2 Kings 3: 13, 14.)

Paul said to the high priest, "God shall smite thee, thou whited wall, &c." (Acts 23: 3.) It being before a Roman tribunal, in which the high priest and council of the Jews appeared, he did not know he was the high priest; but he knew he was a magistrate, a judge, and yet, not considering him deserving of honor, scruples not to call him a "*whited wall*."

Paul characterizes Nero, who was at the head of the Roman empire when Peter wrote, as a ferocious, blood-thirsty wild beast. "I was delivered out of the mouth of the lion." (2 Tim. 4: 17.)

It appears obvious, then, almost to a demonstration, that all kings, all governments, are not entitled to honor. Indeed, whenever the inspired writers point out and insist on the performance of the duties which devolve on men in the various relations they sustain, there is always implied the *proper* existence of the relation. God has ordained the relations of husband and wife, parent and child, master and servant, magistrate and subject. When the relative duties belonging to any of these relations are enjoined, the assumption is that the relation exists according to God's ordinance. Men are not at liberty to substitute an arrangement of their own instead of God's appointment, and claim for it the privileges to which God's ordinance alone is entitled. For illustration, God has ordained and established the relation of master and servant, and has specified the duties belonging to the relation. Men are not allowed, as they formerly did in this land, to substitute for this God-ordained relation, that of master and slave, and claim from the slave the respect and obedience due from the servant to the master. When God speaks of the duties of servants to their masters, it is always to be understood of the relation which he has ordained, and no other. When he speaks of the duties of subjects to magistrates, in like manner, it is to be understood of the relation *as he has ordained it*. And so of the relative duties in all the relations of life; when these are prescribed, they refer always, unless there be something in the connection to indicate the exceptional character, to the relations as they

were ordained of God. Thus the apostle is to be understood here as speaking of the divinely-ordained relation of magistrate and subject. Where this relation exists according to divine appointment, then it is always the duty of the subject to honor the magistrate.

[To be continued.]

#### THE ATHEISM OF THE U. S. CONSTITUTION AS SEEN IN 1815.

WE are frequently asked : " If the constitution of the United States is atheistic, how will you account for the fact that, with the exception of a single small denomination, religious men have been satisfied with it until within a few years past ?" We account for the supposed difficulty by denying the assumed fact. The truth is that from the time of its adoption many of the most earnest and intelligent christians in the land have regarded the constitution of the United States as not only *unchristian* but *atheistic*. This may be easily proved. We have never seen the atheism of the United States more plainly asserted than in sermons and pamphlets published by leading divines of different denominations in the early part of the present century. These were occasioned first by the nomination of Thomas Jefferson to the presidency, and afterwards by the war of 1812.

In the following extract we have an illustration of the freedom and plainness with which they were accustomed to speak. It is from a sermon entitled, " The duty of Americans in the present crisis. Preached during the late war with Great Britain, Jan. 12, 1815. By Dr. Romeyn, Pastor of the Cedar Street Presbyterian Church, New York."

Enumerating our national sins, he mentions first, " The nature of our political constitution. The particular point to which I refer is its defect in regard to religion. That I may not be misunderstood, I think it proper to state that the people of this country are avowedly a christian people. This is especially the case with the inhabitants of this State. And I am the more bold to say this because I have no less authority than the official declaration of the Supreme Court of the State. The declaration was made on a trial for blasphemy by the Chief Justice afterwards Chancellor Kent : ' The people of this State in common with the people of this country, profess the general doctrines of christianity, as the rule of their faith and practice, and to scandalize the author of these doctrines is not only, in a religious point of view, extremely impious, but even in respect to the obligations due to society is a gross violation of decency and good order. Nor are we bound by any expressions in the constitution, as some have strangely supposed, either not to punish at all or to punish indiscriminately the like attacks on the religion of Mohammed or of the Grand Lama ; and for this plain reason, that the case assumes that *we are a christian people*, and the morality of the country is deeply engrafted upon christianity and not upon the doctrines and worship of those impostors.'

As a christian people, then, the inhabitants of the United States have the right to regulate their own political compact, and no one can consistently object to such regulations. To no people has God given such an opportunity to govern themselves as he has to us. All oth-

acts, therefore, must be considered the acts of our choice. This is peculiarly the case with the federal constitution. The United States adopted it deliberately of their own accord in time of peace, with no foreign power to compel them. Though it be thus the choice of a christian people, in it are not recognized even the existence and government of God, much less the authority of his revealed word.

I dislike and reprobate the modelling of churches by civil power and the exclusive establishment of any particular denomination. But I do not hesitate to say that propriety, reason and the word of God require from us as a christian people two things:

1. The recognition of the existence and providence of God.
2. The acknowledgment of his revealed truth.

No person ought to be eligible to any office of trust who cannot stand the test in these two things. This remark, you will recollect, is founded on this acknowledged principle, that every people have a right to regulate their own concerns. Now as the people of these United States profess to be a christian people, they in the regulation of their concerns have given the lie to their profession. *Their political constitution is atheistical as well as unchristian.*

A nation, as such, can only be known through their government. As no provision has been made to secure a nominally christian government, or even a government recognizing the existence and providence of God, the nation is one guilty of indifference to the truth of God's word. He has taught us that civil government is his ordinance. The form he has left optional to us, but the character of the magistrate he has described with minute accuracy. We have minutely attended to the form about which God says nothing, and have utterly neglected that about which he has given us the plainest instruction."

#### PRESIDENT LINCOLN'S PROCLAMATION FOR A NATIONAL FAST.

THE following proclamation, acknowledging the duty of nations to "own their dependence upon the overruling power of God," recognizing "the sublime truths announced in the Holy Scripture and proven by all history, that those nations only are blessed whose God is the Lord," confessing that to the forgetting of God were to be traced the many national disasters, asserting that redeeming and preserving grace is necessary for the nation as for the individual, and calling on all to "unite in humbling themselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness," was issued by President Lincoln, on the 30th of March, 1863, in accordance with a resolution adopted by the Senate requesting him "to designate and set apart a day for national prayer and humiliation." To it there was but very little objection. There were not many then who had the hardihood to assert that God has nothing to do with men in their national capacity, or that to call on him for help would be an act of hypocrisy. They knew better. Defeats and disasters on land and sea; the formidable character of the rebellion, every day becoming more formidable; the increasing discontent in the North; the uncertainty in regard to the

result, and the felt necessity for the interposition of a higher power, had taught people and rulers the lesson that national punishment was the result of national sin, and the only way to escape from the former was by breaking off from the latter. On the 1st of January, 1863, the proclamation of emancipation was issued. On the 30th of April the national fast was observed. It is worthy of notice that about six months after the former and two months after the latter, Vicksburg surrendered to Gen. Grant, and Gen. Meade defeated the rebel forces at Gettysburg. From that time forth the ultimate success of the union forces was no longer doubtful. It does appear as though the united cry of the nation was heard on high and has been answered "with the restoration of the divided and suffering country to its former happy condition of unity and peace." The proclamation affords good reading matter at the present time, when so many among professed christians deny that nations are responsible to God or should recognize their dependence on him. For its ingratitude, pride, forgetfulness of him, God, by sore judgments, brought the nation to its knees, and in the dark hours of its great distress compelled it, as he did the proud king of Babylon long before, to proclaim his power, publicly confess its sins, and cry to him for deliverance. He is able to do the same again. It looks as though history would once more repeat itself. The lesson of the rebellion is well nigh forgotten. Uninterrupted success for the past few years has increased our pride to such an extent that the words of the proclamation are as applicable to us now as they ever were in our previous history: "Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us." How great the contrast between the crushed, humbled and penitent spirit of the nation in 1863, and the bold, proud, defiant spirit as seen in 1873. And yet there has elapsed a period of only ten years. Psalm 78: 34-42.

The proclamation is as follows:

Whereas, the Senate of the United States, devoutly recognizing the supreme authority and just government of Almighty God in all the affairs of men and of nations, has, by a resolution, requested the President to designate and set apart a day for national prayer and humiliation;

And, whereas, it is the duty of nations, as well as of men, to own their dependence upon the overruling power of God, to confess their sins and transgressions, in humble sorrow, yet with assured hope that genuine repentance will lead to mercy and pardon, and to recognize the sublime truth announced in the Holy Scripture and proven by all history, that those nations only are blessed whose God is the Lord;

And, inasmuch as we know, that, by his divine law, nations, like individuals, are subjected to punishments and chastisements in this world, may we not justly fear that the awful calamity of civil war, which now desolates the land, may be but a punishment inflicted upon us for our presumptuous sins, to the needful end of our national reformation as a whole people? We have been the recipients of the choicest bounties of

even. We have been preserved, these many years, in peace and prosperity. We have grown in numbers, wealth and power as no other nation has ever grown. But we have forgotten God. We have forgotten the gracious hand which preserved us in peace, and multiplied and enriched and strengthened us; and we have vainly imagined, in the deceitfulness of our hearts, that all these blessings were produced by some superior wisdom and virtue of our own. Intoxicated with unbroken success, we have become too self-sufficient to feel the necessity of redeeming and preserving grace, too proud to pray to the God that made us!

It behooves us, then, to humble ourselves before the offended Power, to confess our national sins, and to pray for clemency and forgiveness. Now, therefore, in compliance with the request, and fully concurring in the views of the Senate, I do, by this my proclamation, designate and set apart Thursday, the 30th day of April, 1863, as a day of national humiliation, fasting, and prayer. And I do hereby request all the people to abstain on that day from their ordinary secular pursuits, and to unite, at their several places of public worship and their respective homes, in keeping the day holy to the Lord, and devoted to the humble discharge of the religious duties proper to that solemn occasion.

All this being done, in sincerity and truth, let us then rest humbly in the hope authorized by the divine teachings, that the united cry of the nation will be heard on high, and answered with blessings, no less than the pardon of our national sins, and restoration of our now divided and suffering country to its former happy condition of unity and peace.

In witness whereof, I have hereunto set my hand, and caused the seal of the United States to be affixed.

Done at the City of Washington this thirtieth day of March, in the year of our Lord one thousand eight hundred and sixty-three, and of the Independence of the United States the eighty-seventh.

ABRAHAM LINCOLN.

By the President :

WM. H. SEWARD, *Sec'y of State.*

### PULPIT INACCURACIES.

THERE are inaccuracies in the pronunciation and use of certain words of so frequent occurrence in the pulpit, that it is very seldom we hear a discourse that is entirely free of them. These consist of accentuating the wrong syllable, giving an incorrect sound to the letters and perverting the meaning of words. Some of these inaccuracies, which have been contributed unconsciously by more than a score of speakers, have been noted down by us at different times, and we shall direct attention to them in several short articles.

The following proper names commonly receive the stress of voice on the wrong syllable:

Abi'athar,	Chalde'an,	Idume'a,	Sabe'an,
Abi'hu,	Em'maus,	Ja-i'rus,	San'hedrim,
Alphe'us,	Eli'hu,	Ko'ran,	Steph'anas,
Aq'uila,	Eli'ab,	Me'dia'tor,	Thadde'us.
Bartime'us,	Enge'di,	Philip'pi,	
Berni'ce,	E'neas,	Philis'tine,	

The Biblical name E'neas (or Ae'neas) receives the accent on the first syllable; the name of the Trojan hero, that is spelled the same, on the second syllable. Ja-i'rus is accented according to the length of the penult in the original, 'Ιάριρος. The word me'dia'tor is mostly pronounced incorrectly. Very often the primary accent is given the penult and the secondary to the first syllable, written thus, me'dia'tor; sometimes the primary accent is on the first and the secondary on the last syllable, as, me'diator'. The proper accentuation is to give the first syllable the primary and the penult the secondary accent.

These words, also, come under this division:

Aspir'ant,	Inex'plicable,	Per'emptory,
Ex'emplary, (ex like egz,)	In'finite,	Recess,
Har'ass,	Inqui'ry,	Sar'donyx.
In'dustry,	Or'deal,	

(i like i in *pine*; i like i in *it*.)

In the next article we shall give a list of words, the inaccuracies in the pronunciation of which consist in giving to the letters a wrong sound.

V.

#### FAITH ILLUSTRATED FROM EXODUS 9:18-21.

BY REV. JNO. BROWN.

In the conduct of those Egyptians who feared the word of Jehovah, we have a good illustration of the nature and effects of faith. Faith in the testimony of God is always followed by effects corresponding in their nature to the nature of that particular truth which it believed. The Egyptians, in the present instance, believed the threatening of God, with respect to the plague of the hail, and the effect of this belief was, that they housed their cattle from the impending calamity. Their faith wrought by *fear*, and led them to avoid the threatened danger. Now, if the same degree of faith were exercised by the sinner in the threatenings of God with respect to the future punishment of the wicked, his faith, too, would work by *fear*, and lead him to inquire with the deepest solicitude where he might flee "from the wrath to come." So, if the same degree of faith were exercised by the convinced sinner, in the "exceeding great and precious promises" of the gospel, and in the all-sufficiency of the sacrifice and intercession of our Great High Priest, on which the invitations of the gospel are founded, his faith would work by *love*, and fill his heart with "peace in believing." Faith, in all these cases, is the same considered in itself; the difference lies in the object. Faith in the threatenings of God, whether these relate to time or eternity, will not save the soul; not because any defect in itself; but because it does not terminate in a saving ob-

ject. The mistake is not in the manner of believing, but in the thing believed. The true reason why sinners condemn the counsel of the Most High, is because they do not believe the word of God *in any sense*; the true reason why the great mass of professing christians exhibit none of the fruits of the gospel in their spirit and deportment is, not because they believe the gospel in a wrong manner, but because they do not believe the gospel at all, however much they may impose upon themselves, or whatever they may say to the contrary; and the true reason why even the real disciples of Jesus exhibit so little of the spirit of their Master, is, not because of any error in their manner of believing, but because of the weakness of their faith; for as the effects of our faith will always correspond to its object, so the abundance of these effects will be in proportion to its strength. We ought, therefore, to examine whether our faith be right as to its object, whether we "have obtained precious faith in the righteousness of our God and Saviour Jesus Christ;" that righteousness which is "unto all, and upon all them that believe." And as God "deals to every man the measure of faith" which he possesses, let us pray to the Lord to "increase our faith," for in proportion to the clearness of our knowledge of Christ, and the strength of our faith in him, will be our comfort, our purity, and our joy.

---

#### NOTES BY THE WAYSIDE.

WHITE LAKE, June 21st, 1873.

MESSRS. EDITORS—On leaving home I took the express for Corry with design of visiting the "oil regions." Found the prices rise for every thing as you get near the land of general disappointment. Titusville is the headquarters of the "oil aristocracy." It is a town of 14,000 inhabitants, so suddenly gotten up that everythings looks confused, the backs of the houses sometimes being turned to the streets.

Here in the Reformed church is a bell cast from a cannon, the generous present of King William of Germany. The use of the metal has been criticised, but we all hope for the blessed time when the deadly weapons of human warfare shall undergo a similar transformation, throughout the world.

I never saw a more dreary sight than the valley of Oil Creek. The investment in deserted wells must be untold millions. Like mast-heads the derricks rise on every hill and along the lowlands, the monuments of an age of enthusiasm which has yet failed to teach folly a lesson.

Oil City is a town of about 5,000 inhabitants, situated at the mouth of Oil creek, on the Allegheny river. There is a Reformed Presbyterian church in the place. The members are worthy and deserving for their zeal and enterprise. The christian hospitality of Mr. Wm. Magee and family, for whose sake principally I visited the place, is not probably surpassed anywhere in the bounds of our church. It is a detriment to the Covenanters here that Rev. McFall, who is highly esteemed among the people generally, has been since transferred to an-



other field of labor. The good people of Boston thought they needed him more.

Afterwards I followed the line of the Allegheny Valley railroad. The boring is more extensive in new territories developed all the way down to Freeport. Towns had sprung up in two years' time, doing business averaging millions, and containing each probably 1,500 inhabitants. Indeed one could scarcely believe how everything changes like magic from poverty to extreme wealth and from wealth to poverty, as if mocking the energies of money-seekers. The majority seem to be poor, and the highest wages do not apparently more than keep the workmen alive and comfortable.

At the towns along the road, property is valued at the highest rates. I called with a friend at a little town, some considerable distance from Pittsburgh, having no streets graded and no sidewalks. They are asking \$1,200 for a small building lot, \$1,500 per acre one mile from the depot. There are more country seats marked out and surveyed for city gentlemen along the various railway lines than can be sold for a hundred years.

I was greatly surprised to find the best paying oil wells in Butler county. They have to bore to the depth of 1,400 feet and more, but consider themselves to be greatly rewarded for their expenditures. This county was considered formerly the opprobrium of the State, but now the wealth of oil is removing the reproach. It is not creditable to our morals that even good people should judge men by "the balance in the banker's hands," and not by their merit, in this great republican country.

A fellow passenger alluded to Rev. Ward Beecher's new departure. As this thing is now in the newspapers it ought not to be ruled out, if those who do not believe in universal salvation think proper to have their say. The question of Beecher's character, which has been sorely tried before the public tribunal, has nothing to do in settling this point of the theology which he is now thrusting on the astonished world. A great deal of capital is made out of the goodness and mercy of the Sovereign of the universe, yet we do know that sorrows and sighing and human woes have deluged the world and revelled for nearly 6,000 years, notwithstanding these attributes. During the dark ages the horrors of the Inquisition raged against the innocent followers of Christ. In solving this difficulty it seems to us better to admit that the one sin of Adam drew after it the curse reaching through all ages and nations. Who is capable of saying that sin unforgiven is not a germ of death, with a sting poisoned and fitted to produce a second death, notwithstanding this charlatan dogma which is palmed off upon mankind? But there is nothing too absurd to admit of human belief, since the sermon was preached by an intellectual being greater than Beecher, on the text, "Ye shall not surely die."

I had the pleasure of spending a communion Sabbath with Rev. J. Galbraith. Such seasons are generally times of refreshing among our people. I am sure the people of North Union realized the blessedness of the fellowship of the faithful. To myself the surroundings were all the more agreeable from personal reasons.

It may be stated, without disparagement to the labors of the worthy pastor, that most of the members are the descendants of a witnessing remnant once under the pastoral training of my own respected father, Rev. Matthew Williams, whose name is not erased from the memory of the living. After so many years of honest testimony-bearing, they have not made defection from the good old cause for which he quietly labored sixty years ago; while not a few of those who followed the celebrated Drs. Black, Wylie and McLeod deserted the old banner for "Christ's Crown and Covenant."

We had a religious "civil" meeting for National Reform on Monday after communion, which was addressed by Dr. Sloane with his usual eloquence.

In Pittsburgh the traveller meets as kind and hospitable people as you can see anywhere, but, oh! the smoke and dust. Furnaces with huge chimneys, discharging their sooty contents to the distress of those who are uninitiated, are seen in the city. Strangers soon, however, become accustomed to it. Like those who live in sin, they are soon unconscious of the atmosphere which they breathe. Still it is a city of churches, and none of the same size in the Union is any more moral.

There is a great fault found with railroad monopolies. The merchants are contemplating a new, independent line to the great West for cheaper transportation, which they design to hand over to government control. Even then some mobilierized, dishonest politician will possibly manipulate the stock for selfish purposes.

With the other brethren I enjoyed the hospitalities of kind friends in Logan county. The meeting of Synod was pleasant and the reports encouraging. Dr. Metheny's lecture on the manners and customs of those old outcast Canaanites, who were driven out in the days of Joshua and now live at the foot of Mt. Lebanon, was listened to with marked interest. The work of National Reform is prosecuted with vigor. A laudable zeal has been shown during the past year towards all the schemes of the church. It was altogether a good meeting, "for there are set thrones of judgment, the thrones of the house of David."

Some dissatisfaction was expressed with holding church courts so far away from the circle of secular newspapers. With this the writer had no sympathy. Few of our ministers are looking after "business opportunities." And as they all are supposed to draw their theology from a purer fountain, the loss is easily estimated. Nearly every one was satisfied with West Geneva.

I cannot conclude yet to be in favor of turning our judicatory into a General Synod. We are not sufficiently numerous, besides it is very pleasant to meet all our ministerial brethren once a year and hear some good preaching.

If a majority do not speak largely in Synod, they know they can be heard if they want to do so. They are much gratified to hear others, especially when men of learning and piety utter what they have contemplated beforehand.

Let us cultivate contentment, and endeavor to fill up the measure of our lives with increasing usefulness.

Faithfully, yours,

J. B. W.

# APPEAL ON BEHALF OF THE SEMINARY BUILDING.

NEW YORK, July, 18

*To the Moderator and Session of ———*

DEAR BRETHREN—The Synod, at its late sessions in Northw Ohio, after a careful and dispassionate review of the whole question Seminary building and its location, determined by a large majority it should be located in the city of Allegheny. An efficient commi was appointed to whom the matter of the immediate site and the bu ing was intrusted; and the Committee on the Memorial Fund wa rected to take immediate steps to secure contributions from all congregations.

The Building Committee, having examined the different sites wi their reach, unanimously agreed upon a building on North ave recently erected, and well adapted to the purpose, which they purchased for the sum of \$25,000, and will have in readiness for Seminary this fall.

And now we ask you to bring this matter before your congrega in such a manner as, in your wisdom, you deem most likely to se a liberal contribution. The sum to be raised, though large, is sm than was anticipated, and by a spirited effort can easily be sect The house purchased is desirable in itself and in its location, and memorial building for the Seminary is equal to anything that coul built for a much larger sum. The Seminary is the right arm of church, since upon its efficiency depend the character and supp pastors for our congregations, and of missionaries for our home foreign fields.

We have received many precious blessings from the Head of church, and they have all been confirmed and sanctified by our re act of covenanting. In gratitude for these divine tokens every de believer is asking, "What shall I render unto the Lord for al benefits towards me?" In the providence of Jesus an answer is g to the inquiry in the imperative voice that comes from the Semir "Behold now, the place where we dwell is too strait for us." church has interpreted this as the indication of God's will, and we fidently anticipate your concurrence and earnest co-operation in sending this memorial offering to God for the enlargement of the sc of the prophets.

The money, when collected, should be forwarded to D. Gregg Wood street, Pittsburgh, Pa., the treasurer of the Memorial Fund

Yours in covenant bonds,

J. C. K. MILLIGAN,  
JAMES WIGGINS,  
W. T. MILLER,  
WILLIAM NEELY,

*Memorial Com. of N. Y. Presb*

## LINES ON THE DEATH OF REV. S. R. GALBRAITH.

GALBRAITH is gone; he's calmly sleeping  
 By Lebanon, that mount sublime,  
 And his lonely bride is weeping  
 In the land of Palestine.  
 Manly heads are bowed in sorrow,  
 Eyes are dimm'd, and tears will start,  
 For a sharp, mysterious arrow  
 From the Lord has touched the heart.

The church has lost an armor-bearer;  
 A young champion for the truth  
 Has been advanced to regions fairer,  
 Gained the kingdom in his youth.  
 Who will raise the fallen banner?  
 Who will bear the cross for him,  
 Him who died for guilty sinners?  
 Shall the gospel light burn dim?

Who will fill the broken phalanx  
 In benighted Syria's land?  
 Who will help the weary workers  
 Of our little mission band?  
 Oh God! support that lonely weeper,  
 Smarting now beneath thy rod;  
 Enable her to leave her sleeper  
 And his spirit with her God.

RENO, MINN.

N. A. A.

## MISSIONS.

## FOREIGN.

## INTERESTING LETTER FROM MR. BEATTIE.

LATAKIYEH, April 29th. 1873.

MY DEAR BROTHER—With the divine blessing and help, the Lord's supper, as had been intended, was dispensed in B'hamra on the 20th inst. The undertaking was great, but after prayerfully considering the matter, we thought the circumstances required the corresponding effort to be made. The parents and friends of the girls in the mountains, whom I had previously visited and conversed with in reference to the matter, withdrew for the time being (perhaps from curiosity to witness the services,) their opposition to the girls' attending and uniting on the occasion. Regarding this unexpected yielding and consent of the Fellaheen as a favorable indication of Providence, we entered upon the work immediately. Thursday, the 17th, accompanied by Katrina, one of our female teachers, and the other Ansariyeh female members here in town, I went to B'hamra to be ready to observe the fast day on Friday. Including the children of the school, an audience of between 70 and 80 was probably in attendance. I preached from the

words in the Lord's prayer, "Forgive us our debts as we forgive our debtors." There was much apparent earnestness on the occasion, and, as a result of the day's exercises, some of our brethren in the mountains, who had previously been at variance, went and were reconciled, confessing their faults to one another. The words had been selected with reference to the existing state of things, and were evidently sanctified to the good of the hearers, as one of the parties above mentioned came to me afterwards and told me that he never experienced such a season of anguish as during the time of service, every word, as he graphically expressed it, burned his conscience like a coal of fire. During the service of Saturday, too, there was a good attendance, many Fellaheen men, women and children being assembled outside and listening attentively at the windows and doors. The greatest interest, however, was reserved for Sabbath. In the midst of a full house stood the sacramental table, while outside crowded around the windows and door was collected a promiscuous assembly of silent and decorous listeners, such as seldom listen to the gospel proclaimed. There were present fierce and stern looking men, some with guns and short swords in their belts, and others with hawks trained for hunting perched on their arms. It was a singular scene, but by no means strange to me; and if ever I felt it to be a privilege to make known a Saviour's love, I felt it to be especially so that day. Including Dr. Martin, Mr. Easson, my daughter Lizzie and myself, thirty-two communed. Two of the thirty-two were examined and newly received on the occasion. Two others also applied, but were advised to take more time for reflection and preparation and unite the coming autumn.

Of course a number of our members were hindered from attending and were absent; but among those who partook it is an unspeakable satisfaction to know that all the Ansariyeh female members were included. There they all were sitting humbly at the feet of Jesus in the very midst of their rude and astonished friends, who were constrained in silence and seeming respect to witness the extraordinary spectacle. We need not pretend to calculate the results of that memorable day. I was a "feast of fat things" to us all, but particularly to those little ones in the wilderness, who, cheered and strengthened by "that meat," will press onward through this wilderness in their journey to the "mount of God."

I was taken with dysentery on Saturday, and thought for a time I should be unable to complete the services; but the everlasting arms were around and underneath me, so that my little strength proved equal to my day.

At an early hour on Monday we assembled and performed the concluding exercises, a brief discourse from Numbers 10: 29, and the baptism of four children. A goodly number was still in attendance, as on previous occasions, who seemed to feel deeply interested in all that was said and done. After services were over, those who had come from a distance set out for their homes, Dr. Martin accompanying the girls to Iatakiyeh who had hastened to return on Monday before their friends had time to prevent them. As I needed rest, Mr. Easson, Lizzie and I waited until Tuesday, and returned to Latakiyeh by way of El-danay.

Before parting with Maalam Isa I arranged as soon as I would be able to make a tour with him in hitherto unvisited districts and regions of the Koordish mountains.

To-morrow it is my purpose to set out on that expedition, an account of which I hope to send you on my return.

The members of the mission circle are all in usual health.

Ever affectionately in the gospel,

J. BEATTIE.

#### SOUTHERN.

WE call the attention of pastors and sessions to the collection on the first Sabbath of August for this mission. \$3,000 was the sum estimated by the Board, and this estimate was approved by Synod. The extracts we give show the need of the Freedmen, and this is the great argument. "Freely ye have received, freely give." At our last report Mr. Johnston was at Amelia Court House, Va. He went on to Danville, where he addressed a Sabbath school, and preached twice on Sabbath. He is pressed on every hand to turn in and work. Along the railroads the people have instruction in most places once a month, but it is very poor indeed, yet these places are the favored ones, because easy of access. Seven miles from Danville, in a settlement of 400 persons, only one can read and write. They do not know for what they are made, unless it is to raise tobacco. He went from Danville to Hillsborough, N. C. The further south he goes the worse is the condition of the Freedmen. Those who can read and write are considered well educated and fit to teach. Only in the towns of consequence are there any schools, and those schools are best which have northern teachers, or are under the Presbyterian Board of Missions. In the country places where the people are thickly settled, the children only know to eat, work, play and sleep. On the second Sabbath of June, Mr. Johnston went to Blue Stone, 12 miles from Danville, Va. He met many children at the ferry of the river Dan. They had no teaching; no schools have been there since they have been free. He says: "I have seen no place, excepting Danville, in which I would be willing to remain. In talking with ministers and school teachers and those acquainted further south, I am now firmly convinced that in Alabama or Georgia is the place for us, more and more enterprising people, better wages, better spirits, and more need there than here, although it is hard to see wherein this can be. For instance in Halifax a population of two thousand have but one minister, and he is uneducated, and there has been no school there since the surrender. I visited a criminal yesterday, a mere boy, condemned to be hung. He did not know of God, or Christ or the Spirit. I had a talk with him and will visit him again." The last letter we have is from Greensborough, N. C., June 28th. Mr. Johnston was on his way to Alabama, by way of Augusta, Georgia. The heat is very severe, yet his health has been good since he has been South. The cars run by night and lie by during the day. He expected to be in Augusta by the 10th or 12th of July.

## HOME.

MINNESOTA.—The Eliotta congregation is now supplied by Rev. N. R. Johnston, who has given up the Academy at Blairsville, Pa., to engage in this work. Lake Reno and Round Prairie are supplied by Rev. R. Hutcheson. The latter station has been granted an organization by Iowa Presbytery. This matter will be attended to by Mr. Hutcheson. Round Prairie will receive one-third of his time. The genial summer has made many forget the winter's cold, and the prospects of these stations are improving. He has taken steps to form a Sabbath school. After he left in the spring, one of the societies commenced a Bible class, and now a second class is started, a few coming who were strangers. Referring to the need of the children, Mr. Hutcheson writes, that he met a Prussian family, where the father was a Lutheran, and the mother a Catholic, if anything. The elder boys would stand an examination on Bible history and geography, in any portion. The one boy, educated in Iowa, is entirely ignorant of these things and is likely to live and die so, not for want of intellect. "He is an amateur in cigars."

NEBRASKA.—Mr. J. A. Speer, our licentiate missionary, writes "I arrived in this field and commenced my labors with the beginning of this month (May). I found the people anxiously awaiting my arrival, having been for many months entirely destitute of Covenantant preaching. The lack of the public ordinances has tended in a measure to dishearten the people, and to a considerable extent injure the cause in retarding the growth of the congregation. But in spite of all their privations and discouragements the members here have continued remarkably patient and hopeful. I think in many respects this is a very promising field. No other place can present greater inducements to farmers and others wishing to secure western homes, than the country about Wahoo. I divide my time equally between this place (Fremont) and Wahoo, but I think arrangements can soon be made to concentrate the members about Wahoo, where a church building will be erected as soon as practicable. This is very much needed, and although the members are yet but few, they will not long allow the lack of a suitable place for worship to hinder the cause." Again Mr. Speer writes (June 24th): "We have been greatly refreshed and cheered by the presence of Rev. Mr. McKee, of Iowa, among us, and also strengthened and edified by his instruction and counsel during our communion (the Sabbath before he wrote). The congregation, though not very large, was very interesting and attentive. Although it rained on Sabbath, coming down in perfect torrents, until after midday, no one who wished to partake of the sacrament was kept away, women even wading for a mile or more over shoe-top in places, and almost blinded by the falling rain, in order to be present and enjoy sealing ordinances. Two were admitted to membership on examination, neither of whom had been raised in our church. Mr. Gilmore, one of Mr. McKee's elders, who was also present, aided very much by his counsel and assistance. Some members are coming in from other localities, and others are expected soon, whom we welcome gladly. To all such we would say, 'You need homes, we wish your fellowship and need your

assistance.' I expect to preach in Platte county next Sabbath, seventy-five miles northwest of this, where three claims have already been taken by members of our church, and others expected before long. Those wishing can receive all necessary information respecting that place by addressing J. M. Sloane, Oakdale, Washington county, Illinois, or R. G. McLean, Fremont, Neb., who have travelled over sixteen counties of this State, and are prepared to give satisfactory information as to soil, price of land, timber, &c.

KANSAS.—Rev. S. M. Stevenson writes from Republican City, June 11th. That branch has subscribed \$140, of which he has received \$25, and the Eagle Bend branch between \$40 and \$50. No doubt they will be able to do more next year. "We are also building a Church in the Republican City branch. We had to borrow the money to get the lumber. We have to pay the 1st of November. We are building a house 20x30. The congregation have subscribed over \$200 to the building of the church. We expect to occupy the house next Sabbath week, at which time we shall reorganize our Sabbath school. We expect to have our communion the last Sabbath of June or the first Sabbath of July."

MISSOURI.—Mr. Wilkins returned to Sylvania after the meeting of Synod, and the congregation has engaged to pay half of his support for the year.

D. B. WILLSON.

ALLEGHENY, PA., July 14, 1873.

---

## THE SABBATH SCHOOL.

---

### EARNESTNESS.

It would not be true to say that the man who is in earnest always succeeds; but it is an unexceptional truth that great successes are the result of earnestness. There is a verse in Proverbs to this effect: "Seest thou a man diligent in his business; he shall stand before kings, he shall not stand before mean men." Moreover, the command given by Paul, "be not slothful in business," is of similar import, meaning that we should attend to our affairs, whether secular or religious, with promptness, aiming at thoroughness. Success demands, not only that the engine be started, but also that the machinery be regulated and watched lest some mishap mar the whole work. The half-worker, the man who manages to get along and that is all, receives no encouragement from any passage in the Bible. Solomon, doubtless, was thinking of such a one when he wrote, "Whatsoever thy hand findeth to do, do it with thy might," or, in other words, if you are a Sabbath school teacher, be in earnest. It is necessary to be so, if your only object is to have a large class, to surpass others in point of numbers. Enter a Sabbath school for several consecutive Sabbaths, and you will soon be able to point out those teachers who are not in earnest. There will be a constant fluctuation in the attendance of their scholars, those present will be heedless, and the teachers themselves will often be more inattentive than those taught. One of the best modes to kill a class is to prescribe



a teacher of this kind for two months, and if there should be any indication of life at the end of that time, a little ill nature will destroy it entirely.

The importance of the object ought to incite to earnest action. If it were simply to entertain the scholars for an hour, it would be important; but to instruct them in the knowledge of divine truths that are essential to their salvation, and to make them know their mutual obligations and duties, form a task that no half-work can perform. It will be known some time how many were saved through the zeal of the Sabbath school teachers, and also who, through their indifference, were lost.

Be in earnest for your own sakes. 'You are bound to make every exertion that every member of your class may become a child of God.' Just think, the future of four or five souls may depend upon the way you discharge your duties. If the value of one soul is greater than a world, what answer will he make who could have spoken the word that might have brought to salvation many that were lost? Give the warning, point out the way of safety, and you will be held guiltless; but neglect this, cease to pray and labor for their adoption into the family of God, and it will be no small item in the catalogue of your sins.

The teacher who is in earnest, carefully prepares his lesson for his class; he is never late, and always has a substitute when compelled to be absent. He knows his scholars on week days as well as on Sabbaths; is not ashamed to speak to them on the street, and visits them regularly. Oftentimes his scholars are with him in church, and he has persuaded the parents of some of them to be present. In a word, the earnest teacher is a man who has put his hand to the plough and is determined to complete the furrow.

V.

---

### SEMINARY BUILDING.

It is with pleasure that the Building Committee appointed by Synod at its late session, announce to the church that a lot and building have been purchased for \$25,000. The lot is beautifully located on North avenue, west of Federal street, fronting thirty feet on the park, in Allegheny. The house is an elegant four-storied building, presenting a very imposing appearance, and finished throughout in the most workmanlike manner. It will take about \$2,000 to make the changes in the interior requisite to adapt it to the uses of the Seminary, and furnish the book-cases, carpets, chairs, &c. Your committee are satisfied that judicious purchase has been made, and trust the church will approve of their action. \$10,000 of the purchase money were borrowed and must be repaid in sixty days from July 3. The alterations must be made and the furniture placed before September 1st. This will necessitate the collection and payment to the treasurer of \$12,000 at once to enable your committee to complete their arrangements in time for the opening of the seminary. A statement is herewith appended, that the Memorial Fund committees may know exactly what to do.

Cost of lot and building .....	\$25,000
Estimated cost of alterations and furniture .....	2,000
Outlay for plans and specifications made last year .....	500

Total amount needed .....

\$27,500

To meet this there were

Cash in treasurer's hand .....

\$5,000

Probable price of the old seminary .....

6,000 11,000

Amount now to be raised .....

\$16,500

Your committee present the above statement in the hope that the church, by *prompt action*, will enable them to place the professors and students, not only in a *comfortable but elegant* home, in which to prosecute their labors.

Respectfully,

WILLIAM WILLS,  
*Secretary of Building Committee.*

### ITEMS.

**CROWDED OUT.**—Book Notices, Monthly Summary and some original articles.

**COLLECTION.**—The first Sabbath of August is the day appointed by Synod for the collection for Southern Mission, and \$3,000 is the sum recommended to be raised.

**MEETING OF PITTSBURGH PRESBYTERY.**—Pittsburgh Presbytery will hold its next meeting at New Castle, Pa., on the second Tuesday of October, at 10 A. M.

**CHANGE OF ADDRESS.**—The address of Rev. R. J. Sharpe is 825 East Norris street, Philadelphia, Pa., instead of, as formerly, Frankford; that of Rev. D. McFall has been changed from Oil City, Pa., to 139 Spring street, East Cambridge, Mass.

**CALLS.**—A unanimous call was moderated on the 7th of July, in Walton congregation, by Rev J. O. Bayles, in favor of Mr. Jno. Lynd. Rev. W. P. Johnson, of Baltimore, has accepted the call from Washington, Iowa, and Mr. J. C. Taylor has declined that from Sylvania, Missouri.

It has been suggested that it would be interesting, and in some cases a matter of considerable convenience, were a list of the communions to be held in our congregations and vacancies to be published, with the times appointed for holding them, in the magazine. We do not know whether or not the suggestion is practicable. If brethren approve of it let them send on to us at an early day, the data, and we will publish as suggested. In case only two or three respond, we will conclude that there is not sufficient interest to warrant us to commence. There is no doubt, if generally adopted, the plan would be productive of good. If not generally adopted it would be better not to undertake it.

A NEW congregation was organized at Morning Sun, Iowa, July 9. Forty-six members were enrolled. Two elders and three deacons were ordained and installed. Lots have been donated to the new congregation, and it is proposed to set about the erection of a church at an early day. Morning Sun is a thriving town on the line of the Burlington and Cedar Rapids railroad, and a good business point, surrounded by excellent farming land. James McCaughan is clerk of the session.

C. D. F.

SETTLEMENTS.—*D. McFall as Pastor of the Second Boston Congregation.*—A commission of the New York Presbytery, consisting of Revs. J. C. K. Milligan, W. Graham, J. R. Thompson, and elder Robert H. Oliver, met in Boston, July 11, 1873, and installed the Rev. David McFall, formerly of Oil City, as pastor of the Second congregation of that city. Rev. J. C. K. Milligan presided and addressed the people. Rev. J. R. Thompson preached the installation sermon, and Rev. W. Graham addressed the pastor. A large and deeply interested audience was present, and a prompt and cordial greeting was given by the congregation and friends to the newly installed pastor.

The Second congregation of Boston holds public worship in Lurline Hall, a neat and commodious place, situated in Winter street, between Washington and Fremont streets. It is only a year and a half since this congregation was organized, and, though without a pastor during that time, it has increased until it now numbers between fifty and sixty members. It is second to no congregation in the church in liberality, earnestness and public spirit; and is now rewarded by one of Christ's best gifts—a worthy and able minister of the gospel.

Brother McFall enters upon this field of labor under highly auspicious circumstances, and occupies a most important position in the church. We trust that this relation which has just been formed between the pastor and this people will be long continued; and that a new impulse will be thereby given, in this modern Athens, to christianity, and particularly the work of christianizing this nation to which our church is at the present hour specially devoted.

J. R. T.

*D. C. Faris as Pastor of Barnet Congregation.*—At the regular spring meeting of the New York Presbytery, a call from the congregation of Barnet, Vt., was accepted by D. C. Faris. A commission, consisting of J. C. K. Milligan, J. M. Beattie and D. McAllister and elders R. Maclam, J. Divoll, J. Nelson and A. Morse, was appointed to meet in Barnet, on June 25, and attend to the ordination and installation of Mr. Faris, in said congregation.

On the day appointed all the members of the commission, with a large congregation, met in the church. The candidate delivered a lecture from Isaiah 62:1-4, and a sermon on John 3:16. He was then examined in Theology and Church Government by J. M. Beattie, in Hebrew and Pastoral Theology, by J. C. K. Milligan, and in Greek and Church History by D. McAllister. The trials and examinations were cordially sustained, and the commission, after the reading of the edict, proceeded to the exercises of ordination. The sermon was preached

by D. McAllister, from 2 Timothy 2:15; J. C. K. Milligan, who presided, led in the ordination prayer, and gave the charge to the people, and J. M. Beattie the charge to the pastor.

Though the day was fine, and work pressing in the midst of a busy season, the large congregation waited with interest on the services, protracted until six o'clock in the evening. An exceedingly pleasant feature of the services was the presence of the members of the congregation at Ryegate, with whom the Barnet congregation were until recently united, and the manifest mutual good will of congregations and pastors towards each other. The whole community heartily welcome the young pastor.

On the Sabbath following the ordination, the Lord's supper was dispensed. Eighty communicants sat at the table, a very few of whom were from a neighboring congregation.

Thus this young congregation, notwithstanding the unusual scarcity of ministerial help, is blessed with a happy settlement, and enjoys the ordinances dispensed by their own pastor within a year after their organization.

D. McALLISTER, *Clerk of Com.*

**MISSION AMONG THE JEWS.**—Rev. A. C. Tris, the agent of the society for promoting christianity among the Jews, of which Rev. J. C. K. Milligan is president, is prosecuting his work in New York City. The society was not as successful in raising funds to carry on its operations the past year as had been expected, and has lately issued an appeal from which we make the following extract:

This mission to Israel cannot be carried on without the necessary outlay for missionaries, tracts, Bibles, Sabbath school, for printing a pamphlet, assisting of poor converts, in a word, for all missionary expenses.

The estimate for this fiscal year is at least *two thousand five hundred dollars*, a sum small and insignificant, and yet the year past the income of the society (without the legacy) had only been \$1,893.64, so that it will require a united effort to raise that estimated sum.

The society is solely dependent on the donations of the lovers of Israel, the contributions sent by the voluntary agents, the collections taken by ministers in the churches, and superintendents of Sabbath schools, and an occasional legacy.

The great question to be solved is: **SHALL THIS SOCIETY GO FORWARD OR STOP?** The answer will be recorded by facts manifested in the actions of all the lovers of Israel.

---

## OBITUARIES.

DIED, at Rose Point, Pa., November 18, 1872, Miss HANNAH ANDERSON, just entering her 55th year. She was a woman of strong faith and good deeds. The cause of Christ was near to her heart, and according to her means she contributed liberally to all the schemes of the church and to many others. Her lone contributions were often sent to

the Bible Society and the Western Tract and Book Society. She needed no solicitations. As she, while living, freely and often gave of her substance to the Lord, so dying, she left all her property, after the decease of her oldest sister, Mrs. John Love, to the church. It was the rule of her life to read a chapter of the Bible every day. She had joined with the neighboring congregation of New Castle, in renewing for the second time, her covenant with God. From this service she was brought home sick and died in a few days, rejoicing in her covenant relation and privileges. Not many women leave behind a better record. J. C. S.

JOHN MCELROY died November 22, 1872, after an illness of about 15 months (which consisted mainly in inward weakness without an pain), aged 84 years. He came to this country from County Armagh, Ireland, in 1816. Dr. McCleod received his certificate of membership which he bore from the church in the old country, but in the course of Providence his lot was cast in the bounds of Londonderry congregation, where he was esteemed to be an intelligent, consistent and zealous member of the Reformed Presbyterian Church until his last. During his last illness at times he had doubts and fears, but he was delivered from them all some time before his death, and waited patiently and joyfully for the coming of the Lord. "Blessed are the dead which die in the Lord?" Com.

DIED, Jan. 21, 1873, ALFRED MELVILLE, son of Rev. Samuel and Mrs. Carlisle, Newburgh, N. Y.

Though but a child he gave to his parents most comforting evidence that he was a subject of the kingdom of grace. They have now one less binding their hearts to earth, and one attraction more drawing them to heaven.

DIED of pneumonia, at his residence in Brushland, Delaware Co. N. Y., May 17, 1873, JAMES R. DOUGLAS, youngest son of the late Rev. James Douglas, of Bovina, N. Y., in the 55th year of his age.

---

### BOOK NOTICES,

---

FROM Robert Carter & Brothers, 530 Broadway, New York. For sale by R. S. Davis & Co., 175 Liberty street, Pittsburgh, Pa.

THE RESURRECTION OF THE DEAD, by William Hanna, D. D. This is an exposition, in ten lectures, of the fifteenth chapter of first Corinthians. The task undertaken by the author, to elucidate the mysteries contained in that chapter in regard to the resurrection of the body, was by no means an easy one. We have not so carefully read the book as to be able to express fully an opinion in regard to its execution. We feel warranted, however, to recommend it to our readers as a work that they may peruse with profit.

THE SONG OF THE NEW CREATION, AND OTHER POEMS, by Horatius Bonar, D. D. The author of this book is well known by his many poetical works that have come from his pen. The lovers of devotional songs will find in this book entertainment and gratification.

THE

# Reformed Presbyterian and Covenanters.

VOL. XI.

SEPTEMBER, 1873.

No. 9.

## ORIGINAL.

### THE HONOR TO WHICH LEGITIMATE CIVIL GOVERNMENT IS ENTITLED.

Continued from page 290.

BUT, as we have already shown, all magistrates are not worthy of honor. It becomes, therefore, an important inquiry, What is requisite on the part of the magistrate, in order to entitle him to honor? How must the government be constituted in order to justify the magistrate's claim to honor?

Here we remark in the second place:

2. The social compact, on the basis of which the magistrate rules, must be moral and scriptural, before he can be entitled to honor.

What then are the elements of a moral and scriptural constitution? They are various.

God must be acknowledged in the constitution as the source of power. "There is no power but of God," and he will not give his glory to another.

It is further essential that Christ should be recognized as the Governor among the nations; for God declares he left nothing that is not put under him; and he will have all men honor the Son even as they honor the Father. (Heb. 2: 8, and John 5: 23.)

It must embrace, also, a recognition of the law of God, the Bible, as the *supreme* law. The authority, the power, possessed by rulers, being from God, can be none other than a moral power. God, as he cannot deny himself, cannot confer on rulers or kings an authority to practice immorality. And the only standard, either of political virtue or of moral conduct, is the law of God.

Furthermore: It must contain a recognition of the true church of Christ, and a profession of the true religion. The advancement of the kingdom of Christ, his church, and the true religion, ought to be the highest aim, the ultimate end of all civil government. This will appear if we consider that, by the sovereign appointment of Jehovah, nations and their rulers are placed in subjection to Messiah. Christ is head over all things "to the church." God has "given him power

over all flesh, *that he might give eternal life to as many*" as were given him. The kingdom of providence, then, embracing the ordering and control of the nations, is administered by the Redeemer in subserviency to the interests of the kingdom of grace. In the advancement of that stupendous work of mercy which brought him from heaven to earth, he requires the *active* and cordial concurrence of all the subjects of his moral empire, and condemns neutrality as equivalent to undisguised opposition. "He that is not with me is against me."

It has been said: "The great design of civil government is to protect the liberties, properties and lives of mankind living together in society." A much better, more comprehensive and more scriptural definition of the end of civil government is given in the Westminster Confession of Faith, where it is declared to be, "to maintain piety, justice and peace, according to the wholesome laws of each commonwealth." (Confession, ch. 23: 2.)

But even taking the former definition, it is impossible for the civil magistrate and civil government to perform their own peculiar duties without the support of true religion. The true welfare of the nation depends on its moral purity, and the rectitude, impartiality and humanity of its laws. And the only effectual method of promoting moral purity, and securing just, impartial and humane laws, is to be found in the propagation of the gospel and the support of the true religion. Hence it follows, the first and most important duty of civil government, even when seeking the physical, mental and moral welfare of the community, is to recognize, encourage and support the true church and the true religion of Jesus Christ.

The correctness of this position is further manifest from the fact that never, in all history, has there been an example of a government that God approved, that did not recognize the church of God and the true religion. The Jews possessed a civil government approved of God; but it contained, I might almost say, in every element of its constitution, a distinct recognition of Jehovah, Israel's God, and of the religion which he prescribed.

So at the Second Reformation, there was exhibited to the world, for a brief period, the rare spectacle of a civil government on a thoroughly moral and scriptural basis. The giant minds of that period, the reformers, fired with the love of truth, and tolerating nothing but what rested on a scriptural foundation, brought to the study of this question talents and qualifications unsurpassed if not unrivalled, and gave it an investigation, such, perhaps, as it never before or since received. As the issue, through their instrumentality, the nation of Scotland was brought, *as a nation*, to the ratification of the Westminster Confession of Faith, the Catechisms, Larger and Shorter, and Directory for Worship, and to the adoption and swearing of those far-famed and glorious covenants, the National and Solemn League, both of which give the first and chief place to the *national* recognition, embracing and defending of the *true church* and the *true religion*. The covenants, let it be observed, were made to form part of the *civil constitution*, without the swearing to support which no king could reign, or magistrate occupy *inferior official* position. (See List. 1761, p. 102.)

Thus, then, in order to entitle any government to honor, in the sense of our text, its constitution, or social compact, must contain a recognition of the *true church*, and a profession or confession of the *true religion*.

And should any one imagine that *one standard* or confession of faith has been provided for the *nation*, and *another* for the *church* or the *individual*, we affirm he is pleasing himself with a mere figment of his imagination, without the slightest support or justification either in right reason or the word of God.

The unsectarian religion to which we hear reference sometimes made, in the present condition of the world, an impossibility. I mean that while heresiarchs continue to arise to caricature religion, while many are found ready to follow their pernicious ways, while they profess some regard for the Scriptures, and give to their false systems the name of christianity, unsectarian christianity is impossible. Those who embrace the true religion will be regarded and spoken of as a *sect*. In other words, under such circumstances, for the professor of religion to make no distinction between *true* and *false* religion, though in general terms he may declare his acceptance of and adherence to the Bible, is simply equivalent to, or worse than, no profession at all. And if it be important for the individual, in making a profession of religion, to distinguish the *false* from the *true*, it is equally important for the nation; nay, vastly more so, as the character, example and influence of the nation are more important than those of an individual.

There is but one faith, one Lord, one baptism. The faith professed by the Jewish nation, as such, was identically the same as that professed by the Jewish Church and the Jewish individual. That professed by the nation of Scotland, and the British nation, as such, in reformatory times, was precisely *that* confessed by the Reformed Church, the individual subject and the individual christian.

Thus it appears there never was, and as we may safely add, there never will be, there never can be, a truly thoroughly christian government, without a national recognition and embracing of the *true church* and the true religion. The Scriptures declare that the church of God is *one*, the *only* one of her mother;" and when the Spirit of God is poured out in his promised fulness, she will doubtless be visibly one, she is now really one.

Meanwhile, however, we read in New Testament Scripture of those who "*say* they are Jews and are not, but do lie." (Rev. 2 : 9, and 3 : 9.) In other words of those who *profess* to be christians, but are the synagogue of Satan. To what extent even these synagogues of Satan may be made instrumental in converting souls to Christ, we have no means of determining. Doubtless here, as everywhere else, God brings some good out of the evil. Even in the Roman Catholic Church, which no doubt is among the most abandoned of these synagogues of Satan, there are some of God's chosen ones, that have been born to him there; to whom, before the utter final destruction of that system of iniquity, he will address the call: "Come out of her, my people."

Again: Consider the churches of the Arminian persuasion—and what is Arminianism but Popery in a Protestant dress? But be this



as it may, the respective *creeds* of Calvinists and Arminians are widely different. What would we think of the man who claimed to be a christian, but professed his faith in the Calvinistic, the Armenian and the Roman Catholic creeds alike; sought equally the communion of each and extended to each equal favor and support? Would not the whole world cry out *shame* on such a character, and unite in regarding him as publicly and shamelessly proclaiming his own dishonesty and hypocrisy? Such a profession would be universally regarded as affording no evidence whatever of christian character. Would a nation, then, we ask, making similar profession, and extending like favor, be in any degree better? Would it not afford the pitiable spectacle of a nation publicly proclaiming its insincerity and hypocrisy, in an act, at once insulting to the church of Christ, and dishonoring to God?

3. In order to entitle a government to honor in the sense of our text, the civil functionary must be competent to his trust, he must be scripturally qualified.

To establish this point we consider it sufficient simply to recite a few passages of Scripture. "Thou shalt in any wise set him king over thee, whom the Lord thy God shall choose; one from among thy brethren shalt thou set king over thee: thou mayest not set a stranger over thee, which is not thy brother." (Deut. 17: 15.) "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens." (Ex. 18: 21.) "The God of Israel said, the Rock of Israel spake to me, He that ruleth over men must be just, ruling in the fear of God." (2 Sam. 23: 3.) "And kings shall be thy nursing-fathers, and their queens thy nursing-mothers." (Isa. 49: 23.) "For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? Do that which is good, and thou shalt have praise of the same. For he is the minister of God to thee for good." (Rom. 13: 3, 4.)

God has given no body politic the right to elevate to official position persons destitute of these prescribed qualifications. "He that ruleth over men *must* be just, ruling in the fear of God," otherwise he is not a legitimate ruler at all. The moment Saul gave evidence of having cast off the fear of God, he was rejected of God, and disowned of Samuel as a lawful ruler. David, too, disowned and resisted him; and day by day, while he yet kept himself close, at Ziklag, because of Saul the son of Kish, there came to him of the valiant and faithful of Benjamin and Judah, and other tribes, to help him, "until it was a great host, like the host of God." (1 Chron. 12.)

4. The civil functionary, in order to be entitled to honor, must have acquired his power lawfully—not by fraud, or force, or usurpation.

As we have already seen, government, in order to "be of God," "to be ordained of God," must be of divine institution. Thus theft, lying, murder, can never be of God, for he has nowhere authorized their existence. He has, however, signified it to be his will that civil government should exist among men, and it is thus of divine institution.

But in order to be of God, it is no less necessary that it should be of *divine constitution*.

(1.) Directly and immediately by God himself conferring on men the endowments and qualifications necessary for its proper constitution; and,

(2.) Indirectly and mediately through the instrumentality of men. The divine *institution* of government in general gives no one the right to exercise rule. So far as can be inferred from *institution* alone, the right of rule resides in one as much as in another. Scriptural qualifications alone give no man the right to rule; otherwise all who possess these qualifications would be rightful rulers.

Granting, then, what has already been established from Scripture, reason would conduct to the conclusion that civil government, to be of God, must also be *constituted* by the *people*. This conclusion of reason is rendered certain by the instructions given by God to the *people* for constituting government. "Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you." (Deut. 1 : 13.) "Judges and officers *shalt thou make* thee in all the ~~gates~~ *gates* which the Lord thy God giveth thee throughout thy tribes; and ~~they~~ *they* shall judge the people with just judgment." (Deut. 16 : 18.) "And Hushai said unto Absalom, Nay: but whom the Lord, and *this people*, and all the men of Israel, choose, his will I be, and with him will I ~~abide~~ *abide*." (2 Sam. 16 : 18.)

Hence civil government is called, also, an ordinance of man. "Submit yourselves to every *ordinance of man* for the Lord's sake." (2 Pet. 2 : 13.) And the making of kings and rulers is ascribed directly to the people. "And all the people of Judah took Azariah, which was sixteen years old, and *made* him king instead of his father, Amaziah." (2 Kings 14 : 21.) "All their men of war that could keep rank came with a perfect heart to Hebron, to *make* David king over all Israel; and all the rest also of Israel were of one heart to *make* David king." (1 Chron. 12 : 38.) Of Joash it is said, "Then they brought out the king's son, and put upon him the crown, and gave him the testimony, and *made* him king." (2 Chron. 23 : 11.) Even when designated by God, the persons thus marked out were not actual rulers till invested by the people. "Samuel took a vial of oil and poured it on Saul's head, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance?" (1 Sam. 10 : 1.) Yet after this, "all the people went to Gilgal, and there *they made* Saul king." (1 Sam. 11 : 15.) "Then all Israel gathered themselves to David unto Hebron;" "all the elders of Israel came to the king to Hebron; and David made a covenant with them in Hebron before the Lord; and *they anointed* David king over Israel, according to the word of the Lord by Samuel." (1 Chron. 11 : 1, 3.) We conclude, therefore, that a ruler, a government, in order to be entitled to honor, must have the consent and suffrages of the people.

Still let it be borne in mind that no approval of the people, however hearty and unanimous, can render legitimate a government founded on an immoral constitution; or invest with rightful authority persons destitute of divinely required qualifications, or persons who have seized power illegally by fraud, or violence, or usurpation. Absalom usurped power, and possessed it with the approval of the masses, but he had no

right. His claim was not recognized, either by God or by the fears of God.

Let it be further noticed, that no use of power, however laudable, can render legitimate that which is otherwise illegitimate. Suppose the case of a government founded on an immoral constitution, its functionaries destitute of moral qualifications, or usurpers; if you could conceive of these functionaries exercising power in the most just, paternal and beneficent manner, to promote the highest prosperity and welfare of the citizens; yea, add to all this the circumstance of their having the cordial concurrence and support of the great majority of the people; still it would be utterly illegitimate and without right, and could not be honored and obeyed by the christian, for conscience' sake, without sin.

5. The king or ruler, in order to be entitled to honor, must not use his power arbitrarily, unconstitutionally, or immorally; or the abuse forfeits the use.

Rehoboam abused his power in becoming a tyrant, and practising cruelty and injustice, declaring his purpose to make his little finger thicker than his father's loins. He was therefore justly, and with divine approval, repudiated by the people. (1 Kings 11: 26-39, and 12: 24.) Not indeed that every abuse of power forfeits its use. But I apprehend it will be readily and universally admitted that abuse of power may be carried to such an extent as to forfeit all right to its use. Can any man in his senses imagine that we are required tamely to submit to be plundered, and outraged and destroyed by persons who, though setting up the claim of authority, and proceeding under the forms of law, are no better than common thieves and robbers? Is it to be supposed that a God of justice and beneficence has commissioned a few ruffians, tyrants, despots, or usurpers, to pillage, butcher and oppress their fellows, and required them, without even an effort for themselves, their friends, their property, or their country, to submit like lambs to the butcher's knife? No; we will make no such supposition. It would be as absurd, and as unscriptural, too, as to suppose that we are forbidden to use means to resist private ruffians and robbers, who, with a title equally good, attempt to deprive us of our property, our liberty, and our lives; as absurd as to suppose we are forbidden to use means to arrest the ravages of fire, of pestilence, or of flood.

The particulars we have mentioned are essential to the validity and legitimacy of any government, at least where the light of divine revelation has shined.

The force of our argument is not weakened in the least, by the assertion that civil government being a divine institution, we must, in some way, recognize legitimacy wherever government exists. Civil government, so far as it is a divine institution only, is a mere abstraction, a doctrine, a theory having no embodiment anywhere. And when we pass from the abstract to the concrete, and give the institution government actual embodiment, and constitution, we must ever bear in mind, God has given no man, no association of men, a right to constitute a government in any other way than according to his direction. And God is the source of all right. Neither individuals nor nations possess any, not derived from him. The law of God is the only stan-

ard of right; the only rule of morality. To assume, then, that any government or ruler destitute of the qualifications imperatively required in the divine law, is *legitimate*, possessed of right and authority, is virtually to assume that God has given men a right to set aside the requirements of his law. But God cannot deny himself.

As well might it be argued: The church is a divine institution, herefore, in the Church of Rome, and in every synagogue of Satan, we must recognize the ordinance of God. The fact that civil government is a divine institution, determines nothing respecting the moral character of any existing government—nothing, as to whether it be the ordinance of God, or not. The assumption is a pure fallacy, exposed, and shown to be such, alike by the teachings of Scripture and the philosophy of common sense.

The objection brought to our doctrine, in the assertion so frequently made during the last two hundred years, that civil government rests on precisely the same basis as the family, we meet with a flat and positive contradiction. It is alleged the father of the family may be immoral, infidel and atheistic, yet retain legitimate authority, and be entitled to respect and obedience; so also the king, or civil ruler. We answer, the cases are not parallel, and the analogy does not hold. The points of difference are many. We will mention only *two*—sufficient, we think, to clearly show the fallacy of the argument.

In the natural relation of father and child, the *child* does not in any sense *make* his father and is not at all responsible for the character of that father. But in the relation of ruler and subjects, the people *do make* their rulers, and are entirely responsible for their character. In the one case, then, the child is responsible for what he honors, and respects, and obeys; and in the other, not.

Again: the natural relation of father and child being once established, by no possibility can that relation be destroyed. But in the civil relation, as the people *make* their rulers, so they may *unmake* them at pleasure; and it becomes their imperative duty to do so if their rulers cast off the fear of God. God has not put it in the power of the natural child to choose his father, as in the case of the civil child, and hence has not made honor and obedience dependent on the same conditions in the one case as in the other.

So in the relation of master and servant. A servant may choose an immoral, unbelieving master, and in the relation of servant, render him respect and obedience; because God has not here made the choice dependent on moral character, or limited it to a moral, believing master.

Our position rests, then, we think, on a basis of irrefragable truth. The king or civil ruler, in order to be entitled to *honor*, must be the minister of God's ordinance; for the apostle speaks of nothing *else*; and in order to that, the social compact, on the basis of which he rules, must be moral and scriptural; he must himself possess moral and scriptural qualifications; he must have acquired power lawfully; and he must not abuse it. These *together* are essential to the making up of God's ordinance. Any government destitute of *all*, or any *one*, of these essential elements, is not God's ordinance of civil rule; and is not entitled to the christian's honor and obedience, for conscience' sake.

To be continued.

## A COMPACT CHURCH.

THE apostle Paul, in two weighty sentences, describes the church under the figure of the human body. The one, Col. 2 : 19, accounts for the fact that the devotees of false religion are "beguiled of their reward," "not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God." The other, Eph. 4 : 15, 16, describes the spiritual growth of individuals and the source and process of ecclesiastical progress. "But speaking the truth in love, may grow up into him in all things, which is the head, even Christ; from whom the whole body, fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love."

The union and communion of the church with Christ, as the Head of life, and of authority and order, is the essential condition of prosperity and symmetrical growth. But intimately and inseparably joined to it as the effect and instrument of this formative, vitalizing and energizing power, is the union and communion of the members of the church in inter-dependent relations, in mutual and reciprocal duties, and in the interchange and fellowship between the whole and each of its parts. On the latter passage, Eadie, in his commentary, remarks: "The figure is a striking one. The body derives its vitality and power of development from the head. The church has a living connection with its living Head, and were such a union dissolved, spiritual death would be the immediate result. The body is fitly framed together and compacted by the functional assistance of the joints. Its various members are not in mere juxtaposition, like the several pieces of a marble statue. \* \* \* It is a mechanism in which all is so finely adjusted, that every part helps and is helped, strengthens and is strengthened, the invisible action of the pores being as indispensable as the mass of the brain and the pulsations of the heart. When the commissioned nerve moves the muscle, the hand and foot need the vision to guide them, and the eye, therefore, occupies the elevated position of a sentinel. The church enjoys a similar compacted organization—all about her, in doctrine, discipline, ordinance and enterprise, possessing mutual adaptation, and showing harmony of structure and power of increase."

"The body maketh increase of body according to the energy which is distributed to every part in its own proportion. Corporeal growth is not effected by additions from without. The body itself elaborates the materials of its own development. \* \* \* So the church universal has in it a divine energy, and that in all its parts, by which its spiritual development is secured. In pastors and people, in missionaries and catechists, in instructors of youth and in the youth themselves, this divine principle has diffused itself, and produces everywhere proportionate advancement. And no ordinance or member is superfluous. Blessing is invoked on the word preached, and the eucharist is the complement of baptism. Praise is the result of prayer, and the

"keys" are made alike to open and shut. Of old the princes and heroes went to the field, and "wise-hearted women did spin." While Joshua fought, Moses prayed. The snuffers and trays were as necessary as the magnificent lamp-stand. The rustic style of Amos the herdsman has its place in Scripture, as well as the polished paragraphs of the royal preacher. The widow's mite was commended by him who sat over against the treasury. Solomon built a temple; Joseph provided a tomb. Mary, the mother, gave birth to the child, and the other Marys wrapt the corpse in spices. Lydia entertained the apostle, and Phoebe carried an epistle. A basket was as necessary for Paul's safety at one time as his burgess ticket and a troop of cavalry at another. And the result is, that the church is built up, for love is the element of spiritual progress."

Alas, that human imperfection and sin have so much prevented the realization of this divine ideal which the Scriptures set forth in their simple but complete outlines of church organization and of official and individual duty. Some have departed from the divine pattern. Others retain the form, but "not holding the Head," have lost their life and power. And others still, united to the Head and adhering to the form, have partially failed; not because of inherent weakness, nor any want of adaptation to local circumstances, nor yet because of feeble, remote and less honored members; but because they fail to do their part and to use the joints and bands by which fellowship is maintained and nourishment ministered. But thanks to the grace of our covenant Head, and the wisdom and sufficiency of his government and manner of worship, despite much unworthiness and negligence, there is among us a good degree of "the increase of God" in progress towards perfection, and in the prosperity of the larger part of the church.

In our review of the year as written down in our minutes and statistical tables, the lights and shadows shall be impartially presented, and thus the aim will be realized to help forward the attainment of the grand inspired conception of a compact church, in which "*the whole* body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God."

#### THE SYNOD.

The annual "assembly of the elders" for 1873, was the largest we have had except the Covenanting Synod of 1871. There were present 74 ministers and 58 elders. A full Synod would contain 89 ministers and 102 elders. The absentees were 31 per cent. of the whole. Doubtless sickness in their families, infirmity and distance, forbade the presence of some whose hearts were with us and whose prayers went up to the throne on our behalf. With others, worldly necessity, if not worldliness, was the reason of absence. But if faith and zeal were quickened by a sense of the obligation of solemn ordination vows and a reliance upon the promises of Ps. 37 : 3-6 and 55 : 22, there would be a larger attendance.

The absence of members is too lightly regarded. Their reasons for absence should not be withheld, as sometimes for years, until they see fit to "put in an appearance;" but should be made known to the court

then sitting, or inquiry be made. Thus if the reason is a good one, they may be the subjects of sympathy and prayer: and if not valid they can be promptly dealt with.

*The Traveling Fund* is designed to meet the worldly necessity, and properly managed would "bear the burden" of all. Last year there was a surplus which ought to have been kept as a contingent fund. This year there was a deficiency. But this was not wholly "owing to a larger attendance and no reduction of fare." The Philadelphia, Pittsburgh and Iowa Presbyteries are credited with their *full quota* though a whole congregation in each was left out of the account. Ohio and Kansas Presbyteries were not "assessed for two congregations" in each, and the quota of New York was \$30, too little on account of a mistake in the number of its members as reported last year. Illinois Presbytery has the enviable distinction of having paid the *full quota* without rebate. The entire membership last year, according to the best data, was 9,200; these at 30 cents each would contribute \$2,760. The travelling expense was only \$2,820. The present membership is at least 9,400, and a full quota will cover an expense as large as was incurred this year, which makes it evident that if Presbyteries will bring in their quota the travelling fund will pay substantially the expense of all that can come.

An unusual measure of zeal, efficiency and harmony was manifested during the entire sessions, and the Synod will be remembered by those present as second to no one in the absence of captious and trifling remarks, and in the number of able and earnest speeches made on the questions which came before it. All the business was transacted in one day less than usual, and without the haste which often occurs at the close. Much time was saved by the prompt presentation of reports and papers on the first day, and their reference to appropriate committees. Still more time would be saved by the abolition of "orders of the day," which serve to mix up business, to call out more and longer speeches, and to make the minutes confused and unintelligible to those not initiated. The Rules of Order are much needed, and we ought to have spent the day we had gained in perfecting them.

#### STATISTICAL REPORTS.

It is not pleasant and seems ungracious to find fault with the Reports of Statistics, but the interest and honor of the church require accuracy, and this can only be secured by fixing the responsibility where it belongs. As chairman of Synod's committee I spent ten hours after Synod adjourned in correcting the tables, and in re-writing one which was in part so illegible and confused that many of the figures could only be guessed at. I found 37 mistakes in addition amounting to over \$5,000.00, of which 18 were in the congregational reports and 19 in the footing up by the clerks. The Iowa report was a model of neatness and accuracy, having only one mistake of a few cents. The Kansas report would have been faultless, if the clerk had corrected the congregational reports, all but one of which were inaccurately added. The tables as published are exactly as they were put into the printers' hands, except the change of a 9 into a 2 in the

Philadelphia "National Reform" sum, making an error of *seven cents*; and the change of 2 into 1 in the Kansas "National Reform" sum making an error of *one dollar*. The general statement is accurate except an error of mine in the number of ministers, which was also made in the Presbyterian report, owing to not noticing the fact that Mr. Wilkin was dismissed from the Rochester Presbytery, and had not been received by the Kansas Presbytery, whose ministers should therefore be 8 instead of 7, and the whole number 89 instead of 88. The Presbyterian report should also be corrected so as to read, "*three* licentiates have been ordained, \* \* \* making the number of ministers 89, a decrease of *two*. Of these, \* \* \* and 16 unsettled ministers."

Only two Presbyteries, Rochester and Illinois, report all their congregations. The Walton, Conococheague, Rehoboth (Pa.), Brownsville, Muskingum and Tomika, Sandusky, Cincinnati, Ainsworth, Elliotta, Lake Reno, and Evan's congregations are wholly unreported. The Manchester and Parnassus, Springfield, Hickory Grove and Republican City, give no financial report. From data at hand, I estimate the membership of the eleven congregations not reported at 450, which will make the membership of the church 9,400.

The additions to the membership of the church as far as reported were 752, an increase of  $8\frac{1}{2}$  per cent. Of these 491, or  $5\frac{1}{2}$  per cent., were by profession of faith. The three western Presbyteries report 188 total increase, which is nearly 9 per cent., of which 115, or 5 per cent., were by profession. The three middle Presbyteries report 263 total increase, which is 8 per cent., of which 160, or 5 per cent., were by profession. The three eastern Presbyteries report 301, or 8 per cent., total increase; of which 216, or nearly 6 per cent., were by profession.

The reported contributions are \$176,864.27, or \$19.76 per member; which is a falling off from last year of \$24,667.84, or \$3.93, per member. As the decrease to "all other objects," which is chiefly miscellaneous congregational outlay, was \$20,233.63 of this, it cannot seriously affect the church work. The benevolent contributions as far as tabulated were \$22,536.72, or \$2.52 per member, a decrease of \$5,687.25 for the year. The Foreign Mission Fund showed a decrease in receipts of \$1,056.34, mostly in bequests. The Home Mission Fund of \$2,813.70, over \$2,000.00 of which is in the N. Y. Presbytery, owing to discontinuance of their City Mission. The Theological Seminary of \$1,964.51, none of which was in current expenses. The Church Extension of \$1,777.08, all of which was in private benefactions, as the collections are a little more than last year. On the other hand the contributions have increased to the Freedmen's Mission \$830.54, to National Reform \$771.29, and to the Education Fund \$322.55, owing to a general and growing interest in these schemes.

The following table exhibits the liberality of the membership of each Presbytery and of the whole Synod, in comparison with the Finance Committee's estimate for the various schemes, and with the average contribution last year to benevolence and all purposes :



Presbyteries,	Rate for Miss.	Rate to Home Miss.	Rate to Freedmen's Mission.	Rate to National Reform.	Rate to Theo. Seminary.	Rate to Church Extension.	Rate to Education.	Rate to Pastor's Salary.	Rate to Benevolence.	Rate to All Purposes.	1872	
											Renevolence.	Total.
New York.....	\$1 21	\$ 59	\$ 06	85	\$ 47	\$ 45	\$ 13	\$9 72	\$3.76	\$26 32	\$5.39	\$26.11
Philadelphia.....	1 17	31	...	50	90	14	41	9.26	3.43	24.34	4.31	27.00
Rochester.....	99	30	15	24	29	19	18	6 80	2.34	14.85	1.57	30.00
Pittsburgh.....	87	35	15	54	26	22	20	8.69	2.59	24.26	2.34	30.00
Ohio.....	26	11	10	...	12	11	...	6.17	.70	14.16	.73	7.00
Lakes.....	24	08	15	14	11	39	19	8 50	1.30	11.23	5.20	19.00
Illinois.....	47	21	16	70	23	10	12	7.36	1.99	14.09	1.70	12.00
Iowa.....	46	13	11	26	16	36	05	5 41	1.53	10.63	.98	8.00
Kansas.....	18	08	09	10	08	06	05	4 16	.64	7.01	.65	6.00
Synod.....	81	34	11	51	33	27	16	8.08	2.53	19.76	4.17	22.00
Estimate.....	80	56	34	34	40	34	30					

In nearly every Presbytery some congregation has done much better than the average, and some much worse. Each pastor may easily hold the glass so that his congregation may "see themselves as others see them," and while some will *blush scarlet* if they have any conscience, others will bless the Lord and say: "Of thine own have we given thee." The above table makes it appear that westward liberality grows "smaller by degrees and beautifully less." Some evil-disposed persons may apply to the West what "one of themselves, even a prophet of their own," recently said of certain others, "they should be ashamed of themselves, as the rest of the church is." But the blame is not chargeable to the West; the cause of the difference is wholly with the country congregations east and west, and to them the exhortation comes, "spare not, lengthen the cords, strengthen the stakes."

Among country congregations the following deserve honorable mention. In liberality Little Beaver is first; in erecting a new church, it contributes to all purposes \$45.04 per member, to schemes \$0.65, and has an increase of 11.11 per cent., all by profession. In liberality to the schemes, Poland and North Jackson is first; it contributes to the schemes \$5.29 per member, to all purposes \$21.72, and has an increase of 10 per cent., of which 4.2 per cent is by profession. Salem contributes to the schemes \$3.87 per member, to all purposes \$21.28, and has an increase of 11 per cent., 9.59 by profession. Ramsey contributes to schemes \$4.55 per member, to all purposes \$21.55, and has an increase of 7 per cent., all by profession. North Union contributes to schemes \$3.31 per member, to all purposes \$20.43, and has an increase of 8 per cent., 3 per cent. by profession. Cedarville contributes to the schemes \$2.37 per member, to all purposes \$24.78, and has an increase of 9 per cent., all by profession. In the rate of increase North Cedar is first; it has an increase of 22.55 per cent., of which 11.76 per cent. is by profession, but it contributes only \$6.10 per member to all purposes, and \$0.67 to schemes. Last but not least, Princeton has the largest liberality and increase; it contributes a total of \$32.57 per

member, and has an increase of 18.52 per cent., 7.41 per cent by profession.

## CITY CONGREGATIONS.

The contrast between city and country congregations will appear in the following table, in which we give the increase and its rate per cent., the contributions and the average per member, for each city, for all the cities, for the country, and for the whole Synod. Cincinnati gives no report, and we must confine our view to the other 21 city congregations, grouped according to their 12 cities, overlooking or rather compounding local differences.

	No. of Congregations.	No. of Members.	Total Increase.	Rate of Increase.	Increase by Profession.	Rate of Professions.	Total Contributions.	Rate per member of Contributions.	Contributions to Public Schemes.	Rate per member to Public Schemes.	Rate per member for Pastor's Salary.
Boston.....	2	236	43	18.22	30	12.71	\$ 12,030.72	\$50.98	\$ 397.61	\$1.69	\$11.84
New York.....	4	1133	108	9.33	82	7.24	36,831.92	32.51	7,561.98	6.67	11.03
Brooklyn.....	1	141	9	6.38	5	3.54	2,694.25	19.11	241.35	1.71	12.77
Newburgh.....	2	419	33	7.88	23	5.49	8,000.68	19.09	542.16	1.29	7.34
Philadelphia.....	3	618	52	8.41	35	5.66	15,262.05	24.70	2,248.94	3.64	8.90
Baltimore.....	1	62	2	3.23	1	1.61	1,610.71	25.98	86.20	1.39	12.90
Syracuse.....	1	63	7	11.11	6	9.52	889.50	14.12	39.50	.63	13.50
Rochester.....	1	130	7	5.38	7	5.38	2,104.71	16.19	315.84	2.43	9.23
Pitts. and Alleg	3	648	80	12.35	44	6.79	27,710.20	42.76	2,330.53	3.59	10.30
New Castle.....	1	90	40	44.44	18	20.00	1,310.30	14.56	135.81	1.51	11.11
Oil City.....	1	41	5	12.20	4	9.76	1,643.35	40.10	139.15	3.39	24.40
St. Louis.....	1	53	7	13.21	2	3.77	2,165.85	40.87	96.60	1.82	22.69
City.....	21	3634	393	10.82	257	7.07	\$112,254.24	\$30.89	14,135.67	3.89	10.56
Country.....	66	4986	359	7.20	234	4.69	64,610.03	21.96	8,401.05	1.69	6.81
Synod.....	102	8950	752	8.40	491	5.49	176,864.27	19.76	22,536.72	2.52	8.08

It is proper to specify that Fourth New York contributed at the rate of \$62.03 per member, and had an increase of 23.31 per cent., 15.33 per cent. by profession. First Boston contributed to all purposes \$53.77, and had an increase of 18.48 per cent., 15.23 per cent. by profession. Central Allegheny contributed \$64.57 per member, and had an increase of 16.23 per cent., 12 per cent. by profession. Second New York contributed \$9.53 per member to the schemes of the church.

In the table only 66 country congregations are given, because the others did not give reports; eighteen of them were vacant, while only one of the city congregations, Second Boston, was without a pastor; this will account for a part of the difference exhibited. But Second Boston contributed \$41.09 per member, to schemes \$3.57, and had an increase of 17 per cent., 4 per cent. by profession: a record that compares well with any other; and St. Louis, in the far west, has no need to hang her head in the presence of her eastern sisters. While only seven country congregations contributed over \$20 per member, there are only five city congregations which give less than that. The cities, as far as reported, contain 3,634 members, and the country 4,986, yet

the former contribute \$112,254.24, and the latter \$64,610.03; the rate per member is 31 to 13. The contributions to the schemes are at the comparative rates of 39 to 17. Thus with many less than half the membership and number of congregations, the cities contribute much more than half the support of the church and her schemes. More than half the increase to the church is in the cities, and two-thirds of their increase is by profession.

These facts are not presented for invidious comparison, but to point out the most promising field of missionary operations. Souls in the city are as precious as in the country, are more exposed to corrupting influences, and have less provision made for their salvation. New York city has a dram shop for every 100 inhabitants, and of churches of all sorts only one for every 2,400 inhabitants. It is shown above that they are more accessible in the city, and when gained are a greater source of strength to the church; they do more for the support of the gospel among themselves, and contribute more to send it to the desolate parts of the earth. Cities are set upon a hill and the church in them cannot be hid. They are centres of influence and power, and we are occupied by Christ and his apostles as the chief theatre of gospel display.

Through the West there are young cities springing up; in New England and New York there are many manufacturing cities. Many of the inhabitants are children of our church or closely allied to it, and furnish a good nucleus of effort. In all human probability one-third of the men and means expended in these would bring as much revenue of souls and strength to us as the other two-thirds elsewhere. Will not the Central Board give one good man to make a trial of some one city and test this matter? Shall we salt the stream or apply its healing power to their springs and source? If the above table is reliable, the extra expense would only be at first.

#### SALARIES.

There is still an increase in the average salary of our pastors, chiefly owing to the new settlements. In 1871 it was \$954, in 1872, \$1,045, and in 1873 it is \$1,080. There are now ten pastors whose salary is below \$500, having an average of only \$384. There are eighteen from \$500 and upwards, averaging \$590. There are eight who receive \$800 and three who receive \$900, and over; seven receive \$1,000, and over, averaging \$1,074: seven receive an average of \$1,578; two receive \$2,000; one \$2,500; one \$3,000, and three receive \$3,500. Those congregations which are now starving their pastors will reform greatly, or will remain long vacant when God removes their candlestick, as he will if they repent not.

#### PASTORATES.

We had at the end of the year 89 ministers, three of whom were ordained since the previous Synod, but only 67 are pastors. Of the pastors, 46 remain in the congregations where they were ordained, and 21 have changed their pastoral relations; 6 have changed more than once. The longest pastorate still continuing, has been 34 years; two have con-

tinued 30 years; three 29 years; one 27; one 24; three 23; one 21; three 19; two 18; two 17; one 16; two 15; two 13; three 12; one 11; three 10; three 9; three 8; seven 7; three 6; two 5; one 4; six 3; four 2, and seven 1 year. The two foreign missionaries were both ordained for their work, the one seventeen years ago, the other within the year. The three Professors were all previously pastors, one for 37, one for 13, and one for 14 years. The Secretary for National Reform was a pastor for 8 years. The last four were called by the choice and appointment of Synod to their present positions.

Of the present pastors, one-half have been settled within 8 years, one-third within 6 years, and one-fourth within 3 years, indicating many changes and shorter pastorates.

#### WANTS.

There is much wanting to make our church the compact body it ought to be, all of which is within our own reach, or is promised in answer to prayer and effort.

We want better communications between the Synod and the congregations. In a healthy body the telegraphic nerves are continually sending dispatches to and from the head and members. So in a living church every session should regularly send up a deacon's report, and an accurately kept record and minute book, with an active delegate to Presbytery and Synod; and Synod will have a messenger to carry back its decisions and declarations. Then every family should have and read the minutes of Synod, and the weekly and monthly organs of the church. Thus Synod can intelligently make provision for every congregation, and their spiritual life and interest in the church will be maintained. Will Presbyteries this fall look carefully into the state of their flocks, arouse the listless and give us complete statistics of each at next Synod?

We want a collection from each congregation for every scheme of the church. "Every joint supplieth." They may have but little to give—the earth is watered *by drops*; if small, there must be the more of them. "She hath done what she could" is perfection, though it be only "two mites, which make a farthing." This year, 35 congregations have done this; 46 have neglected one or more schemes, and 21 have altogether "hid their Lord's money" without even deigning to say: "By your leave, sir." Presbyteries should note these delinquents, and say to them, in the name of the Master: "Thou oughtest therefore to have put MY MONEY to the exchangers, and then at my coming I should have received mine own with usury." Seven of the entirely delinquent congregations have pastors, or ministers in charge. Four of the pastors knew enough to get and report their salary. The other three gave no sign of knowledge, interest or care. Is it strange that such congregations are dried up?

We want pastors for 34 vacant congregations. There is still the sad progression of vacancies—16 in 1870, 24 in 1871, 30 in 1872, and 34 in 1873. Just one-third of our congregations were reported to Synod as without pastoral oversight. We may well ask, "Whom shall we send, and who will go for us?" Alas, "the harvest is great, and the laborers are few." God has wise and gracious reasons for this; "there

wanteth not sin," and he is dealing with us as a Father, saying, "Turn O ye backsliding children, saith the Lord; \* \* and I will give you pastors according to my heart." Already, since Synod, pastors have been given; one licentiate has been ordained and installed, and two unsettled ministers have been installed; and there is good prospect that by other settlements before the year closes, the vacancies will be greatly decreased.

We want, most of all, the outpouring of the Holy Spirit. All our other wants will continue and increase until this one is supplied. When he is given to us from on high, the inadequate number and inefficiency of ministers, and the deficiency of life and zeal among members, will quickly disappear. All human effort is vain without his operations "Not by might, nor by power, but by my Spirit, saith the Lord." "But my God shall supply all your need according to his riches in glory by Christ Jesus." "If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

"As dew upon the tender herb  
Diffusing fragrance round;  
As showers that usher in the spring,  
And cheer the thirsty ground;  
So shall his presence bless our souls,  
And shed a joyful light;  
That hallowed morn shall chase away  
The sorrows of the night."

J. C. K. MILLIGAN.

## HINDRANCES TO SABBATH SANCTIFICATION.

### INCONSISTENCIES OF CHRISTIAN PROFESSORS.

"DEED flies cause the ointment of the apothecary to send forth stinking savor; so doth a little folly him that is in reputation for wisdom and honor." Eccl. 10: 1. When christian professors who have sworn before angels and men, "All that the Lord hath said we will do and be obedient," disregard his law and follow the multitude doing evil, the counteracting influence of their example is most disastrous to the cause of truth. That which constituted the chief element of the character of all the true witnesses for God in the past ages of the world, was their firm adherence to the claims of divine truth and their practical testimony against abounding iniquity. In contrasting them with such as profess Christ now, it may be said, "How is the gold become dim, how is the most fine gold changed." There are no doubt thousands who have not bowed the knee to the Baal of the corrupt opinions and practices of the world, and whose mouths have not kissed him. In the darkest period of the world's history, the Lord of hosts had left and preserved a remnant, though at times very small, other wise we should have been as Sodom and we should have been like unto Gomorrah. Yet now it may be said, "Judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street and equity cannot enter. Yea, truth faileth; and he that departeth from

evil maketh himself a prey." The line of demarkation betwixt a great many christian professors and the people of the world, is so indistinct, that the one can hardly be known from the other, except that the one sit at the Lord's table, and the other do not. It sometimes happens that such as are following the evil courses of this world are more easily convinced of the error of their ways, than such as have a place and a name in the house of God. The former know by their natural conscience that their path leads to ruin; but the others feel themselves surrounded with a halo of immunity and impunity, because of their christian profession, that they are impervious against reproof and conviction. The infamous Cardinal Beaton was so infatuated with his idea, that when about to die for his atrocious murder of George Wishart, he exclaimed, "I am a priest, I am a priest."

The sins of God's professing people in a peculiar manner incur the livine displeasure, and bring divine judgments on churches and nations. For the sin of Achan the army of Israel was defeated by their enemies. The whole people of Israel were threatened with the divine indignation because of the sin of one of God's covenant people. Also in the vision of the prophet Ezekiel, the Lord gives a command to one to "go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof," and to the others he said, "go ye after him through the city and smite; let not your eye spare, neither have ye pity; slay utterly old and young, both maids and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the ancient men which were before the house." In like manner in this case, those who attended on God in his sanctuary, and the ancient or aged men who were before his house, being the chief transgressors, because of their high profession, are those on whom the judgment is first inflicted. Further, in Amos it is said "you only have I known of all the families of the earth; therefore I will punish you for all your iniquities." Then in Peter, "For the time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the gospel of God."

That the inconsistency of christian professors is a hindrance to Sabbath sanctification is manifest, (1) When the secular business of the week is continued so near the Sabbath that those thus employed are unfitted for the duties and privileges of that sacred day; when parties in the employment of church members and even prominent rulers in the house of God, complain of being detained so late at their work, that it is on the very verge of the Sabbath ere they can get to their dwellings. The continuing near to or on the Sabbath of such employments as are otherwise lawful and necessary, is not viewed with much apprehension. Buying and selling of necessary commodities are in themselves lawful, but when prosecuted within the sacred precincts of the house of God, the Redeemer condemns those thus engaged as thieves. When we essay any service which brings us into the immediate presence of God, we are admonished by the divine oracle, "put off thy shoes from off thy feet, for the place whereon thou standest is holy"

ground," thus to conduct ourselves that we may attend on the Lord's day without distraction. When the outer fortifications of a military position are carried, the inner citadel is in danger; when the teaching of divine truth, admonishing us to prepare for the Sabbath beforehand, is disregarded, the invasion of the Sabbath proper becomes inevitable.

(2) When such as profess to be ministers of the gospel of Christ countenance and officiate at funerals on the Lord's day. In the case of the disciples of Christ, who had prepared spices and ointments with which to embalm our Lord's body—a service unspeakably more solemn than the obsequies of the most exalted mere man that ever lived, or will live on earth, the Holy Spirit approvingly records that "they rested the Sabbath day according to the commandment." Religious services at funerals have no foundation in the word of God, either in precept or example, and can be traced only to the superstitious usages of the dark ages; besides, on such occasions, very unwarrantable statements respecting the condition of the departed in their future state, are made by parties conducting such services, tending to lead those present to entertain the delusion that however indifferent men may live respecting the claims of God and the interest of their immortal souls, yet in their death they may have hope—contrary to the teaching of the word of God, "The wicked is driven away in his wickedness, but the righteous hath hope in his death." Yet in the secular newspapers published on the last day of the week, what a list of funerals is presented, appointed to take place on the Lord's day at certain churches, and certain *Reverends* to perform the services.

(3) When church courts admit parties to church fellowship without sufficient regard to their principles or habits; and when they neglect to bring to proper account and do not exercise discipline on such as habitually trample on the law of the Sabbath. Also, when church judicatories hold executive sessions on the Lord's day, thus opening the door for discussions and debates not in accordance with the spirit in which the day is to be observed and sanctified.

(4) When Christian ministers and church members travel on the Lord's day. The extenuating plea presented in behalf of this form of Sabbath profanation, is its generality, and that church courts take no action respecting it, rendering it censurable: as if doing evil with a multitude is less offensive before God than doing it singly; or as if any church court or all the church courts, councils, or organizations, whether ecclesiastical or civil, on the face of the earth, either by their neglect or positive enactments, had the power to make void the law of God or any single particular thereof. "Thou shalt not follow a multitude to do evil." "That your faith shall not stand in the wisdom of men, but in the power of God."

To sum up, according to our form of sound words, "Sins receive their aggravation from the persons offending; if they be of riper age, greater experience or grace, eminent for profession, gifts, place, official guides to others, and whose example is likely to be followed by others."

What a solemn appeal does this subject make to all classes in the community, both on account of the preciousness of this gift of Heaven, the Sabbath, its unspeakable benefit to mankind and the church of Christ, and to every individual child of God; the innumerable host

of enemies that make war on this divine institution, and the fearful judgments and desolations that are consequent on its desecration, as exemplified in the case of God's ancient people of Israel, and the nations of the earth this day where it is not known or is rejected. When God remonstrated with the people of Israel, in order to show the heinousness of their sins, he specifies as a particular token of his favor, thus : "Moreover, also, I gave them my Sabbaths to be a sign between me and them, that they might know that I am the Lord that sanctify them." Hence in a particular manner, we who profess to be the friends of Christ and his cause in the world, and all such as occupy places of power and trust in the church, are called upon to make up the hedge and stand in the gap before the Lord for the land, that he may not destroy it. Derilection in this matter can only be described in that solemn warning given by Mordecai to Esther. "Think not with thyself that thou shalt escape in the king's house more than all the Jews. For if thou altogether holdest thy peace at this time, then shall there enlargement and deliverance arise to the Jews from another place ; but thou and thy father's house shall be destroyed ; and who knoweth, whether thou art come to the kingdom for such a time as this."

EVIN.

---

#### HOW IS IT, AND WHY IS IT?

OUR statistical tables are imperfect, and many congregations thereby fail to receive due credits, simply because the proper parties fail to fill out and forward to Presbytery's clerk the blank forms prepared by Synod. In the great majority of cases the neglect is entirely inexcusable. When it does occur, congregations have the right to know the reason. They should see to it that they are not placed in a false light by a failure of their officers to make a full and reliable annual report. Notwithstanding repeated directions by Synod and urgent solicitations from clerks of Presbyteries, there are still some congregations from which it appears to be impossible to get a report at all, or if a report is furnished, it is so unsatisfactory as to amount to very little. The result is that not only they, but the whole church also fail to be properly represented by the statistics.

The writer of the following communication calls attention to what he regards as an injustice to a large and able congregation. We know nothing about the facts except what is contained in his statements. Possibly the omissions may in part be accounted for on the supposition that the officers did not feel warranted to give credit for any moneys not raised by collections and passing through the hands of the treasurer. Such, we understand, is the case in some congregations. They, however, are exceptions. The rule is, to give the congregation credit for all the moneys contributed by its members for the schemes of the church. We publish the communication with the hope that it will lead to a general inquiry by those congregations from which no report, or only a very imperfect report, was furnished to last Synod by their officers—why it was, that in the statistical tables, there are so many blanks opposite their names.

EDS.



Every lover of the church rejoices in her prosperity, and is ever seeking for and noticing signs of her prosperity and attainments; and in doing this, will especially be careful in reading and reflecting on the minutes of her highest court, the reports of her boards and committees, and the statistics of all her congregations as to members, contributions, &c. We have been greatly interested and delighted in years past, with the articles published in the *Reformed Presbyterian and Covenanter*, entitled "Ten Years' Progress," and "The Morning Cometh;" and we expect something similar this year from the same able pen. But while there is much to interest and delight, there is also much to humble and even to mortify, and to call forth the inquiries, *How is it, and Why is it?*

Without waiting to mention anything particular with regard to past years, we would like to call attention to some things in the minutes of our last Synod at West Geneva. In the first place, how is it, and why is it, that so many of our congregations are reported as not having contributed to the different schemes of the church during the past year? and the negligence and delay about these reports? Is it because there are many who do not take an interest in the welfare and prosperity of the church, nor desire and seek the advancement of the Redeemer's kingdom in the world? Or is it the fault of the officers in not attending to this matter, and have a careful and truthful statistical report, so that the church and the world may know our true standing, and what we are doing? Without waiting to enumerate or examine every instance in which there is a want or discrepancy, for there are many—let every one examine near home for himself—we would ask what has become of the Cincinnati congregation, which a few years ago was said to be the "banner congregation," with regard to contributions and energy, as compared with its numbers? Is it dead, or has it decamped with its late pastor? Not a word in the statistics about it. How is it, and why is it? We don't believe it is dead, we are sure it is doing something; but what is it?

Again, look at the Ohio Presbytery. Is it possible that not one congregation in the Ohio Presbytery has contributed anything in the last year for national reform, or for education? We can't believe it. And yet the statistics show nothing in those columns. Now we are sure that, in at least one of these congregations collections were taken on the appointed days for those purposes. And we have heard much about what the ladies in New Concord have been doing for a beneficiary at Geneva College, which should be credited to the congregation for education. And we know that the pastor of New Concord went as a delegate to the New York convention on funds from his own congregation, which we think should be credited to them for national reform. Now why is it that these blanks have been left? The pastor and treasurer have always prepared the statistical report, and we ought to expect them to be full and correct.

Again, in the column of Church Extension, five congregations in the Ohio Presbytery are credited with the sum of \$44.62; but in the report of the Board of Church Extension, only two congregations are credited with \$15.25. How, and why is this? We might mention some other things with regard to the contributions, but refrain.

In the second place, we would like to inquire how and why is it, that there are so many blanks in the statistical table column for Sabbath school teachers and scholars? After the action of Synod on this subject, and the experience of good men as to the beneficial effect of this mode of the church's operation, we wonder that any congregation would oppose, or neglect working in this way. No wonder that there are so many on the decline, or at least not prospering. And no wonder there are so many that don't appear to be interested in the other schemes and operations of the church. But perhaps, as in the case of the contributions, the statistical tables don't tell the truth in this matter. In looking again at the Ohio Presbytery, we see the column for Sabbath schools all blank. By referring to last year's statistics we see that—judging by the figures—there were flourishing Sabbath schools in two of the congregations. Now, have they given up this work, or is there something else the matter? As we said before with regard to the contributions, there must be an error or delinquency in at least one instance; for we know that a Sabbath school has been conducted in New Concord for the last seven years, with usually a vacation during the winter months, and no less last year than usual, and the report duly returned.

Now, Mr. Editor, lest you or any other one should think that we are following this matter too close, and getting into personalities, we beg leave to inquire, why do not proper officers prepare a correct report? Why are we, and the church, misrepresented? These errors and delinquencies are public before the church and the world, and they should be corrected in a public manner. With no personal feelings toward any one, and with the best of feelings toward the church, and desirous for her prosperity and advancement in all her institutions and schemes,

I remain an earnest seeker for

TRUTH.

## PULPIT INACCURACIES.—II

There are many words mispronounced only by careless speakers, of which we shall take no notice; but those given below are often sounded incorrectly by those who desire to be accurate. Careful attention to what is read and heard, and the persevering use of a standard dictionary, will remove all blemishes of this kind. In this list of words we shall indicate the right pronunciation of those vowels and consonants that are usually mispronounced.

Asia (A'shī-a).	Gennesaret ( <i>g</i> hard as Mordecāi (-kā),	
Alaphas (-ya-fas),	in <i>get</i> ),	Persia (Per'shī-a),
Edron ( <i>e</i> like <i>s</i> ),	Isa'iah (-ya),	Shim'shāi (shā),
Ecclesiastēs (final <i>s</i> like	Israel ( <i>s</i> like <i>z</i> ),	Sī'nāi (-na).
<i>z</i> ),	Magdalē'ne,	

Other words, not proper names:

Aye (ā, meaning always),	Of (ōv),
Aye (ī, meaning yes),	On'erous,
Chalced'ony ( <i>ch</i> like <i>k</i> ),	O'nyx,
Design' (sīn),	Psalm ( <i>a</i> as in arm),

Dost (like düst),  
 Exhaust } (*ex* like *egz*),  
 Exhort } (*h* not silent),  
 Fröm,  
 Hearth (*a* as in *arm*),  
 Homage } *h* not silent,  
 Humble }  
 Hypocrisy,  
 Lēisure,  
 Obēisance,

ā as in fate.

ū as in have.

ē as in eve.

ě as in met.

ī as in ice.

î as in it.

Proph'ecy (noun),  
 Proph'esy (verb),  
 Sac'rifice (-fiz),  
 Suffice' (-fīz),  
 Truths (*s* not like *z*),  
 Was (wōz),  
 Water (*a* as in *fall*),  
 With (*th* as in *thine*),  
 Wont (wünt).

ō as in note.

ö as in not.

û as in use.

Û as in but.

y as in fly.

y as in abyss.

In the next number, we shall give some of the common violations of the laws of purity of style in literary composition. V.

#### APPEAL IN BEHALF OF THE SEMINARY MEMORIAL BUILDING.

*To the Moderator and Members of the Session of—*

DEAR BRETHREN: The Committee appointed by Synod to raise funds in Pittsburgh, Ohio and Lakes Presbyteries, for the Seminary Memorial Building, are now for the first time in possession of such facts as warrant us to make an appeal to your liberality in behalf of the object for which we were appointed. We ask a careful consideration of the accompanying statement, and such action as, in your opinion, will most likely result in your congregation raising its quota of the amount necessary to meet expenses already incurred.

The action of the Building Committee has already been published to the church through the pages of the magazine. A building well adapted for seminary purposes has been purchased. It was formerly known as "Park Palace," and originally intended as a fancy saloon and billiard hall. It is four stories high, pressed brick front, stone finish, and is supplied with all modern conveniences. As an investment it soon proved a failure, and the owner was glad of an opportunity to dispose of it at a price less than the original cost of the building alone. There is no doubt about the investment being a good one for the church. The location is such that the property will constantly appreciate in value. If it be deemed advisable, at any time, to dispose of it, it can be easily sold, and at an advanced price.

The second story alone will be used the coming winter for seminary purposes. It is now all in one room. The Committee propose to have it divided into four, two fronting the park for the professors, one at the back for recitation purposes, and one between for the library and reading room. To make these changes there will be necessary an additional expenditure of about \$2,000. Other changes may be made next year, but the third story having been rented till April, they can do nothing with it till they get possession. The fourth is fitted up as a dwelling

he first as a store room. The latter heretofore has rented for per annum.

The entire sum of money necessary at first to be raised was \$27,500. There have been placed in the hands of the treasurer \$5,000. Committees appointed by Pittsburgh Presbytery to dispose of the building have sold it for \$6,000. There remains now to be raised \$20,000, a small amount in comparison with what, at one time, was expected. If the amount were divided equally among the entire membership of the church, a contribution of two dollars and a half from each member would enable the committee to at once liquidate the entire debt.

This is a presentation of the facts. We think nothing more than a statement is necessary in order to call out liberal contributions. A suitable building at a reasonable price which will be ready to be occupied this fall, has been procured. The Committee acted promptly, with confident expectation that the church would show its approval of the action by liberal contributions. We now ask you to take such action in your congregation as will show to the Committee and the church that such an expectation was not a vain one.

COMMITTEE.

---

## MISSIONS.

### HOME MISSION.

MINNESOTA.—Rev. N. R. Johnston writes from Elliot under date 18th of July.

ELLIOT.—I have been here too short a time to know exactly what my work will be. In the Sabbath school, which meets in morning and in which much interest is manifested, I teach a large class, composed of both youth and older people. Besides the regular services beginning at eleven, I have commenced to preach in the houses at the extremes of the congregation, at 4 o'clock, Sabbath evenings. Last Sabbath, my first appointment, I preached to a good house. In this way I hope to have access to many who will probably attend preaching at Elliot.

The field is great. While the covenanters who are settled here only came for land and for homes, they could scarcely have selected a better location, even west of the Mississippi, in which they could have found need of their efforts as a society of missionaries. Though a new settlement, the population is already dense. The farms are generally well cultivated and almost the entire surface of the country is under cultivation. The people are emigrants from many different countries and parts of the world. England, Ireland, Scotland and Norway are well represented. Many are from New England, and not a few from New York and the other Middle States. They have come bringing with them various beliefs and different religious prejudices; or they have leaving behind them their religion, such as it was; or they have brought with them their irreligion and practical infidelity, both of

which seem to have taken deeper root and grown stronger in the absence of gospel influences. So many with such various views have been thrown together in new relations, and there being too few of any one denomination to have organizations, many have no gospel, and many who may have been church-going people elsewhere, have become non-hearers of the word. Their "Sundays" are spent in idleness or in visiting.

The mission church of Elliota is located at the north end of the village, in the edge of a beautiful grove, and on high ground from which it commands a fine prospect into Iowa as well as Minnesota. It is a plain but neat and good house, needing little except more paint to make it finished. It is free of debt.

Elliota is a small village located on the north side of the State between Minnesota and Iowa. It is about forty miles west of the Mississippi, and in one of the finest countries I have ever seen. The whole surface of the country is undulating, mostly rolling prairie interspersed with groves and belts of timber land. These are generally on the streams which are numerous. Springs and unfailing brooks of fresh and cool water everywhere abound. The soil is very fertile and is already under a high state of cultivation. At the time of this writing almost the entire surface of the country is covered with immense crops of wheat, corn and oats. The first is the great product of the country. The county on the northern side of which Elliota is located, grows more wheat than any other in Iowa. Nor are there any level or marshy lands. And as to the salubrity of the climate, the well informed know that here health reigns, no diseases existing except those to which flesh is everywhere heir.

Rev. R. Hutcheson writes from Lake Reno, Aug. 8th :

LAKE RENO.—Since last writing, I have visited Round Prairie, and preached three Sabbaths. Pursuant to an order of Iowa Presbytery, the society of Round Prairie has been organized into a congregation, consisting of eighteen members, including two elders and one deacon. Eleven members were certified from Lake Eliza congregation; six were received on examination, and one restored who had been out of privilege. The officers had all been ordained, and are now duly elected and installed.

In connection with the organization, and by the same order of Presbytery, we attended to the sacrament of the supper, and to covenanting on the Saturday previous. For this latter service they were ready sooner than "we hoped," owing to the earnest conversation and instruction of elder John Russell, the aged grandfather mentioned in a former report. I preached but one sermon in the day, and had other exercises for the afternoon. On the preparation Sabbath it was judged best to have the children baptized, though this is usually done on Monday; and on account of some Baptists conversant with our people, I judged it best to give a lengthy address in connection with the ordinance. This occupied the afternoon of that day. On Friday, the fast day, after sermon, we held social worship and read the "Confession of Sins," and a large share of the confession of sins connected with the

renovation of 1638, as found in the Confession of Faith. This occupied the afternoon of that day. The afternoon of Saturday was occupied with the solemn act of covenanting, filling all the directions as far as our circumstances permitted. On Sabbath we had sermon in the forenoon, and sacrament after a short recess. We felt it to be a solemn occasion to us all, though there was not the enthusiasm that attends larger assemblies. Where there are few to be engaged and but few to witness, the same degree of feeling is scarcely, if at all, to be expected, though the same Spirit be in all, dividing to every man severally as he will.

Little is to be expected by accession from without, but natural increase to a limited extent may be safely calculated on; and there is good encouragement to expect that those already in communion will hold on their way while they live, which to some of them may not be long. Old Mr. Russell, although an elder, was not elected, on account of his age.

Here at Reno there is no special change. Our people attend preaching regularly and attentively, and a few from outside give good attention. A few are moving off, and about the same number coming in. I cannot give definite numbers yet. Five have come during the summer, who were members of other congregations. Bible and other Sabbath classes are tolerably well attended.

Harvest has just commenced. Crops are good here, and at Round Prairie they are more than ordinary.

NEBRASKA.—Mr. Speer writes that several families have come into the bounds of the Wahoo congregation since his arrival, and others are preparing to come this fall or in the spring. An effort will be made to keep this station supplied with preaching after Mr. Speer's leaving for Allegheny to complete his Seminary course.

KANSAS.—Rev. S. M. Stevenson writes from Republican City, July 10th:

We had our communion last Sabbath. Rev. J. S. T. Milligan assisted. Our communion season was pleasant and interesting. Pleasant, as it was the first fair Sabbath we had in seven weeks. Since our communion last October, we have had an accession of sixteen. Thirteen joined on the Saturday of our communion, and three at a previous meeting of the session. Eight or nine others would have united with us, had the sessions from which they came been prompt in forwarding their certificates, according to the law of the church.

We had an election of officers in the congregation. Two elders and three deacons were chosen. Also, Mr. Milligan moderated in a call. I feel confident that this congregation, with the fostering care of the Central Board, will be self-sustaining in two years. And not only self-supporting, but it will be an honorable accession to the schemes of the church.

The *Reformed Presbyterian and Covenanter* has just come to hand, and I have hastily glanced over the proceedings of Synod. I find you have given us no credit for anything we have done. I think I reported to you this spring that this congregation had promised \$195

towards my support, and some towards the other schemes of the church. I should have made the same report to the Kansas Presbytery.

In another letter, dated the 5th of August, he refers to the trials incident to the late heavy rains. As to the congregation, there are about seventy members, and they have called him to be their pastor, promising him a tenth, up to the sum of \$800.

### SOUTHERN.

Mr. Johnston wrote from Macon, Ga., on the 14th of July, where he had stopped to rest. The heat had been very oppressive. The only good buildings for schools for the colored people have been furnished by the Northern missionary societies. The freedmen have trades, many of them, and are good workmen. They are earning money, but they have not yet learned to part with any of it for their higher interests, and in reference to this, their teachers of their own race "are longing for the Lord to either open their hearts, or remove these Ananias and Sapphira christians as they term them." They have not risen above the low morals of their former state of slavery, and the marriage relation is not regarded. "The Post Office is in colored hands, also there is a colored man president of a bank, and one cashier. They are by reputation acquainted with Revs. Drs. Milligan and Sloane, the former through Mr. Quarles, who has not kept our principles under a bushel; the latter through the anti-slavery struggle." Mr. Johnston went from Macon to Atlanta, and when he stopped he spoke to large gatherings, setting forth the evils of the secret orders, who are working among the freedmen. From Atlanta, August 4th, he writes that on the Friday before, he saw a "Catholic procession of one hundred and fifty colored men, and as many women and girls, preceded by a brass band, and followed by a carriage containing three priests and a bishop. The aim is to impress the blacks with the idea that the Romish church has no prejudices. Acts like these gain their confidence, and win their esteem and influence. Many of our young are persuaded to enter convents. I have talked with some young ladies who are contemplating taking the veil, and with little success unless in one instance. Where I am stopping, an old mother whose son is a Baptist minister, counts her beads with trembling hands."

Rev. Dr. Sears, agent of the Peabody Education Fund, speaks of Georgia thus: No public schools in 1872. Of Alabama: Out of a population of one million, 383,000 cannot read or write. Of this number, 108,000 are men. There is a great amount of superstition among them, as might be expected, and conjurers make a living by their deceitful art. The details of Mr. Johnston's letter show that ignorance and sin among a people render them a fit field for the gospel laborer, the Gulf States call loudly for help.

D. B. WILLSON, *Secretary.*

ALLEGHENY CITY, PA., Aug. 14, 1873.

## MONTHLY SUMMARY.

**FOREIGN.**—In Spain, in addition to the Carlist movement, a civil war is raging, led on by the Internationalists. The greatest atrocities have been committed and the government has taken the most severe measures to quell the insurrection.

In Italy there has been considerable excitement on account of a difficulty among the ministry. The crisis, however, has terminated. Senor Minghetta, who was summoned to Florence by the king, has formed a new cabinet. The pope, a few days ago, was able to walk out on the Vatican ground.

**FRANCE** will soon be free of foreign troops. In accordance with the treaty signed in Berlin last March, under which the Departments of the Vosges, Ardennes, Meuse and Meurthe et Moselle, as well as the fortress and arrondissement of Belfort, are to be evacuated on the payment of the second installment of the last milliard of war indemnity, the German troops commenced to retire on the 3d ult. The withdrawal will continue by detachments until the 15th of August, when the above mentioned country will be entirely evacuated. The promptness with which these vast sums of money have been paid is astonishing, especially when we consider the sums required to carry on the government, and the extent to which the country was devastated and impoverished by the war.

The war which Russia has been carrying on in Asia was brought to a close by the submission of the Khan of Khiva. Dispatches from Khiva give the following account of events subsequent to the capture of the city. The Khan voluntarily entered the Russian camp and gave in his submission, formally declaring himself a vassal of Russia. General Kauffmann then restored him to the throne and appointed a Council of Administration to assist him in the government during the occupation of the Khanite by the Russian forces. The Khan, in token of gratitude, issued, on the 24th of June, a decree forever abolishing slavery within his dominions. General Kauffmann has sent dispatches to Teheran, notifying the Persian government to make preparations for the reception of ten thousand natives of Persia, released from slavery by the Khan's decree.

**DOMESTIC.**—Severe storms have recently occurred in all parts of the country, inflicting in some localities no little damage and causing the loss of some lives.

The cholera still lingers in some of the southwestern cities. It has not been nearly so prevalent or fatal as on former occasions.

The recent duel near New Orleans, in which one of the parties was killed, is a sad commentary on the state of morals in some portions of our country.

The national holiday was more generally observed than for several years past. The near approach of the centennial anniversary seemed



to awaken the enthusiasm of the people. Already extensive arrangements are in progress for celebrating the "centennial." Philadelphia has been finally chosen as the place. On the fourth formal transfer of Fairmount Park was made to the Centennial Commission.

On the 2d inst. a destructive fire occurred at Portland, Oregon. Twenty-three blocks were destroyed, comprising 250 dwellings, stores, 5 hotels and other buildings; loss about one and a quarter millions. On the 8th inst. the steamer *Wawassett*, running on the Puget Sound, was burned. Of the 130 passengers on board, nearly one hundred are reported lost. A terrible accident occurred August 17th at Monticello, on the Chicago and Alton Railroad, about twenty miles south of Chicago. Six persons were killed outright, five have since died, thirty-five were wounded. The frequency of these casualties on sea and land, and the frightful loss of life, are alarming.

It is painful to see the way in which public officials disregard Lord's day. But recently the Governor of Pennsylvania spent a portion of the Sabbath in travelling from Harrisburgh to Pittsburgh. President and the Vice President, the Christian statesman, as the latter was called, during the late campaign, seem to have had little regard for this day. The saloon-keepers in Chicago have passed the following resolution in respect to the sanctity of the Sabbath:

*Resolved*, That in view of the cosmopolitan character of the people of this city, and the great diversity of their habits and religious opinions, it is unnecessary, unwise, and unjust for the city, in the exercise of its lawful police powers, to require of its citizens, upon compulsion, a different rule of conduct upon one day of the week than is by law required of them upon the six other days.

## ITEMS.

**NATIONAL REFORM.**—The first Sabbath in September is the day appointed by Synod for the collection for National Reform, and \$3,000, the sum recommended to be raised.

**THEOLOGICAL SEMINARY.**—The session of the Theological Seminary for 1873-4 will begin Tuesday, Sept. 9th. Introductory lectures by Prof. Sloane.

S. O. WYLIE,

*Chairman of Board of Superintendents.*

D. MCALISTER, *Secretary.*

**CORRECTIONS.**—Persons who wish corrections in receipts for different church funds, will please write to the treasurers. We publish the receipts as they are forwarded, and are unable to explain seeming or real mistakes in credits.

**CHURCH BUILDINGS.**—The McKeesport branch of Monongahela congregation have sold their old house of worship, and purchased a lot in a more eligible location. They intend to erect, in a short time, a new church building. Churchill congregation, over which Rev.

M. Faris was a short time ago installed as pastor, have contracted for a new church building, which they expect to occupy this fall. The dimensions will be 65 by 40 feet. The building will be of brick and cost about \$4,700.

**PITTSBURGH PRESBYTERY.**—At its late meeting Synod recommended Pittsburgh Presbytery to take regular steps for the ordination of Dr. David Metheny, of the Syrian Mission, to the office of the holy ministry. To carry out this recommendation, Pittsburgh Presbytery will meet in the R. P. Church, Pittsburgh, Pa., on Sept. 10th, 1873, at 3 o'clock P. M.

R. J. GEORGE, *Moderator*.

**ANTI-SECRET SOCIETY CONVENTION.**—The Kansas State Association opposed to Secret Organizations, will hold its next meeting in Topeka, commencing on the 23d of September, at 2 o'clock P. M., and will continue its sessions two or three days. Addresses will be delivered by popular speakers. The friends of the cause throughout the state are urged to be present, and the public generally are invited to attend.

J. DODDS, *Secretary*.

**DELINQUENT SUBSCRIBERS.**—We again urge upon all subscribers in arrears to forward, and at once, all moneys due us. We have been at considerable extra expense the present year, in the addition of the four pages each month, and the publication of all the minutes in one number instead of, as before, in two. We hope our subscribers will appreciate our efforts to make the magazine deserving of their support by prompt payment of the price of subscription. Bills will be sent to all who are in arrears, and who have not received them, which we hope will be at once attended to. We intend to strike off our list the names of those who neglect or refuse to pay, within a reasonable time, their indebtedness to us.

**CHANGE OF ADDRESS.**—We again request subscribers who change their address, to let us know, not only the office to which they wish the magazine sent in the future, but also the one to which it was previously sent. Attention to this will prevent considerable annoyance. Almost invariably, when subscribers in the city complain that the magazine is not sent regularly, the fault is their neglect to notify us of a change of residence. The carrier at first, perhaps, has it sent to the new address, but unless the change is made on our list, sooner or later it is returned to us marked "removed," or "not found." As soon as a change of address is made, in order to receive the regular delivery of the magazine, we should be notified of it.

**OIL CITY CONGREGATION.**—In compliance with the request of the Oil City congregation I cheerfully give publicity to the relation which existed between me and that congregation in a friendly and business point of view. At a congregational meeting consequent upon my removal from among them, fears were expressed that the sudden and unceremonious nature of the separation would convey false impressions as to the state of affairs between pastor and people, and one of the elders has since informed me by letter that in their opinion "they are suffer-

ing severely from a false interpretation of the relations between us." It is due to that congregation from me to say that those impressions or interpretations, wherever they exist, if indeed they exist anywhere, cannot be other than false, and, that if the congregation suffers on that account, it is anything but what they deserve. No pastor and people were ever more cordial; nor could any congregation show greater consideration in little things, or more respect and love in weightier matters, for its pastor than Oil City did for its. So numerous and unceasing were their tokens of approbation and esteem that I could not help but feel they were due more to their goodness than my merit.

In regard to the manner in which they met their business obligations it is unnecessary for me to say a single word. Their reputation in this respect is established, and that, too, beyond the possibility of being called in question. How faithfully they fulfilled their contract may be seen by referring to the statistical table published in connection with the minutes of Synod. I have only to add on this point, and it is no small item either, that what they do they do promptly.

It is greatly to be regretted that on account of the fewness of the laborers, Presbytery can supply such places with so little preaching. How necessary the prayers to the Lord of the harvest, upon the part of the church, for more reapers! And how seasonable the pleading before him of his own promise, "When the poor and needy seek water and there is none, and their tongue faileth for thirst, I, the Lord, will hear them, I the God of Israel will not forsake them; I will open rivers in high places and fountains in the midst of the valleys; I will make the wilderness a pool of water and the dry land springs of water!"

D. MCFALL.

---

### OBITUARIES.

DIED, in Ryegate, Vt., Feb. 19th, 1873, MRS. JANE JOHNSTON widow of the late Mr. William Johnston, an efficient and honored elder for nearly half a century in the Reformed Presbyterian congregation of Ryegate, and daughter of Mr. James Whitehill, deceased also an elder for many years in the same congregation, aged 77 years 10 months and 16 days. The deceased was born in Scotland, and immigrated with her parents to Ryegate in the year 1798. Educated in the Reformed Presbyterian church, she united early in life with the Reformed Presbyterian congregation of Ryegate, of which she continued a consistent and exemplary member until the day of her death. In the year 1830 she was married. Her only children were three sons and although she lived to see them all grow up, only one survives her who, with a daughter-in-law and grand-daughter, occupies the homestead. Mrs. Johnston was an exemplary follower of Christ. Her piety was quiet, simple, unobtrusive and free from ostentation. As a wife she was faithful and helpful; as a mother, tender and considerate and as a neighbor, kind and obliging. She made conscience of con-

tributing to the support of the gospel and the different schemes of the church. She was a member of the Ryegate and Barnet Female Missionary Society from its organization. She loved the ordinances. From the sanctuary or the prayer-meeting she was never absent, unless there was some insurmountable obstacle in the way. She will be much missed by her pastor and the congregation in which she was so long a public worshipper. "Blessed are the dead which die in the Lord,  
\* \* \* their works do follow them." B.

DIED, April 25th, 1873, DAVID MCINTYRE COPELAND, aged 17 years and 6 months. He was the son of William and Margaret Copeland, residing in Bremer county, Iowa. During the residence of the family in that place, the public preaching of the word has been enjoyed only for a limited portion of the time, and for the last three years not at all. Notwithstanding this privation, without preaching or any pastoral care, David was a remarkable example of piety. From his early life he seemed to love his Saviour; he shunned the company of the ungodly and profane; his place was never vacant in society; his psalms and questions seemed his delight. During his last illness prolonged for four weeks, he had much communion with Christ. He had also much conflict with the enemy, and when sorely tempted he would say with a warding stroke of his hand to Satan, "go away from me, go away from me." To his Saviour who was coming to take him home, would say, "come, Lord Jesus; let down the bars, open the gate." His last words, after naming over his father and mother, brothers and sisters, were, "I am going home." His namesake, David McIntyre, who died in Ohio, some years ago, was an extraordinary example of ripeness for heaven, of perfect peace and sweet communion with Christ, and David M. Copeland's death seemed somewhat to correspond with his. He was universally beloved. Schoolmates, friends and neighbors mourn his death. Let youth be admonished to prepare to meet their God. COM.

GEORGE THOMSON, brother of elder William Thomson, was removed by death from a large circle of deeply afflicted friends and relations, July 17, 1873, in the 75th year of his age. His illness was of short duration, but death found him in his lot, ready, waiting the coming of his Lord. Early on the morning of the day of his departure he sang part of the 103d Psalm, from 13th to 18th vs., and followed the singing with prayer, the last utterances he made on earth. It may have been said of him, "behold an Israelite in whom there is no guile." These admonitions come with force to the old and to the young, admonishing them to be also ready. Thou Lord of the harvest, fill the vacant seats with faithful witnesses for Christ, and bless the church with the baptism of thy Spirit. COM.

DIED, April 17th, 1873, after a protracted and painful illness, ANN, wife of Mr. Peter Sharpe, ruling elder in Bear Run and Mahoning congregation, aged 70. Deceased was born in county Antrim, Ireland, and brought up under the pastoral care of Rev. Stavelly. She came to

New York in 1834, and in 1847 moved to Indiana county, Pa. She ever maintained an exemplary, consistent christian character; was hospitable and kind to all, but especially to those of the household of faith. She was loved and respected by all who knew her. **COM.**

DIED, April 13, 1873, at the residence of her son in the town of Andes, MARY MCDIVITT, in the 70th year of her age. The deceased was a member of the congregation of Bovina. During her long life she manifested the meek and quiet spirit of a true christian. **COM.**

JAMES RUSSELL, son of David and Margaret Russell, on June 27th, 1873, slept the sleep of death, in the 14th year of his age. A youth of great promise, but God took him.

JAMES DEAN, a brother of Mrs. Mary McDivitt, departed this life, April 16th, 1873, after a protracted illness, aged 79 years, 2 mos. and 3 days. He was a native of Ireland.

DIED, at Philadelphia, Aug. 2d, 1873, after a long and painful illness, Mrs. ELIZABETH F. RONEY, widow of the late Rev. M. Roney, aged 62 years.

#### BOOK NOTICES,

From Robert Carter & Brothers. 530 Broadway, New York, and for sale at R. S. Davis & Co.'s, 175 Liberty street. Pittsburgh, Pa.

LIFE OF REV. THOMAS GUTHRIE, D. D. This is an interesting piece of biography, compiled chiefly from the utterances of "Scotland's great preacher." There is a charming freshness and naturalness in his memoir that is not always found in similar works. "Being dead, he yet speaketh."

WE have received from this house catalogues of new works that have come from their press. One of them is a list of "New Sabbath School Library Books." Glancing over their titles we are satisfied that they are books worthy of the attention of superintendents and teachers of Sabbath Schools.

THE LAW OF THE TITHE, AND OF THE FREE-WILL OFFERING, AND OF ALMS-GIVING; by Rev. A. W. Miller, D. D., pastor of the Presbyterian Church, Charlotte, S. C. In this pamphlet of 121 pages, the subject of sustaining the ministry is ably treated. In the support of his position the writer draws largely on the law and the testimony. We would be glad to aid in giving this work a wide circulation. It strikes effective blows at mammon, that is such a hindrance to the success of the work of the church.

THE WESTERN; a review of education, science, literature and art. The first number of vol. 8, of this periodical is on our table. It is published in St. Louis at \$2.00 per annum. Single copies, 20 cts. Z. C. Willson, editor.

T H H

# Reformed Presbyterian and Covenanters.

VOL. XI.

OCTOBER, 1873.

No. 10.

## ORIGINAL.

### THE HONOR TO WHICH LEGITIMATE CIVIL GOVERNMENT IS ENTITLED.

BY REV. W. MILBOY.

Continued from page 315.

I. Having determined what is meant by the *king* to whom honor is given, our next inquiry is, *What honor* is to be rendered him? observe:

The honor of obedience. This kind of honor is insisted on in the immediate context. "Submit yourselves to every ordinance of man, the Lord's sake; whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well." (1 Pet. 2: 13, 14.)

Paul presses the same duty in the thirteenth chapter of Romans: "Let every soul be subject to the higher powers." "Wherefore, we must needs be subject, not only for wrath, but also for conscience' sake." (Rom. 13: 1, 3.) And observe, he distinguishes two kinds of obedience: for *wrath*, and for *conscience'* sake. Paul *there*, like Peter *here*, speaking of God's ordinance; and reminds christians that the subjection they would yield to it must not be *reluctant* or *forced*, but *free*, arising from religious principle and a sense of duty.

There is a kind of obedience which christians may render to governments that are not God's ordinance; an obedience for wrath's sake, which is not sinful in themselves. Such was the obedience rendered by the Israelites in Egypt and in Babylon, and by the Jews under the Persian yoke, in the time of Nehemiah. The yielding of it was a chastisement to which they were subjected because of their iniquity.

Nehemiah bewails it thus: "Behold we are servants this day, for the land that thou gavest unto our fathers to eat the fruit thereof, behold, we are servants in it: and it yieldeth much increase unto the kings whom thou hast set over us *because of our sins*: also, thou hast given dominion over our bodies, and over our cattle, at their pleasure, and we are in great distress." (Neh. 9: 36, 37.)

But the only obedience to the *rightful* king, the legitimate civil ruler, which can meet the requirements of the divine law, is an obedience for conscience' sake. The apostle is not enforcing civil obedience merely

because government is human in its origin, and has the consent of the body politic. It is because it is a power from God, divine in its institution and constitution. The revealed moral law may not indeed contain a *civil constitution* of universal obligation; but it contained what is equivalent, general principles of universal application. The government constituted in accordance with these principles, comes with a claim of *right* from God, the source of all right.

Honor and obedience are to be rendered to a legitimate government, to a ruler possessed of rightful authority, "*for conscience' sake*." Conscience necessarily supposes some *standard* of right and wrong, some rule of morality. An enlightened conscience has respect always to the will of God, and must be regulated by it. To command subjection to a government "*for conscience' sake*," is then equivalent to commanding obedience to it because it is moral. But the *Bible* is the only standard of right and morality. If then, on comparing any government with the standard God has given us to determine its moral character, we find it destitute of what is there required, we necessarily conclude it is immoral and illegitimate: God has given it no *right* to exist at all; and consequently obedience for conscience' sake, on the part of an enlightened conscience, is in the very nature of the case an impossibility.

Claims are reciprocal. *Moral conscientious obedience* claims *moral authority*. Scriptural obedience is *entitled* to a scriptural magistracy, and a scriptural magistracy to a scriptural obedience. Before rulers can exact scriptural subjection, they must remember it is but reasonable their subjects should demand scriptural institutions. "Wherefore," considering the nature, origin, object and end of God's ordinance of civil rule, and the power with which the king, the civil ruler, is armed to enforce subjection, "ye must needs be subject not only for wrath, but also for conscience' sake:" or in other words, you must "*honor the king*" by rendering conscientious obedience to lawful authority, in the lawful exercise of that authority.

2. The honor of support. Paul's language is explicit. "For *th* cause pay ye tribute also; for they are God's ministers, attending continually upon this very thing." (Rom. 13:6.) The word *pay* employed by the apostle, indicates that the payment specified is to be regarded as a debt due. Pay ye *tribute*; by which is meant any tax person or property levied for the support of public burdens, or to defray the necessary expenses of government. "Honor the king" by cheerful, conscientious payment of this tribute.

Note here, however, that the tribute may be levied for different purposes. It may be demanded as the price of protection, a just equivalent for public services; or it may be exacted as a test of loyalty, or as a mark of subjection. In the latter mode the Jews exacted it of the Canaanites; and in the same way, at a later period, the Persians, Greeks and Romans exacted it of the Jews.

In the passage to which reference has been made, Paul assigns two reasons why kings are to be honored by the cheerful, conscientious payment of tribute. In the first place, because "they are God's ministers;" and he thereby limits the obligation of *such* payment of tribute to those who are kings of right. In the second place, because of their utility

"God's ministers, attending continually upon this very thing;" that is, the public good. "The laborer is worthy of his reward."

But their *utility alone* cannot constitute this claim of *right*. Conquerors, usurpers, a mere modern vigilance committee, may administer justice, protect life and property, and promote some of the ends of God's ordinance of civil government. But for all this, they are not entitled to recognition and support as the ministers of God, possessing moral and legitimate authority.

The apostolic precepts concerning tribute and custom are general and hypothetical. Claims, as was before remarked, are reciprocal; and no government is entitled to conscientious support that does not exhibit the character of God's ordinance. The command is, *Render tribute to whom tribute is due*. It is due to him who is "the minister of God for good," but not to the ministers of Satan.

It has been alleged that Christ taught the lawfulness and duty of paying tribute to the Roman government, both by precept and example. Suppose he did, there is a previous question that demands attention: Does the lawfulness of giving tribute determine the legitimacy of the government? When the Jews were brought under the Persian yoke, and paid a forced and unwilling tribute to their conquerors, did that constitute any acknowledgment of the lawfulness, the legitimacy of the Persian government?

There is a difference between payment from conscience, and from constraint. The simple compulsory payment of tribute for revenue, or as a mark of subjection without specific sinful condition, does not seem necessarily to recognize the lawfulness of the government, any more, for instance, than the payment of tithes, or church rates by dissenters in England and Scotland, is a recognition of the lawfulness of those religious systems against which they protest.

But did Christ teach the lawfulness of paying tribute to the Roman government? Let us examine the question. The passage from which this inference is derived, is recorded in Matt. 22:15-22. The Pharisees wished to entangle him, and for this purpose united with the Herodians in putting to him the question: "Is it lawful to pay tribute to Cæsar, or not?" The Pharisees were a religious sect, the Herodians a political: the latter friendly to the Roman government, the former hostile; the one thought it lawful to give tribute unto Cæsar, the other denounced. Had he answered in the affirmative, the Pharisees intended to denounce him as a traitor to the liberties of his country, to incense the people against him, and hold him up to public odium as an abettor of their political servitude. Their cry would have been: Such an enemy of his country cannot be the promised Messiah. On the other hand, had he answered in the negative, the Herodians, with a view of stirring up the civil authorities against him, would have denounced him as an enemy to the government, a teacher of sedition, and a traitor to Cæsar. They felt certain that one or the other of the horns of this dilemma he could not possibly escape. But Jesus perceived their wickedness, and what was his answer? "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's." A general answer is returned to a particular inquiry. Does the general reply determine the specific case?"



Some have no difficulty in deciding in the affirmative. But it is very evident the parties which proposed the embarrassing question were not so clear. Neither the one nor the other could "lay hold of his words before the people," as they had intended. They were completely baffled, abashed and confounded; "they held their peace;" and marveling at the dexterity of the answer, "they went their way."

Nor did his answer appear as plainly in the affirmative to the elders of the people, the chief priests and scribes; for when he was arraigned before Pilate, they say, "We found this fellow perverting the nation, and *forbidding* to give tribute to Cæsar." (Luke 23 : 2.)

If the lawfulness of paying tribute to Cæsar is not determined by the precept of Christ, his example, it has been said, as recorded in Matt. 17 : 24-27, solves the question. In reply, we ask, was it *sacred* or *civil* tribute that he paid in the instance there related? The great body of critical, learned and judicious expositors are of opinion that it was the half-shekel tax, which the Jewish doctors, from an exposition of Ex. 30 : 12, held every adult Jew was bound to pay annually to the temple. The tribute paid must have been either *sacred* or *civil*. If not *sacred*, wherein lies the force of our Lord's question to Peter? If *civil*, then he claims exemption, and did not pay it as a matter of right, but only because, in all the circumstances of the case, it was expedient.

The teachings of the Bible on this important point may then, we apprehend, be briefly summed up thus: The simple payment of tribute does not constitute a recognition of the lawfulness of the government to which it is paid. Christians may, for wrath's sake, pay tribute when not levied for a specifically sinful end, even to unlawful and immoral governments. They may even pay tribute to such governments cheerfully and conscientiously, as a matter of right, as an equivalent for value received, in so far as they have enjoyed protection to life and property; just as it is right for the christian to pay for benefits received, or services rendered, by the most abandoned of men. But tribute paid as a matter of right and duty, for conscience' sake, from a regard to the authority and will of God commanding it, can only be to a government possessed of those features which we have found essential to constitute the ordinance of God.

3. The honor of respect. Righteous and competent rulers are entitled to respect and honor. "Fear God, honor the king." Paul emphatically enjoins, "render therefore to all their dues,—fear to whom fear, honor to whom honor." (Rom. 12: 7.) "Thou shalt not revile the gods, nor curse the ruler of thy people." (Ex. 22: 28.)

Honor is not due to tyrants, usurpers, unlawful and wicked rulers. Does the inspired writer speak with *respect* of such rulers whom he says, "As a roaring lion and a ranging bear, so is a wicked ruler over the poor people?" (Prov. 28: 15.) Does Paul honor Nero when he says of him, "I was delivered out of the mouth of the lion?" Plainly then, either every existing king or ruler is *not* meant, when the command is given, "honor the king," or Christ himself, and holy men of God who spake as they were moved by the Holy Ghost, violated their own injunction.

The instructions concerning magistracy by both Peter and Paul are

delivered in the most general terms, without the use of the definite article in the original: "Let every soul be subject to *higher* powers," not "*the* higher powers," "whether it be to *king* as superior," not "*the* king as superior;" and are to be understood as given in connection, and in consistency with other scriptures, to regulate the political conduct of christians, both at the time they were written, and in every subsequent age, without any specific reference to the authorities then existing. Nero, at the time of Peter's writing, was at the head of the Roman empire. Was Nero deserving of honor? We have just seen that Paul compares him to a lion, for his cruelty and ferocity. The accuracy of this description is corroborated by profane history. Gibbon, speaking of the period that comprehended Nero's reign, presents us with the following picture, the correctness of which does not admit of being called in question: "The annals of the emperors exhibit a strong and various picture of human nature which we should vainly seek among the doubtful characters of modern history. . . . The dark unrelenting Tiberius, the furious Caligula, the feeble Claudius, the profligate and cruel Nero, the beastly Vitellius, and the timid inhuman Domitian, are condemned to everlasting infamy. During four score years (excepting only the short and doubtful respite of Vespasian's reign,) Rome groaned beneath an unremitting tyranny, which exterminated the ancient families of the republic, and was fatal to almost every virtue and every talent that arose in that unhappy period."

Of the Emperor Nero, in particular, the historian Tacitus, and others, relate that he set fire to and reduced to ashes the city of Rome. To relieve himself from the infamy of being believed to have ordered the conflagration, "he falsely charged with the *guilt*, and punished with the most exquisite tortures, the persons commonly called christians." Multitudes were seized and convicted; "and in their deaths they were also made the subjects of sport, for they were covered with the hides of wild beasts, and worried to death by dogs, or nailed to crosses, or set fire to, and when day declined, burned to serve for nocturnal lights;" for which spectacle Nero offered his own gardens. He was a minister, not of God, but of the devil; a murderer, and most abandoned profligate. He poisoned Britannicus, the lawful heir to the throne. He put to death his own mother, to whom he was indebted for the crown. He was accessory to the death of his own wife. He was also accessory to the death of Seneca, his own tutor; and procured moreover the deaths of very many eminent men, both public officers and private citizens. "He was a cruel and remorseless tyrant, a man whom Pliny represents as the common enemy and fury of mankind, the pattern of the most execrable barbarity, and unpardonable wantonness. Weary of the monster, the Roman senate at last condemned him to be dragged naked through the streets of Rome, whipped to death, and afterwards to be thrown down from the Tarpeian rock, like the meanest malefactor." Was such a monster, we ask again, worthy of honor? Could Peter, when he said, "honor the king," mean Nero? You will not do the apostle, or the Lord of the apostle, the horrible injustice of imputing any such sentiment to them. The apostle speaks in this passage, and in all like passages, *only* of civil magistrates and governments that embody the divine ordinance. Upon this hypothesis the

difficulty which has been supposed to reside in these passages vanishes at once. With this key, as one expresses it, they softly open even to the hand of a child.

4. By prayer for his permanence and prosperity.

Whatever discredit and contempt the infidel scientist and philosopher may attempt to cast upon prayer, and whatever difficulty the devout believer may experience in explaining the mode in which prayer procures divine blessing, we cannot doubt its value, without wholly and entirely repudiating the Bible. "Ask, and ye shall receive; seek, and ye shall find." "The effectual fervent prayer of the righteous man availeth much." Civil magistrates have duties to discharge, most arduous and difficult. They cannot perform them aright without divine help and the divine blessing; and these are only secured in answer to prayer. "I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty." (1 Tim. 2: 1, 2.)

But we must keep up our distinction to the end. Christians might, no doubt, pray for wicked, immoral, illegitimate governments and rulers, that God would, if consistent with his will, reform them, and bring them to a willing acknowledgment of himself and his law. But could enlightened christians conscientiously pray, for instance, that God would prosper and perpetuate the government of the Grand Sultan of Turkey? or the Shah of Persia? Suppose christians under those governments, or under any of the anti-christian governments of Europe should pray thus: "Lord, bless thy servant, our sovereign, the Grand Sultan, or the King, or the Emperor, as the case may be; prosper and establish their thrones, and frustrate all the devices of their enemies; would they not be virtually praying that God would do what he has emphatically declared he will not do? Would they not be virtually praying for the permanent dishonor of God, and for the frustration of his promises respecting the millennial reign and glory of his church? The prophet Daniel having appropriately characterized these great world systems of iniquity, adds, "In the days of these kings shall the God of heaven set up a kingdom which shall *break in pieces and consume* all these kingdoms." "Then was the iron, the clay, the brass, the silver and the gold, broken together, and became like the chaff of the summer threshing floors; and the wind *carried them away that no place was found for them.*" (Dan. 2: 44, 35.)

The secular beast of John, with the seven heads and the ten horns will make war against the Lamb, and the Lamb shall overcome them and both beast and false prophet shall be cast alive into the lake of fire. (Rev. 19.) If the terms of the passages just quoted do not indicate the overthrow and utter destruction of those systems, we know not what language could express it. We must not forget, then, that when Paul says to Timothy, "I exhort therefore that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for a men; for kings, and for all that are in authority," he is speaking only of *God's ordinances*, of such kings and authorities as possess the *character and qualifications* requisite to render them legitimate.

To be continued.

## "LOOK UNTO ME, AND BE YE SAVED." Isa. 45: 22.

BY REV. S. CARLISLE.

THIS is the gracious invitation of divine and sovereign goodness, informing us of the means of escape from the wrath to come, restoration to the favor and image of God.

It is a source of gratitude, that in a matter of such deep and momentous interest as salvation, men are not left to grope their way amid darkness and uncertainty, to follow cunningly-devised paths. Blessed be God, we have a sure word of prophecy, that carries us back to the first step in the march of time, admitting us to the secret council-chamber of the Most High, opening fields of research and sources of enjoyment unrivalled in any other department, and solving the problem, "that God is just, while he is the justifier of him which believeth in Jesus."

The motto that we have selected, is the utterance of the loving Saviour, the Lord Jesus Christ, our Redeemer. The persons addressed are men of all peoples, and kindreds, and tongues, and nations.

The salvation that he offers is needful. The time was, when was needed no intercessor with God—no mediator. Adam, our natural and federal head, was made holy, able to obey the law for himself and posterity. It is so no more; we have left, like the prodigal, our father's house, and are liable to guilt. "By one man, sin entered into the world, and death by sin;" the guilt of Adam's first sin has been imputed to all those descending from him by ordinary generation.

The Lord Jesus Christ is eminently qualified to save. The invitation implies his rare fitness. In undertaking it, he did not act upon his own authority. He was chosen, called, set apart to it by the persons of the Godhead. Angels, though excelling in strength, could not make reconciliation with God, nor bring in everlasting righteousness. Man, though distinguished for intelligence, integrity of purpose, uprightness of life, could not redeem his brother, nor give to God a sufficient ransom, but our Kinsman Redeemer is singularly fitted; he is a divine being, the brightness of the Father's glory, the express image of his person. Speaking of him, Isaiah says, "Unto us a child is born," "his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace." If he were not the same in substance, equal in power and glory with the Father, it would be blasphemy to apply these distinctive titles of deity to him. It would be profanity to address him by them. Nature is silent about Christ, but revelation is full of him, his personal excellence and fitness to mediate, the nature and necessity of his redemption. Like some precious gem, his glory and dignity sparkle on its every page. Inspired penmen love to linger on his name, and never weary of portraying his intrinsic worth and comeliness. "It is the will of the Father that all men should honor the Son, as they honor the Father." Created intelligences worship him. The seraphim as they surround his throne say, "Holy, Holy, is the Lord God of Hosts," and the redeemed from among men *prostrate themselves in humble reverence, ascribing unto*

him "glory and dominion for ever and ever." Nor were there wanting instances while he was on earth in which acts of religious worship and homage were given to him with his own sanction and approval, the smile and favor of heaven, such as when the disciples prayed, "Lord, increase our faith," or the penitent thief exclaimed, "Lord, remember me when thou comest into thy kingdom," He is besides nearly related to us, "bone of our bone, flesh of our flesh." "The Word was made flesh and dwelt among us;" it was the "seed of the woman" that, according to ancient prophecy, should bruise the head of the serpent, and he that invites is "Immanuel, God with us," God and man in one person. It not unfrequently happens among men, that office confers dignity upon these administering, but in this instance the office of mediator confers none upon him that has been chosen of God. It is his personal dignity that gives efficacy to his atonement, and makes it effectual to cleanse from all sin "He is called Jesus, for he shall save his people from their sin."

He has atoned for the guilt of his people therefore they should look to him. None other has such peculiar and pressing claims upon the supreme love, the cheerful obedience, and religious homage of men, as Christ, "who loved the church and gave himself for it." The angel announcing his incarnation to Mary, said, "That holy thing which shall be born of thee." The Apostle Paul assures us "he was holy, harmless, and undefiled," free from every taint of original, actual and official transgression. "The prince of this world cometh, and hath nothing in me." His sufferings and death were not the result of personal transgression. The slightest taint of sin would have utterly unfitted him to mediate on earth, or advocate the cause of his people in heaven. His enemies being witness, no manner of fault could be found in him. "He was wounded," said the prophet centuries before his incarnation, "for our transgressions, bruised for our iniquities, the chastisement of our peace was upon him, and by his stripes we are healed." "I give," said he, "my life a ransom for many."

The sufferings which he endured in Gethsemane—the base ingratitude of his disciples, betrayed by one, denied by another, and forsaken by all—the malicious charges of blasphemy, and being an enemy to Cæsar brought against him, the one before the Sanhedrim, the other before the Roman governor—the cruel indignities to which he was exposed, when a crown of thorns was put upon his head, the royal robe upon his person, and the sceptre in his hand, scourged by the soldiers turning his regal claims into contempt—the ignominious and shameful death of the cross—were not the punishment of his own sin, chastisement for the good of him who suffered. They were not needed to confirm the doctrines which he taught during his public ministry; that had been already done, by the miracles which he wrought, and by the testimony of the Father, when he declared: "This is my beloved Son, in whom I am well pleased."

It was not as a martyr he suffered and died, sealing his testimony with his blood, and leaving on record an example of patience, resignation and fortitude under suffering. It was as a substitute in the room *and place of sinners*. His sufferings and death were vicarious and substi-

tutionary. "He was made a curse for us;" "he died, the just for the unjust."

The scene which occurred at Jerusalem eighteen centuries ago, forms a sad, sad page in the history of mankind, bringing out into bold relief the malice of Satan, the prince of this world; the fact that the carnal mind is at enmity with God; the power of unbelief, and the base ingratitude of brethren, appealing to the tenderest emotions and keener sensibilities of our nature; but amid and above all, there was the sovereign purpose of God Most High. "Him being delivered by the determinate counsel and foreknowledge of God," said Peter, addressing the Jews, "ye have taken, and by wicked hands have crucified and slain." "Look unto me, and be ye saved, all ye ends of the earth," say Jesus; and methinks he appeals to us to accept this invitation by the agony which he endured, when he sweat that great bloody sweat falling down to the ground, by the suffering which he endured when the Father who had been accustomed to smile, hid his face, and the suffering one exclaimed, "My God, my God, why hast thou forsaken me?" Love inspires love, but where was there ever love like that manifested by the Son of God, when he trod the wine-press alone, and of the people there was none with him. "Greater love hath no man than this, that a man lay down his life for his friends; but while we were yet enemies Christ died for us." "God commendeth his love toward us, in that while we were yet sinners Christ died for us."

He is the only Saviour. Sin is not pardoned, nor the sinner accepted for any thing wrought in them, or done by them; good works are the evidence, not the ground of pardon, the passport attesting that we are citizens, not the basis of acceptance. The water applied in baptism does not wash away the guilt and pollution of sin, nor does partaking of the Lord's supper, nor will tears of contrition, however genuine, or penitence, however real or profound. "It is the blood of Christ that cleanseth from all sin." Salvation is of grace. "There is but one God, and one mediator between God and men, the man Christ Jesus. There was but one means of escape for that eminent patriarch Noah and his family during the deluge, the ark built of gopher wood by divine appointment. In the night when the destroying angel passed through the land of Egypt, slaying the first-born in every house, there was only one means of safety for the Israelites, it was sprinkling the blood of the paschal lamb, slain by divine appointment, upon the lintels and door posts of their houses. When the Israelites were bitten with the fiery serpents, there was only one remedy—looking to the brazen serpent erected by Moses on the pole in the middle of the camp, teaching us, in symbol, the fact that the Lord Jesus Christ is the only Saviour. Neither is there salvation in any other, for there is none other name under heaven among men, whereby we must be saved.

The means used to save Noah and his family, to preserve the Israelites from destruction, or to cure those bitten with the fiery serpents might appear to many in these days foolish, they were so simple and easy, but they were God's way, the only way that he prescribed, and like all God's ways, singularly effective. And equally as effective is this method of salvation, provided by God, and tendered

sinner in the gospel. It was not sufficient for Noah to build the ark. If he wished to save himself and his family, he must enter it. It was not enough for the Israelites to kill the paschal lamb on the eve of the fourteenth day of the month Nisan; it was essential to their salvation that its blood should be sprinkled upon the lintels and door-posts of their houses. Not a solitary Jew would have been saved from the bite of the fiery serpents, unless they complied with the prescribed terms and looked to the brazen serpent erected in the middle of the camp. Looking was essential to their healing. Neither is it enough that men have heard of a Saviour, his appointment to save, his ability and willingness. Each one must look to him for strength. "Believe in the Lord Jesus Christ and thou shalt be saved." Looking and believing are synonymous and convertible terms. It implies a sense of need, our moral inability, a consciousness of the ability and willingness of Christ to save, and personal application to him. It is something more than the assent of the understanding to the gospel, it is the consent of the will as well. The Westminster Assembly of Divines well define what looking to him is when they say "it is a saving grace, whereby we receive and rest upon Christ alone for salvation, as offered in the gospel." The command is not, *look at Christ*, as the lover of nature at some beautiful scenery, as we would look at a painting by one of the old masters, or a piece of sculpture, carved and chiselled by an eminent artist. It is *look to him*, as the loving child, with faith, and hope and confidence, to the parent—the diseased to the skilful and compassionate physician for counsel—the destitute to the benevolent for assistance—the condemned to the executive for pardon.

In vain is pecuniary assistance tendered to those who have contracted no debts, or have sufficient to meet their liabilities, while assistance will be cheerfully accepted by those unable to meet their maturing obligations. In vain the physician prescribes to the healthy and vigorous, while the sick accepts his prescriptions with confidence. While men feel rich and increased in goods, and in need of nothing, they will not look to Christ. It is only when realizing that they are poor, and miserable, and blind, and naked, and this is the product of the Holy Spirit in the soul. The prepositions *AT* and *TO* have much in common; both are words of two letters, easily read, spelled, written, but a vast difference in their meaning. *To look at* and *to LOOK TO* are distinct. Man look at Christ, admiring him, because of noble traits of character, such as rare humility, remarkable self-denial, patience under suffering, sinless purity, boundless benevolence, unspeakable love, but such man never be saved; while if they would but look to him, though feeble and imperfectly, and at a period of life, they would be saved, justified and sanctified.

The encouragements are of the most ample character. The invitation are full, and free, and earnest. "Come unto me," said Christ, "al ye that labor, and are heavy laden, and I will give you rest." "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." The young need the salvation as well as those of mature years. "Remember thy Creator in the days of thy youth

ly son, give me thy heart." In vain do men delay until they render themselves better, more worthy, more fit in this particular. We would be no better to-morrow than to-day. The invitation is to go to Jesus ; we are, guilty and defiled, with all our wants, and necessities, and woes, and he will relieve, save and sanctify.

Procrastination in a matter of such momentous interest is dangerous. No time is ours but the present. The invitations of the gospel all respect present duty. "Now is the accepted time, now is the day of salvation." The more convenient time may never come. Neglect of the invitation wounds conscience, grieves the Holy Spirit, and dishonors God Most High. Dalliance with sin is the first step in being overcome by it, besides, the door of mercy may be closed and we excluded.

Admit that we are great sinners ; so was Jesus a great Saviour. He is able to save to the uttermost all that come to God by him." Instances are on record in which he manifested his ability and made it known. He has saved the vilest and most worthless, such as Manasseh, who made the streets of Jerusalem to run with blood, the thief on the cross, Saul of Tarsus, John Newton and John Bunyan.

There may be many pleas by which men excuse their neglect, but he whose prerogative it is to search the hearts and try the reins, traces it to the radical indisposition of man's nature. "Ye will not come unto me, that ye may have life." "How shall we escape if we neglect so great salvation?" "He has not said to any of the sons of Jacob, Seek ye my face in vain."

"Look and be saved." Salvation, embracing deliverance from sin in its guilt, power, filth and pollution, and from every enemy, is a fruit of looking. Peace of conscience, joy in the Holy Ghost, increase of grace and perseverance therein to the end, support in and victory over death, the perfection of soul and body in heaven, and the enjoyment of God through the countless ages, are blessings secured in covenant by promise and purchase to all those who look to him.

To those who by faith look to him, he will say in that day when he cometh in his own glory, and the glory of his Father, and of all his holy angels: "Come, ye blessed of my Father, inherit the kingdom prepared for you from before the foundation of the world."

## CHRIST'S LAMENTATION ON THE CROSS.

BY REV. JOHN BROWN.

"My God, my God, why hast thou forsaken me?"—Psa. 22: 1.

THIS psalm is written as if by the pen of Jesus. Every part of it is perfectly applicable to him ; but many parts are altogether inapplicable to David. There is no incident in the history of David, for example, that would warrant him to say, "they pierced my hands and my feet" (v. 16) ; but this was literally true of the Redeemer, whose hands and feet were nailed to the cross. Nor do we know anything in the story of David which could lead him to exclaim, "they part my garments among them, and cast lots upon my vesture" (v. 18) ; but Christ could use this language in perfect truth. "And they crucified



him," says the sacred historian, "and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet: They parted my garments among them, and upon my vesture did they cast lots," Matt. 27 : 35. In quoting the 22d verse, the apostle puts it into the mouth of Jesus. "He is not ashamed," says he, "to call them brethren, saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee," Heb. 11 : 11, 12. The psalm may therefore be regarded throughout as a prayer of the Son of God, previously inspired by the Holy Spirit for his use, in the opening sentence of which he pours out his complaint on the cross. "About the ninth hour," says the evangelist, "Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?" Matt. 27 : 46. On these words we observe,—

I. That this striking language does not imply that Jesus, *personally considered*, was ever forsaken of his Father. For,—

1. Christ was perfectly holy. He never offended his Father. On the contrary, he always did those things that pleased him. He "did no sin, neither was guile found in his mouth." The most quick-sighted of his adversaries were unable to convict him of sin. The prince of this world found nothing in him—not the least taint of corruption in his nature, nor the least defect of obedience in his life. Though "tempted in all points like as we are," he remained "without sin"—"without blemish"—"without spot." It is expressly asserted of him by Paul, that "in him was no sin;" and as expressly affirmed by John, that he "*knew no sin*." Paul represented him as a high-priest, who is "holy, harmless, undefiled, separate from sinners." Christ never offended his Father, and therefore,—

2. It was impossible for an infinitely holy God to forsake an infinitely holy person; "for the righteous Lord loveth righteousness. His countenance doth behold the upright." "They that know thy name will put their trust in thee: for thou, Lord, *hast not forsaken them that seek thee*." "For the Lord loveth judgment, and *forsaketh not his saints*." Psa. 14 : 7 ; 9 : 10 ; 33 : 28. Now, if God "*forsaketh not his saints*," notwithstanding their many imperfections; if they are "preserved forever" from all the temptations, and through all the trials of this present evil world, much less would he forsake his own dear Son, whose holiness was as perfect as his own.

3. The human nature of Christ was inseparably united to the divine. He and the Father were one God, "the same in substance, equal in power and glory." He dwelt in the Father, and the Father dwelt in him. This union between the divine and human natures in the one person of Christ was indissoluble. There never was a moment in which he ceased to be divine. He was as truly God when he lay in the manger, and hung on the cross, as when he raised the dead, and reversed the laws of nature. The Father, therefore, could not forsake the Son, without forsaking himself, because he and the Father were *one*.

4. In this very complaint, Jesus expresses unfaltering confidence in God, as his own God. "My God, my God, why hast thou forsaken me?" These words imply the most unfaltering confidence in God, a

he same time that they express a most heart-rending sorrow. Never was sorrow like unto his sorrow—never was there cause for such dependency. In this mysterious sufferer we at once perceive the working of human feelings, and the triumph of unshrinking trust in God. In the text he claims his interest in God as his own God, while at the same time he complains of being forsaken of him. And in the dying words of this illustrious sufferer, we have a proof of the most perfect confidence in his God: "Into thy hands I commit my spirit," said he; even into the hands of that God, who bruised him, and put him to grief.

Christ, then, *personally considered*, or considered in his *private capacity*, was not, could not be forsaken of his God. But,

II. The Redeemer's language not only implies, but even affirms, that he was forsaken of God in some sense. We have seen that he neither was nor could be, forsaken *personally*. But he was forsaken *relatively*, as the great representative of the redeemed.

1. Their sins were imputed to him. Sin is compared to a burden (Psa. 38 : 4), and that burden was laid on the back of the Surety. "Jehovah laid upon him the iniquity of us all." "Him who knew no sin, he hath made to be sin for us, that we might be made the righteousness of God in him," Isa. 53 : 6 ; 2 Cor. 5 : 21. But, in what sense was the blessed Jesus made sin? We have already seen that he was not made sin by *inhesion* or *transfusion*—that sin was not communicated to him, so as to reside in him. In this sense he knew no sin. In what sense, then, was he "made sin for us?" In the same sense in which we are "made the righteousness of God in him,"—by *imputation*. As we are "made the righteousness of God in him, by the imputation of his righteousness to us, so he was made sin for us, by the imputation of our sin to him."

Again: we read that "unto them that look for him shall he appear the second time without sin unto salvation." Heb. 9 : 28. Now his appearing the second time *without sin*, implies that he appeared the first time *WITH SIN*. Sin of his own he had none; but he clothed himself in the filthy garments of our guiltiness, in order that we might be clothed in the spotless robe of his righteousness. In this way our adorable Surety came under a charge of guilt; and on this principle we find him confessing the sins of the redeemed, as if they were his own, in several of these psalms, of which he is the undoubted speaker:—"Mine iniquities have taken hold upon me," says he, "so that I am not able to look up: they are more than the hairs of mine head; therefore mine heart faileth me." "O God, thou knowest my guiltiness; and my sins are not hid from thee." Psa. 40 : 12 ; 69 : 5. A stronger proof of the doctrine of the imputation of sin to Christ could not be produced, than these verses, in which Christ himself confesses the sins of the redeemed as *his own*.

2. Christ having become guilty in law, divine justice takes its course against him. The penalty threatened in consequence of Adam's offence was death. But the death threatened in the curse includes the death of the *soul*, as well as of the body. Jesus experienced death in both these senses. He not only died the death of the cross, but "his soul was made

an offering for sin." He tasted death for each of the many sons whom he brings to glory, in a sense in which none of those who keep his sayings shall ever taste of it. John 8 : 52. It is of this that he complains in the text. He does not complain of the pains of temporal death, but of his soul being cut off from God. "My God, my God, why hast thou forsaken me?" "Why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day time, but thou hearest not; and in the night season, and am not silent." "Save me O God; for the waters are come in unto my soul; I sink in deep mire where there is no standing: I am come into deep waters, where the floods overflow me." "I have a baptism to be baptized with; and how am I straitened until it be accomplished!" "My soul is exceeding sorrowful, even unto death." "O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt." "Now is my soul troubled: and what shall I say? Father, save me from this hour? But for this cause came I unto this hour." Psa 22 : 2; 69 : 1-3; Luke 12 : 50; Matt. 26 : 38, 39; John 12 : 27. Such were "the prayers and supplications with strong crying and tears," that the man of sorrows offered to God in "the days of his flesh;" and thus it pleased Jehovah to bruise him, to put him to grief, and to make his soul an offering for sin.

III. The great end for which Christ was forsaken of his God, was that he might reconcile sinners to God. In the sufferings of Christ we see justice and mercy meeting together, righteousness and peace embracing each other. Jehovah at once appears, "the just God and the Saviour"—so just, that he does not pass the least sin unpunished; so merciful, that he freely forgives the greatest.

In the sufferings of Christ the evil of sin is best seen. God has given many direful expressions of his disapprobation of sin: in the expulsion of our first parents from Paradise—in the destruction of the old world by bringing in the flood upon the ungodly—in the overthrow of Sodom and Gomorrah—in the overwhelming of the Egyptians in the Red Sea, and in the earth opening her mouth and swallowing Korah, Dathan and Abiram. But not even in *hell* does God's indignation of sin appear so terrible, as in the tears, and cries, and groans, and blood of his dear Son.

In the sufferings of Christ, too, we have the grandest display of divine love. "Herein indeed is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." "Greater love hath no man than this, that a man should lay down his life for his friends." But Christ laid down his life for us when we were enemies to him in our minds and by wicked works. It is this that enhances his love.

In the sufferings of Christ we have the most powerful argument against the practice of sin. No man can dwell on this subject and roll sin as a sweet morsel under his tongue. When the eye of faith look upon him whom we, by our sins, have pierced, the heart melts (Zech 12 : 10), and henceforward "the love of Christ constraineth us" to the practice of universal holiness. The most effectual means, therefore, of promoting holiness, is to *have the eye habitually fixed on the cross.*

Finally: in the sufferings of Christ we may learn that God will not pass sin unpunished. If the spotless Redeemer suffers such things in consequence of the sins that were imputed to him, the actual transgressor, who despises or neglects the gospel, and goes on in sin, shall certainly not escape his righteous vengeance; and it is a fearful thing to fall into his hands.

### PULPIT INACCURACIES.—III.

In this article we shall first give several words which may be found in the works of good authors, but which, nevertheless, have not the sanction of the best writers; and they are not, on this account, classical English. It is for this reason that *contemporary* is preferable to *cotemporary*, and, likewise, that the first syllable of its derivatives should be spelled *con*. Dr. Campbell, in his "Philosophy of Rhetoric," page 194, says: The general use in words compounded with the inseparable preposition *con*, is to retain the *n* before a consonant, and to expunge it before a vowel, and an *h* mute. The exceptions to this rule are very few.

All the ordinals, except *first*, can be made adverbs by adding *ly*; thus, *second*, *third*, &c., become *secondly* and *thirdly*; but it is not correct to say *firstly*, for both the adjective and the adverbial form of the word is *first*.

The plural of *Mussulman* is *Mussulmans*, and not *Mussulmen*. The plurals of *cherub* and *seraph* are either *cherubs* and *seraphs* or *cherubim* and *seraphim*; the former is according to the English idiom, the latter according to the Hebrew. It is evidently improper to speak of *cherubims* or *seraphims*, making a double plural. Although both of them occur in the English Bible, yet we never find *cherubim* or *seraphim* representing the singular number.

We shall next point out some improprieties in the employment of words of frequent occurrence. One of these is to make *avocation* a synonym of *vocation*. *Avocation* is that which calls us away from our *vocation*; so the expression "our various *avocations*," when professions or regular pursuits are meant, should be "our various *vocations*." *Everlasting*, in the best modern usage, is employed only in reference to a future without end; while *eternal* signifies without beginning or end. In our version of the Bible the words are sometimes used synonymously. *Transpire* means to become known through secret channels, and not, as many think, to come to pass. The following sentence is rhetorically correct: The event came to pass years ago, but did not *transpire* until yesterday. When *fellowship* is used as a verb, it is generally followed by the preposition *with*. This is an impropriety, because *fellowship* is always transitive, *e. g.*, it is inconsistent for a man who claims to be moral to *fellowship* the wicked. *Farther* and *further* were formerly used indiscriminately. The tendency now is to make *farther* refer to distance, and to give to *further* the meaning of "in addition to."

There are two phrases which should be laid aside by all who have

been accustomed to utter them. The first is, "in our (your or their) midst." "This expression," says Webster, "seems contrary to the genius of the language, as well as opposed to the practice of our best and most accurate writers, and should, therefore, be abandoned." In the midst of us (you, or them,) is proper. The other phrase is, "in the hearts (consciences or lives) of each one of us," as if any one were the possessor of more than one heart.

We close this series of articles by pointing out the true *theological* distinction between a *work* and an *act*. In Brown's and in Fisher's Catechism, it is taught that justification is called an act because it is instantaneous, and that a work is progressive. Not long since, we heard a minister say that redemption is a work and not an act, because it is continuous. This is not the difference, for a work, as well as an act, may be instantaneous.

An act is objective, a work is subjective. By the act of justification we sustain a different relation to God, the act itself effecting no change in our moral or spiritual nature. By the work of sanctification we undergo a radical change, although our relation to him who works remains unchanged. If the difference given first were correct, an instantaneous work would be a contradiction of terms; but then regeneration is a work, and also instantaneous.

V.

#### AN INQUIRY.

THE action of Synod to which reference is had in the following communication, is as follows:—

"In answer to the memorialists, we say that in the opinion of this Synod, the practice is not likely to give us any trouble, if ministers and elders are careful not to encourage it, and in every case among members giving offence, they use all proper means of remonstrance in private to prevent its prevalence."

Whether or not the practice of occasional hearing is common among our people, we do not pretend to say; we think, however, it is very seldom that members leave their own ordinances to wait on those of other churches, and are very sure such a practice should not be tolerated. If any feel more at home in another body of christians, they are at liberty to connect themselves with it, and should do so. For Synod, however, to pass a positive law, forbidding under penalty of censure any of the members under any circumstances waiting upon the ministrations in sister churches, we think would be unwise. The law could not be enforced, and the effect would be to bring into contempt the authority of Synod. The best way to prevent occasional hearing is to have the exercises of worship so interesting, that there will be no inclination to go elsewhere. This does not by any means depend only on the pastor; the officers and members of the congregation have much to do with it, more, a great deal, than often supposed.

Eds.

MESSRS. EDITORS—We would be sorry to be counted an offender, but we would be much more sorry to be an offender in the church of

Christ, and yet there is a question now in the church, an answer to which it would seem must give offence either to our conscience, or to our brother. It might be stated in different ways, but we will state it thus: How far should a member of the church submit to believe in and practice the decisions of the church courts, both supreme and subordinate, when those decisions are not in accordance with right or wrong, or what we believe to be right or wrong.

This question presented itself to our mind when reading the report of the committee that framed an answer to the memorialists of Old Bethel at our last Synod on occasional hearing, which was adopted and is Synod's own answer. If we rightly understand this decision, it is something like this: If a member, either private or official, should step into a neighboring church, and listen to a minister preach that did not belong to our church, it would be an offence of how grave a nature we are not told, but are left to suppose that it is of such magnitude as not to be tolerated. Now if this is the true meaning, would it not be well to let her members know it by positive law, for if we are not mistaken, there is a large class in the church that does not so believe, and this class is largely represented by both ministers and elders. We think the church should be one, and of one mind on all points of communion. For one session to consider it a censurable offence and act accordingly, and for another, and it may be one close by, to take no notice of it, is calculated to breed division in the church. We are aware that it would be difficult for Synod, as a whole, to make a positive law on this question at present. But we think she could and that she should make a law to this effect, that her members should be required to wait on the ordinances, whether social or public, when they can, and that those members who repeatedly leave our ordinances for those of other denominations be censured, and if signs of repentance be not given, suspended. We believe that the sin, if sin there be in the case, is that of omission rather than commission. \* \* \*

Let the church have her laws and her doctrines, her faith and her practice, and these clearly defined, and let her execute her laws and require an implicit belief in her principles, and let those who seek admission into her pale carefully study these, and if they believe them to be the purest and the best, let them enter her communion, and live up to their profession, or as near so as they can. But let not the great and the good work of preaching Jesus Christ and his blessed gospel be hindered or slighted in any way by us, either by our faith or practice.

J. G. M.

---

#### THE WESTMINSTER TRACTS.

EVERY pastor in laboring among the unconverted has, no doubt, felt the necessity of short, comprehensive, and pointed tracts. To meet this want the following tract has been hastily prepared and published. Christian workers, who avail themselves of this mode of awakening sinners, can either use this tract or modify it to suit their tastes and circumstances, and for a trifling expense have it published. To direct

attention of christians to this neglected part of their work, the publication of the subjoined tract in the *Reformed Presbyterian and Covenant* is solicited.

J. R. T.

#### WHY ARE YOU NOT A PROFESSOR OF RELIGION ?

1. Is it because you esteem temporal things more than eternal things? "For what shall it profit a man if he shall gain the whole world, and lose his own soul?" Mark 8 : 36.

2. Is it because you are indulging in some sinful practice which you are not willing to give up? "Sin, when it is finished, bringeth forth death." James 1 : 15.

3. Is it because you think there is no danger in living as you are doing? "How shall we escape if we neglect so great salvation?" Heb. 2 : 2.

4. Is it because you fear that you are too great a sinner to come to Jesus? "The blood of Jesus Christ, his Son, cleanseth us from all sin." 1 John 1 : 7.

5. Is it because of the inconsistent conduct of some church members? "But why dost thou judge thy brother? So then every one of us shall give account of himself to God." Rom. 14 : 12.

6. Is it because you are ashamed to confess Christ before the world? "For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory." Luke 9 : 26.

7. Is it because you are afraid of backsliding? "He which hath begun a good work in you will perform it until the day of Jesus Christ." Philip 1 : 6.

8. Is it because you think there is time enough? "Boast not thyself of to-morrow; for thou knowest not what a day may bring forth." Prov. 27 : 1.

9. Is it because there is no advantage in a religious life? "Godliness is profitable unto all things, having the promise of the life that now is and of that which is to come." 1 Tim. 4 : 8.

10. Is it because you have not received the most pressing invitations? Christ says: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. 11 : 28. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take the water of life freely." Rev. 22 : 17.

Why, then, are you not a member of Christ's church? What excuse can you give at the hour of death, which is near at hand?

#### REMARKABLE CONFIRMATION OF THE HISTORICAL VERITY OF THE NEW TESTAMENT.

HENRY DAY, a distinguished lawyer of the New York bar, is travelling in the East, and his letters, published in the *N. Y. Observer*, are among the best of the kind that we have read. Among other places he visited Schechem, now called Nablus, situated in the valley between the mountains of Gerizim on the south and Ebal on the north.

Mr. Day says that there is no doubt about the possibility of being heard from mountain to mountain, especially when the blessings and curses, as they were pronounced, were caught up and echoed from mouth to mouth by the Levites, until the whole valley rang with the mighty chorus. At Nabulus is a mission under the direction of Mr. El Karey, a converted Arab, supported by a Baptist society in England. The following, from Mr. Day's account, is certainly a most striking confirmation of the accuracy of the New Testament record, considered merely as a historical document. Nearly every day the providence of God is evolving some new fact in rebuke of the scientific infidelity of the age, the danger from which lies mainly in its garrulousness and dogmatism. But to the extract:—

"Here, at Nabulus, still exists the ancient sect of the Samaritans. There are about one hundred and fifty of them. Their Bible is the Pentateuch, of which they have a manuscript copy 3,500 years old, as they claim, but probably not over 1,500 or 2,000 years old. We were allowed to see it for a franc each. They have a high-priest, and observe all the feasts of the ancient Jews, and especially that of the Passover, which they keep on Mount Gerizim with all the formalities of the ancient rite. They are very bigoted, and bitterly oppose christianity. They profess that their high-priests have kept a record of events during their periods of office respectively, which record extends from the earliest periods of Jewish history to the present time.

"As they were disbelievers in Christ, Mr. El Karey desired to see if their record in any manner recognized him. A few days before we were there he obtained from the high-priest a transcript of a portion of this record, which transcript I saw. It was written in Hebrew, and embraced the names of nine high-priests before Christ, giving the date of their periods of office, and eight after him. The record made by Shoboth in the nineteenth year of his office, was as follows: '*Our enemies at Jerusalem crucified Jesus Christ, the son of Mary, about the year 4281 after the Creation.*' If testimony were needed to establish the facts of the life and death of Jesus Christ, we have here the admission of them by his most inveterate enemies."

#### ABOUT FINANCES.

WE are pleased in general with the lucubrations of our excellent brother in New York, over the statistical summary of our ecclesiastical affairs. He has attended well to this "outward business of the house of the Lord." It requires moral courage to tell facts as well as to preach the gospel.

Along with these startling figures one circumstance should be mentioned which would throw light on the whole subject. Not a few with us contribute their last dollar in the world for the support of the ordinances, while many rich men give comparatively little to the schemes of the church.

There is another fact noticeable. New congregations have increased the salaries of pastors largely over the older ones. They could not get



a settlement without doing this. Very few ministers who have no private income would like to settle now on such salaries as were paid before the late war. Still they do not always, in such cases, feel free to resign their pastoral charges. There are many considerations besides money, which bind a faithful minister to his calling. If he can hold on and keep square with the world, he will likely do so. He feels that one place is about as good as another, if he works for Christ and not for self. Besides, in all congregations a few men have increased in liberality; men "of whom the world is not worthy," yet they never can roll away the reproach of those who, while they increase in wealth, increase in worldliness. These will keep the salary at the smallest possible figure. They love their pastor well, but mammon more.

Our advice to ministers living in such congregations, who are not disposed to leave, would be, cultivate every opening field. Take the hint of Dr. Symington to his students—"When the people offer you money, take it." A generous community will never see a minister whom they respect suffer want. There will frequently occur home incidents which need not be seen in print. The disgrace of living on a small salary should affect no one. Samuel Rutherford, who needed no title, collegiate or civil, to add to his status, lived on a salary of £50, and was the means of saving souls. Many weak country congregations have to struggle along for existence, supporting the ordinances at home, yet they can do very little for the public schemes of the church. The youth, who grow up under the fostering care of pastors and sessions, having acquired a religious education and some knowledge of business, go frequently into the cities and add materially to the strength of congregations in the cities, where they make good business men, elders and deacons much respected, while the congregations in the country grow weaker upon an average by this constant drain. A more generous policy might well be pursued towards the latter. Instead of invidious reflections, as if the country were a place "neither fit to be born in nor to live in," men of wealth from the city should expend some of their large incomes to build up the church in country places; and when occasion requires it go there themselves, and rear their families to virtuous and industrious habits.

Moreover, there is required greater equality in the support of ministers who by their calling can follow justly no worldly avocation. A weak congregation is unfairly solicited to raise large salaries for different agencies, while utterly unable to be justly self-sustaining. The complaint is not that these salaries are too large, but that there is want of equality.

Now, if the brother who excels in figures and who has the confidence of his co-workers, will devise some way to equalize the salaries everywhere throughout the church, he will inherit lasting gratitude. If an effort of this kind should be made, we hope that the officers and members of the entire church will endure it better than the great philanthropist of Europe. When M. Rochefort was leaving France for New Caledonia, in company with a batch of fellow-communists of very unattractive appearance, he is said to have murmured, "Alas, I have always advocated equality, now I have got it."

If nothing is done in this line, and especially to establish everywhere the divine rule for liberality, the objections against our present system will increase rather than diminish. Farming by figures may be well enough, but a fluctuating market will furnish the best rule to judge of the yearly increase.

A PASTOR.

## MISSIONS.

### HOME.

MINNESOTA.—Reno congregation has asked for a stated supply for fifteen months, and Rev. R. Hutcheson has been appointed. His field of labor will include Round Prairie.

NEBRASKA.—Mr. Speer, who has been at Fremont and Wahoo during the summer, has returned to his studies at the Seminary, and Rev. James Wallace has been appointed to fill his place.

A society of Covenanters has been formed at Negunda, Webster county, Nebraska. This place is reached from the east by the Burlington and Missouri River Railroad to Harvard, thence to Negunda by way of Spring Ranch; from the south-east by the St. Joseph and River City Railroad to Fairfield, thence by way of Spring Ranch as before. Mr. David Mearns can be addressed as above, and will give information to persons looking to settling in the West.

The other stations are supplied, and as their membership increases, they will pass one by one from under our charge. Rev. N. R. Johnson is at Elliott, Rev. M. Wilkin at Sylvania. Republican City congregation has called Rev. S. M. Stevenson, who has been supplying them with preaching under the Board for some time. They promise him a tenth, till his salary amounts to \$800 a year.

If congregational treasurers have on hand funds for the Domestic Mission, we would ask that these be forwarded to the Treasurer, D. W. R. Ridge street, Allegheny, Pa., as the money is needed.

D. B. WILLSON, *Secretary*.

ALLEGHENY CITY, PA., September 17th, 1873.

### SOUTHERN.

MR. Lewis Johnston, who was, at our last writing, in Georgia, went to Alabama in the middle of August, and spent some days in and about Selma. He has returned to the Seminary, which began its session on the 9th inst. He finds few young men turning to the ministry. Their support is insufficient, and the people are hard to mould and tract, and it is easy for young men to persuade themselves that they do their race good in some other relation, as protectors, and at the same time reap more personal benefit. More self-denial is required among us. A mission among the Freedmen must be built upon school; with this, preaching; then an organization, and the work requires patience and perseverance. Mr. Johnston visited Tuscaloosa, Tusculum and Birmingham in Alabama, and looks forward to resuming his labor in the spring.

## ECCLESIASTICAL.

### SPECIAL MEETING OF PITTSBURGH PRESBYTERY.

PITTSBURGH Presbytery met at the call of the moderator, in the 8th street Reformed Presbyterian church, Pittsburgh, Sept. 10th, 1873. Nearly all the constituent members of Presbytery were present. It was resolved to carry out the recommendation of Synod at its last meeting, by taking the necessary steps in the ordination of Dr. David Matheny, Missionary to Syria, to the office of the holy ministry. The candidate then delivered a lecture from 1 Cor. 15; 20-23, and a sermon from Luke 23: 42. The examination in Theology, Church History, and Church Government was conducted by Prof. Sloane. The trials and examination were heartily sustained, and gave the most satisfactory evidence that the missionary was "apt to teach," and abundantly qualified to preach Christ crucified to the heathen.

R. J. George proposed the queries. Prof. Sproull presided and led in the ordination prayer. J. W. Sproull addressed the missionary, and A. M. Milligan, the audience. A large number of people were present, and much interest was manifested in the exercises.

Mr. W. M. Shanks, a graduate of Lafayette College, was received under the care of Presbytery as a student of Theology of the first year.

A committee consisting of Profs. Sproull and Sloane was appointed to examine Mr. Wm. McKinney, who had not yet completed his literary course, with a view to his being taken under the care of Presbytery as a student of the first year, and report at next meeting of Presbytery.

T. C. SPROULL, *Clerk pro tem.*

### ROCHESTER PRESBYTERY.

THE Rochester Presbytery met in Stirling on Tuesday, September 9, at 2 P. M. In the morning a sermon was delivered by the retiring moderator, Rev. W. McFarland.

Rev. J. M. Armour was elected moderator, and Rev. R. D. Sproull clerk, for the ensuing year. At his own request, Mr. Armour was released from the pastoral charge of the Syracuse congregation. Rev. R. Shields was appointed to preach in Syracuse on the third Sabbath of the present month, and to declare the pulpit vacant. Petitions for supplies and the moderation of calls were presented from the congregations of Stirling, Toronto and Syracuse. They were referred to the interim committee, and the committee authorized to arrange for the moderation of calls in the congregations when requested. Congregations under the care of Presbytery were directed to take up a collection for Presbytery's Home Mission Fund on Thanksgiving day. This collection to be forwarded to A. Ernisse, Treasurer of Rochester Presbytery, Prince street, Rochester, N. Y.

A resolution was adopted recommending sessions to see to it that con-

gregations under their care contribute their full quota to Synod's Travelling Fund.

Rev. S. Bowden, with Rev. R. Shields his alternate, was appointed to preach a sermon on the opening of next meeting.

Adjourned to meet in Rochester on the first Tuesday of May, 1874, at 7½ P. M. CLERK.

---

### THE SABBATH SCHOOL.

---

**THE SUPERINTENDENT.**—The prosperity and oftentimes the life of a Sabbath school depend upon its highest officer. If the right man be at its head, though assisted by only mediocre teachers, he will effect results which will not be seen in a school supplied with the best of teachers, located in an extensive missionary district, but which has an inefficient superintendent.

We do not think that the person who discharges the duties of this office need be either talented or educated, but there is one thing he must have, and that is good common sense. Its first dictum to those clothed with a little brief authority is that he who would rule well must rule little. The possessor of this never provokes opposition either by a constant exercise of power or by always flaunting the rights belonging to his position. It is common sense that will prompt him to be kind and gentlemanly to scholars and teachers; and he who does not know that a harsh word or a rude act may do a world of harm, has not this natural prudence, and is therefore not the man who, as superintendent, would be the right man in the right place. V.

**RULES FOR TEACHERS.**—The following extract is taken from the "Life of Rev. Jeremiah Hallock." It is given in the form of a letter addressed to his eldest son, who was about to commence teaching a school.

"For the regulation of your school, let your rules be few, plain and reasonable. Seldom, if ever, threaten. Chide but little. Magnify no crime. Call no conduct a crime which is done through ignorance. Punish not for every crime; punish rarely, and in punishing be merciful, for you need mercy. Never get angry in your school. Let the good behavior of your scholars, their progress in learning and their real benefit, and not your wages, be your care. Their parents expect you will be faithful. Look to the foot of a class as well as the head. Animate the desponding, and skilfully keep down the self-conceited. Be strictly impartial. Be cheerful, but not vain. Make the scholars' studies pleasant to them. Let subjection be their pleasure. Remember that the secret of governing well is to govern without pains. Diligently and prayerfully look to the morals and religious interests of the scholars, and your own. Realize the greatness of your undertaking, and your accountability to God and man; and may the Lord in his wonderful condescension and mercy guide you to discretion, and teach you."

## MONTHLY SUMMARY.

FOREIGN.—*France* is at last free from the presence of her German invaders. The last instalment of the indemnity was paid on the 5th of September, and the occupation of her territory is now legally ended. In accordance with orders from Berlin, the last remaining detachment of German troops has been withdrawn.

During the last three months 360,000 tickets were sold by the French rail roads to religious pilgrims. Six hundred Roman Catholic pilgrims left London recently to visit Paray-le-Monial, where a servant girl avows she has been visited by the Saviour.

The German government has fined two Roman Catholic bishops for appointing a clergyman without the sanction of the state. The Pope, according to a dispatch from Rome, is willing to be reconciled to Germany, if Germany will cease to interfere in Italian affairs.

*Spain* has passed through another crisis. President Salmoren and his cabinet have resigned. After an excited discussion of two days, Senor Castellar, the great statesman and brilliant orator, was elected President of the Cortes. He accepted the office on certain conditions, which the Cortes unanimously voted to grant. He has thus almost unlimited authority, and there is a prospect now that the affairs of Spain will be administered much more vigorously than heretofore. The army has been largely increased, and effective measures are being taken to suppress the insurgents and Carlists. The only hope for Spain is in the Republic. Should the Carlists succeed, she would again be brought under the bondage of Rome, and the success of the revolutionary insurgents would be anarchy.

HOME.—On Tuesday, Sept. 8th, the British Minister at Washington and the British Consul at New York, agents of the British Government to pay the Geneva award, called at the Department of State and paid to the Secretary, in the form of a certificate of deposit, the fifteen and a half millions awarded by the Geneva tribunal to be paid to the United States by the British Government. It is a cause of great thankfulness that this whole matter, which at one time threatened the most serious consequences, has thus been brought to an amicable conclusion. May the precedent now established for a peaceful settlement of differences between nations be often followed hereafter.

The recent failure of the well known house of Jay Cooke & Co. has created a great sensation. The extent of the failure is not yet known, although it is very probable such a house must have made every possible exertion before allowing itself to go under, and that therefore there is not much hope for its recovering. This house was thought to be perfectly safe. It had the confidence of the whole country. Any financial operation it undertook received the confidence of the people, and they accordingly invested.

The expedition sent out by the Navy Department to search for the missing *Polaris* and its Arctic voyagers, has been successful in ascertaining the fate of the vessel and the probable whereabouts of the crew.

on the 14th of August the camp where Capt. Buddington and his party wintered was discovered. From the Esquimaux, and the manuscript records found at the old camp, considerable information was obtained in regard to the survivors and the success of the expedition. The navy vessels, the *Tigress* and the *Juniata*, are to continue the search for the Buddington party. Since the above was in type the Buddington party has been heard from.

The Roman Catholics are about to establish a large number of parochial schools throughout the United States. The Rev. Mr. Jasper, of the Christian Brothers, has arrived, accompanied by twenty-four young men belonging to that Society, who have been educated to serve as teachers in these schools. Thirty-seven came to this country last year for this purpose. In one of the wards in New York where the Roman Catholics are most numerous, their children have been withdrawn from the public schools and sent to these parochial schools. This is the beginning of an organized system of schools in opposition to the public schools in New York City, and has for its ultimate object the division of the school fund. The addresses made at the dedication of one of these schools in New Church street clearly reveal the spirit and intentions of the Roman Catholics.

The General Conference of the Evangelical Alliance will be held in the hall of the Young Men's Christian Association, New York, Oct. 1, and continue in session ten days. This meeting promises to be the most important and impressive ever yet held in this cause. Already many delegates have arrived. In addition to the various countries of Europe, India, Turkey, China, and many other distant countries will be represented by missionaries or native Christians. A vast array of eminent speakers is presented. The proceedings of the convention will be looked for with the deepest interest.

The power of the civil government over ecclesiastical affairs is a matter which is now pressing itself on the attention of the church. It is no unfrequent occurrence for a minister or a congregation to appeal to the civil court to restrain the action of a church court. Some time ago the Presbytery of Philadelphia, North, were investigating the affairs of one of the congregations under its care. Just as the Presbytery were about to vote on the question, a writ from the civil court was served on the Presbytery, enjoining the Presbytery, "or any person acting by or under them, from any action dissolving the relation existing between the said church and its pastor, until the further order of the court." The strangest part of the whole proceeding is that the Presbytery at once adjourned until a hearing could be had in the court, thereby tacitly acknowledging the right of the court power to interfere. Things have come to a strange pass in our land if the proceedings of our church courts are liable to be interrupted at any time and their action delayed by a writ from the civil authorities, on the application of any one who may think himself or herself aggrieved.

## ITEMS.

**CHURCH BUILDING.**—Morning Sun, Iowa, congregation has commenced the erection of a house of worship. The cost will be about \$3,000.

**CALL.**—Moderated by Rev. S. Carlisle, in West Hebron congregation, N. Y., in favor of J. F. Crozier; by Rev. R. J. Sharpe, Baltimore, in favor of J. Lynd.

**DONATION.**—Thos. MacConnell, Esq., member of the Constitutional Convention of the State of Pennsylvania, has presented to the Theological Seminary library a copy of the debates of the convention so far as published.

**SYNOD'S ACTION IN REGARD TO TITLES.**—The form of the resolution in regard to titles, introduced by brother Johnson, and without discussion unanimously adopted, is in these words: "*Resolved*, That wherever the clerk has appended to any member's name the capital letters D. D., he be directed to strike them out."

**MEETINGS OF PRESBYTERY.**—October 7, 10 A. M., Iowa, Sharon. October 14, 10 A. M., Pittsburgh, New Castle; 2 P. M., Illinois, St. Louis.

October 28, 7½ P. M., New York, Brooklyn church, corner of Fayette avenue and Ryeson street; sermon by A. Stevenson, D. D.; Kansas, 7 P. M., Olathe.

November 4, 2 P. M., Lakes, West Geneva, Ohio.

November 5, 10 A. M., Ohio, in Utica.

**MEMORIAL VOLUME.**—The committee of the Memorial Volume, in accordance with the direction of Synod, have transferred their accounts to Walter T. Miller, New York. Parties remitting money should forward to him. His address is Box 553. Mr. Jno. M. Crozier, librarian of the Theological Seminary, has charge of the unsold Memorial Volumes and Covenants. Agents who have on hand more than they are likely to dispose of, and who desire to return them, should send to him, Monterey street, Allegheny City, Pa.

**EXPLANATION.**—The pastor of New Concord congregation writes an explanation in regard to the imperfect reports furnished by that congregation to Synod, and published in the statistics. It is substantially the same as given in our last. We learn incidentally from the chairman of the committee on Presbyterial Reports, that the blank used by the Clerk of Ohio Presbytery was one of the old forms, which may account for lack of fulness in reports of other congregations under its care. We are glad the attention of the officers is directed to the responsibility for a correct exhibit annually of the condition of the congregation to which they belong. It will do good.

**GENEVA COLLEGE** has opened and already enrolled one hundred and twelve students, with the prospect of a few more yet for the session. This is, perhaps, almost double what the institution has ever had before at commencement. The little village of West Geneva is pretty densely packed just now. Old Father Parks, widely known for

s liberality, and especially his very generous hand towards this College, has already broken ground for a large boarding house, 26 by 52 ft, and has it contracted to be ready for use against December.

With the cordial sympathy, the earnest prayers, and the liberal contributions of the church, there is no reason that we may not have under its control a large and successful literary institution. COM.

**THEOLOGICAL SEMINARY.**—The opening exercises of the Seminary were held in the Central Allegheny church, Tuesday evening, September 9, 1873. In the absence of all the members of the Board, Rev. A. Sproull opened with prayer and introduced Prof. Sloane, who was appointed to deliver the opening lecture. Our subscribers will have an opportunity of reading for themselves the lecture of the professor, as it will be published in the magazine. The prospects of the seminary are very encouraging. Nineteen students are in attendance, and in all probability the number will be increased to twenty. Recitations are held in the new building on North avenue.

The first Sabbath in October is the day appointed for taking up the collection for the Seminary, and \$3,000 the sum recommended to be raised.

**COVENANTING.**—The congregation of West Hebron, under the care of the N. Y. Presbytery, renewed, Sabbath, August 31st, the covenant in connection with the administration of the sacrament. The services were conducted by Rev. S. Carlisle, assisted by Mr. Taylor. The day was pleasant, the people were all in attendance, and with singular unanimity, though after great searchings of heart, they engaged in the solemn work. It was evident that God Most High was with us, removing obstacles, and breaking up the way. Special tokens of the divine presence and blessing, in connection with the work, were enjoyed.

**FAREWELL MISSIONARY MEETING.**—A farewell missionary meeting was held on Monday evening, September 22d, in the Central Allegheny church, to give an opportunity to friends to bid our missionaries good-bye before they left for the field of their former labors. A large audience was present. Several brief addresses were delivered. Dr. Lathen, in a few earnest words, for himself and his fellow companions, bade good-bye. The exercises throughout were deeply interesting. After the pronouncing of the benediction, an opportunity was afforded to all who desired, to shake hands and bid good-bye. The missionaries go away with the earnest prayers and best wishes of their friends in and about Pittsburgh, for a safe and speedy voyage, and great success in their work. They expect to sail from New York on the 1st of October.

**ABOUT FINANCES.**—The explanation "A Pastor" gives on another page in regard to the disproportion between statistics of country and city congregations, is entitled to some weight. We think, however, the writer makes a mistake in intimating that large salaries paid to agents, &c., have anything to do with small salaries paid to



pastors. Let a man, whatever position he occupies, whether a pastor, professor or agent, if he does his work well, be paid well. The church or the congregation will, in the end, suffer, and deservedly, that pursues any other course. It does not, as a rule, pay to make excuses for congregations that try the experiment of seeing on how small a salary a minister can live. They generally can find excuses for their course without outside assistance, being always too glad to have some seemingly sufficient reason to assign, by which they can escape the odium they so well deserve, and at the same time continue in the course already commenced.

**A COMPACT CHURCH.**—The article in our last number headed "A Compact Church," was prepared with the greatest of care, and we are sure, was read with interest. No appeal could be made to congregations more powerful than contained in the figures given.

We observed in it, but too late for correction, a slight mistake in regard to the length of the pastorate of the senior editor of this magazine. Instead of 37 it should be 34 years.

We do not see how it was that one of the congregations of the Pittsburgh Presbytery was left out of the account in making up the quota for travelling expenses. The Presbytery is very particular in regard to that matter. Every congregation is required to send its full quota, whether or not its members attend, or, in case they attend, whether or not they put in their expenses. At the special meeting held in Northwood the treasurer was directed to advance whatever money was necessary in order that the entire amount might be handed in, which the delinquent congregations are required to raise. At its fall meeting Presbytery will inquire if the amount has been raised, and, if it has not, will, in case the precedent already established be followed, take such action as will require immediate attention to it.

**COMMUNIONS.**—August 31st, Londonderry, H. H. George; West Hebron, S. Carlisle and J. O. Taylor.

September 7. Rehoboth, Iowa, C. D. Trumbull and E. G. Elsey; New Concord, J. A. Speer and S. R. Wallace.

September 21. First New York, Joshua Kennedy; Central Allegheny, Professors Sproull and Sloane; Rehoboth, Pa., J. A. Black and J. Wallace; Slippery Rock, R. J. George; Pine Creek, S. J. Crowe and A. M. Milligan.

September 28. Lind Grove, R. Reed; Bear Run, Rev. J. Crozier and R. J. Sharpe; Second New York, A. Stevenson and D. Matheny; Second Philadelphia, S. Carlisle.

October 5. Sharon, Isaiah Faris and R. Reed; Beaver, D. Bevilson; Clarksburgh, R. J. Sharpe; Monongahela, T. A. Sproull; Pittsburgh; Second New York, in church building of First New York; J. W. Sproull and D. Gregg; Sylvania, W. W. McMillan and M. Wilkin; Kortright, J. R. Thompson.

October 12. New Castle, H. H. George; North Union, A. J. McFarland; Birmingham, P. P. Boyd; Elkhorn, D. J. Shaw, installation of elders and deacons on the 10th; Bovina, J. W. Sproull.

October 17. Allegheny; Third Philadelphia, J. A. Black; York J. W. Sproull.

October 24. New Alexandria, S. O. Wylie; Fourth New York, J. Gregg; Olathe, M. Wilkin; Brooklyn; Walton, J. C. K. Millian and J. O. Baylis.

December 14. Rochester.

December 28. Ramsey.

---

### OBITUARIES.

DIED, July 18, 1873, near Portersville, Pa., HELEN JEMIMA MCKEE, aged 18 years.

Also, on July 19, JOHN MCKEE, in his 11th year; children of David and Nancy Caroline McKee. Their disease was scarlet fever. Their suffering was severe but brief.

Also, died, Aug. 13th, Mrs. MARY WILLSON, mother of Mrs. McKee, mentioned above, daughter of elder Samuel Sterrett of blessed memory, and sister of Dr. Samuel Sterrett, of Pittsburgh. She had been a member of the church from her 18th year, and a woman of intelligence and piety. She found a large degree of comfort in her long-continued weakness and sickness, from communion with her Saviour and in conversation with God's people. She was married to her first husband, John Matthews, father of Mrs. McKee, in 1833. She was, at her death, about 63 years of age.

Thus, in the short space of one month, death has thrice entered the family of Mr. and Mrs. McKee. God has sorely stricken these his children, but he will heal their deep and painful wounds, and fill their hearts with thanksgiving even for his corrections. God grant them all needed grace to sustain, guide and comfort them. J. C. S.

---

MRS. HANNAH MCCREA, wife of Wm. J. McCrea, of Rehoboth congregation, Iowa, was born Nov. 24, 1840; married, Oct. 31, 1861, and died Aug. 17, 1873. She leaves a husband and six children to mourn their loss. The following statements have been communicated to the writer for publication: Mrs. McCrea was connected in early life with the Presbyterian Church, O. S. After her marriage she became acquainted with the principles of the R. P. Church and loved and embraced them. She lived an exemplary christian life and died a peaceful death. During her sickness she was too weak to hold much conversation, but she expressed the strongest confidence in Christ as her saviour. When asked by her husband if she wished to say anything about her children, she replied, "Oh! you know how we have tried to bring them up. Train them up for Christ, and tell them their mother is gone before them." She was held in high esteem and is lamented by all. Her husband especially feels his loss. We commend this bereaved family to "the God of all the families of Israel," who alone can comfort and sustain them. C. D. T.

---

DIED, August 20, 1873, Mrs. MARY M'CLEAN, in her 61st year. She had been afflicted for about six years, the last two years of which

she was confined to her home for the most part. Apparently the work of sanctification was rapidly progressing during this period of suffering. Although her pain was often severe, she never complained. In talking with her, death seemed to have no terrors for her. The controlling principle of her thoughts and conversation was, "Not my will but thine be done." The sorrow of three sons and four daughters is the more bitter in that, but a few months previous they buried their beloved father, whose sickness was only of a few hours' continuance; but they "sorrow not as others which have no hope." May the friend of Mary and Martha comfort the four sisters after so long a season of weary and anxious though patient and tender watching with their mother.

T.

---

DIED, April 24, 1873, JOSEPH TORRENS, in the 65th year of his age. Mr. Torrens was an active and efficient deacon in the congregation of Elkhorn. He was a man of great sincerity and integrity. His religion was manifested in his every-day life. His last illness was somewhat lingering and painful; and although he was not free from temptation, faith had a decided victory. In relating his experience in his last struggle with the tempter, which lasted almost a whole night, to his pastor, he said, "I felt there was one like unto the Son of man with me, strengthening me, and my victory was so great that the tempter is gone not to return." Although he lasted two weeks after, he never complained of temptation again. He leaves four sons and four daughters, which we trust will yet profit much from his godly example and counsel.

T.

---

DIED, Nov. 22d, 1872, JOHN McELROY, after an illness of about 15 months (which consisted mainly in inward weakness without any pain), aged 84 years. He came to this country from County Armagh, Ireland, in 1816. Dr. McCloud received his certificate of membership which he bore from the church in the old country; but in the course of providence his lot was cast in the bounds of Londonderry congregation, where he was esteemed to be an intelligent, consistent and zealous member of the Reformed Presbyterian Church until his last. During his last illness, at times he had doubts and fears, but he was delivered from them all some time before his death and waited patiently and joyfully for the coming of the Lord. "Blessed are the dead which die in the Lord."

Com.

---

DIED, Nov. 22, 1872, at New Alexandria, Pa., after a long and painful illness, MARY J. DUSHANE.

DIED, Jan. 7, 1873, near New Alexandria, Pa., JOHN GIBSON.

The deceased were members of the Reformed Presbyterian congregation of New Alexandria and Greensburg. Both of them were, in the providence of God, called upon to endure an unusual amount of suffering; but divine grace was sufficient for them, and they were enabled during their illness and at the last hour, to lean upon the Master, whose "rod and staff uphold and comfort."

T. A. S.

DIED, September 3d, 1873, JOHNNY TATE, son of Mrs. Jane Tate, aged about two years. He was early dedicated to the work of the ministry by his parents, and provision made by his father for his education, who died six months before him. Relying on the promise to the children of believing parents, we can believe that he has gone to minister and worship before the Lord continually in his sanctuary above.  
T.

DIED, of consumption of the lungs, on 4th June, 1873, Mr. ROBT. MARTIN, of Third Reformed Presbyterian congregation, Philadelphia, in the 38th year of his age. Deceased leaves a wife and five small children on whom this bereavement falls heavily. May "he who relieveth the fatherless and widow," supply all their wants.

DIED, August 12, 1872, JAMES W. SHARPE, eldest son of R. J. and Martha J. Sharpe, in the 12th year of his age. The hope of immortality for those we love is balm to our hearts, wounded in parting with them.

WITH sorrow we announce the death of the death of the Rev. THOS. CLELLAND, A. B., Reformed Presbyterian minister at Newtonlimavady, Ireland, which melancholy event took place, after only a few days' illness, on the 8th ult. Mr. Clelland, who was scarcely three years ordained, was a young man of much promise, was greatly beloved by his flock, and held in high esteem by his brethren in the ministry. His sudden and unexpected removal is a plain and pointed call to those laborers permitted to remain in the vineyard, to "work while it is called to-day," and also to seek and maintain a continual readiness, inasmuch as they know not the hour that the husbandman may call them to account.—*R. P. Witness.*

---

#### BOOK NOTICES.

THE CHRISTIAN, by J. H. Montgomery, Elmira, Ill. This work, the title informs us, is "designed as a manual for instruction and guidance of christians in some of the various walks of life." A hasty glance through its pages warrants us to say that the author appears to have accomplished his design with ability. Christians will read this book with profit. Published by the U. P. Board, 9th street, Pittsburgh.

THESAURUS OF ENGLISH WORDS AND PHRASES. By Peter Mark Roget, late Secretary of the Royal Society, &c. Revised and edited by Barnes Sears, D. D., LL.D. Boston: Gould & Lincoln. 1873. 12mo., pp. 567.

Roget's Thesaurus is a standard work in the literary world. Both in England and in America it is justly held in high estimation by all scholars, with many of whom it is a *vade mecum*. It is an admirable assistant in composition, and the student will find in it an ample vocabulary furnished for his special use. We regard it as one of the best, if not the best book of its class.

## THE VOICE OF THE REFORMED PRESBYTERIAN CHURCH.

The Reformed Presbyterian Church in Ireland, at the meeting of Synod, June, 1872, appointed a committee to prepare and issue tracts on *Family Religion; Fellowship Meetings; The Matter and Manner of the Church's Praise, and Instrumental Music in Divine Worship*. The pamphlet with the title given above is the work of this committee. The committee consisted of Rev. W. Russell, Dr. Houston, Rev. J. A. Chancellor and Rev. R. Nevin. Each of these ministers wrote an article on the subject assigned him.

This is a needed and seasonable publication. The duties treated of are among the most important devolving on the members of the church. The subjects are discussed with ability, and the controversial points are brought out with clearness on the side of truth. We recommend our people to procure and read these articles. The book can be had by applying to Mr. John Caldwell, 3617 Ridge street, Philadelphia; price 15 cents per copy. He has also for sale Mr. Nevin's work on *Instrumental Music in the Church*, a notice of which will be found in this number.

THE WATCHMAN'S WORD, or the Encouragements and Dangers of the Christian Church. By Robert Shields, minister of the gospel, Ramsey, Ontario.

This is a much needed and seasonable publication. Our brother has done his work well. We hope this sermon will have many readers.

Through the kindness of the author we have received in pamphlet form, the articles on "INSTRUMENTAL MUSIC IN CHRISTIAN WORSHIP," by the editor of the *Covenanter*, Ireland, that appeared in several successive numbers in that periodical. They are a review of a work by Professor Wallace, of Belfast, in which instrumental music in worship is advocated. We have not read this work, but we are well convinced that no position taken in it or in any other production on the same side, can stand the resistless force of the reviewer's logic. At his hands the whole subject has received exhaustive treatment. The arguments are in the main the same as presented in the published sermon of Rev. Robert Johnson, and in the articles by Rev. Robert Hutcheson, which appeared in our pages, and are now before the public in a pamphlet. We hope these publications will be blessed as a means of resisting the tendency now so manifest of substituting sensuousness for spirituality in divine worship.

123894

# THE Reformed Presbyterian and Covenanters.

VOL. XI.

NOVEMBER, 1873.

No. 11.

## ORIGINAL.

### THE HONOR TO WHICH LEGITIMATE CIVIL GOVERNMENT IS ENTITLED.

BY REV. W. MILROY.

Concluded from page 846.

In conclusion, we remark, if we have been successful in establishing premises, it necessarily follows :

. That the institution of civil government is founded in the legislative will of God. It is not primarily grounded on the social compact or will of man. It rests upon an antecedent and higher foundation. The social compact does not create our civil rights, duties and obligations. It presupposes them, and purposes to ascertain, delineate, and authoritatively declare them.

Man has been constituted by his Creator a moral and social being, and thereby fitted for civil society and civil rule. "Civil government is not a mere conventional arrangement, or device of human wisdom, or some mercantile company. It is divine in its root, and originates in the will of man merely, but in the will of God—not in the light of nature, but in the law of nature." But although it originates in the *law of nature*, man by his fall has so blotted and defaced that it was to render it illegible; and no man can now ascertain from the remaining *light* of nature, what the original *law* of nature, in this respect, was. There never has been an instance, and we may safely say there never will be an instance, of man guided merely by the light of nature, setting up a civil government bearing the features and elements of God's moral ordinance. In this emergency there is sent to men a revelation from God. "The revealed moral law contains a republication of the original law of our creation, and a correct, authentic, infallible and divinely certified copy. To it we are intimated for a clear, and unequivocal, and authoritative intimation of divine origin," and necessary divinely required elements of a legitimate magistracy. All attempts at determining and defining a true magistracy by any other standard have only proved a daubing with tempered mortar, a darkening of counsel by words without knowledge. The only writings of any value to aid in the decision of this important question, are those of the Bible, and of the reformers of different periods, who have made the Bible their profound study. The

numberless and learned volumes of the most eminent jurists and civilians on earth, who have written from any other standpoint, are, for this purpose, utterly worthless.

Let us then not lose sight of this truth. The institution of civil government, as far back as we can now go, is founded in the legislative will of God; and government, whenever constituted according to his law, is so of God as to lay a solid foundation for moral and mutual obligations between rulers and people.

2. The character of the government determines the character of the obedience due. To an immoral, illegitimate government, obedience is due only for *wrath's sake*. To a government from God, divine in its institution and constitution, and to such only, is obedience due for *conscience sake*. It is not obedience to *lawful commands* merely, which the apostle means when he says, "honor the king," but especially to a lawfully constituted and commanding authority. Sin may be committed not only in refusing conscientious obedience to God's ordinance of government, but also in yielding it to that which is destitute of his sanction.

3. "Fidelity to Christ's supremacy over the church and over the nations, requires christians to wash their hands of the guilt of anti-christian states, and embrace, profess and propagate the principles of a scriptural magistracy."

Christians cannot, at one and the same time, render true and faithful allegiance to Christ and anti-Christ, to Christ and to systems antagonistic and subversive of his authority.

The practical question for us here to determine is, is the government of the United States thus antagonistic and illegitimate? Let us apply to it the principles which, we think, have just been established. No civil government is legitimate and entitled to be considered the ordinance of God, whose constitution is not moral and scriptural, and whose functionaries are not scripturally qualified. We need go no further. No *constitution* is moral and scriptural which does not contain a recognition of God as the source of power, of Christ as the ruler of the nations, of the Bible as the supreme law, and of the church of Christ and the true religion. What are the facts in the present case? The constitution of the United States makes no recognition of *any one* of these essential requirements. No man, we believe, can learn from the constitution of the United States that there ever *is* a God, a Christ, a Bible, a church of Christ or a true religion. Ungodly men are, for the most part, satisfied with it. Its functionaries are, perhaps we might say, *generally irreligious*, often *immoral* men.

Not only so, but some of its provisions are directly at variance with the law of God. It affirms, "no religious test shall ever be required as a qualification for any office under the United States." God's law, on the contrary, requires and demands, "he that ruleth over men must be just, ruling in the fear of God." It not only makes no provision for the recognition and support of the true church and the true religion, but authoritatively declares, "Congress shall make no law respecting *an establishment of religion*;" contrary to the divine requirement *embraced in the warning*, "the nation and kingdom that will not serve

thee (the *church*) shall perish, yea, those nations shall be utterly wasted." We conclude, therefore, unhesitatingly, that, if we can at all understand the teachings of the word of God, this government is immoral and illegitimate, possessing, before God, *no rightful authority whatever*.

Moreover, the principles we thus enunciate contain no new doctrine. It is the doctrine of the Bible. It is the doctrine of the acts of the most perfectly reformed church the world has ever seen, at the period of her highest reformation attainments. It is the doctrine of which the church's testimony of 1761 is full. It is the doctrine of our own testimony, carried in its application to the case before us, to the extent of denying to any magistrate in the United States the right even to administer an oath to a witness in a court of justice.

And, brethren, should not this be the starting point in all attempts at its reformation? To treat any case of disease properly it is necessary, in the first place, to make out a correct diagnosis. So in the present case, in order to the adoption of means adequate to the end, it is necessary to know fully the character of the moral disease under which the patient is laboring, and the extent of the reformation required. To commence anywhere else and to proceed on any other principle, will never go to the root of the matter. And although improvement may be effected in some of the details, a thorough and radical cure can never be effected.

If this government be a rightful, legitimate government, if it be in truth the ordinance of God, then by no process of logic, however adroit, and by no masters of dialectics however skilful, can the propriety of refusing incorporation with it be made to appear even plausible. Shall the christian refuse to approve and acknowledge what God approves and acknowledges? Shall he refuse to identify and incorporate with *God's* ordinance? Shall man be more righteous than his maker? No, brethren! Samuel did not turn away from Saul till God had rejected him from being king over Israel. And the omission, the disobedience for which he was rejected was as nothing compared with that of which the United States are guilty. Let christians cease to unite with all the world in *wondering after the beast*. Let us look not at outward appearances, but at fundamental principles. Let us rise from the abuse of magistracy as now universally constituted among the nations of the world, to those great eternal principles of truth, and justice, and order, dwelling in the bosom of God, a part of his nature, as well as contained in the expression of his will; principles which lie at the foundation of all righteous law, and of all legitimate government. The Bible contains the only authentic exhibition of these principles, the only authorized declaration of the great Sovereign's will. *This*, then, the revealed law of God in its true meaning and integrity, and not the feeble glimmerings of the remaining light of nature, must be the guide of the nations in forming their constitutions and laws, inasmuch as it contains numerous instructions and precepts especially addressed, by their legitimate lawful sovereign, to nations and their rulers; its evidence is far more clear than that of the light of nature, its enactments more explicit, and *its authority more confirmed*. Then, when this is done, and



not till then, will the nations be entitled to be designated *christian*. A nation, as such, acknowledging no God, is *atheistic*; a nation acknowledging idols, is *idolatrous*; a nation refusing to acknowledge the christian religion, is *infidel*; a nation giving allegiance to the enemies of Christ, is *anti-christian*; and so, also, a nation yielding allegiance to Christ, and acknowledging his authority and law, his church and religion, is a *christian nation*.

There can be nothing more illogical and self-contradictory, than to talk about a nation being a *unity*, an *organization*, a *moral person*, and in the same breath proclaim *this nation*, the United States, a christian nation. It does not now, and it never has, professed the christian religion. There are, we hope, many genuine christians in the nation; but *as a nation*, and in the sense in which it is a *moral person*, it is not now, and it never has been a christian nation. To affirm that it is, is not only without foundation in truth, but to those who are flattered and misled, and deceived thereby, cruel as the grave. "What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? And what comcord hath Christ with Belial? Or what part hath he that believeth with an infidel? Wherefore come ye out from among them, and be ye separate, saith the Lord, and touch not the unclean thing, and I will receive you." (2 Cor. 6: 14, 15, 17.)

Nor is this enough. Christians should evince their fidelity to Christ, by embracing, professing and propagating the principles of a *true scriptural magistracy*. What these are, we have endeavored already to point out. Truth is mighty, and will prevail. The employment of moral and scriptural means will, with the blessing of God, contribute to clear the way for the erection of scriptural institutions in this and every other state throughout the world. It is dutiful, therefore, to profess and hold fast these principles, though adverse circumstances and antagonistic systems may at present prevent their being reduced to practice; animated by the assurance that, at the appointed time, "the saints of the Most High shall take the kingdom, and possess the kingdom forever, even for ever and ever." "The kingdoms of this world shall become the kingdoms of our Lord and of his Christ."

In anticipation of these glorious results it is not, however, necessary "that a reclaiming minority in civil society should factiously disturb the public peace, or frustrate in any instance the spirit and ends of civil rule. The weapons of their warfare are not carnal, but intellectual, moral and spiritual." Though the apostle dissuades the Corinthians from going to law with one another before unbelievers, "he does not, on that account, authorize them to wrong one another, to disturb the peace of society, or neglect the security of life, liberty, property, religion, morals, scriptural education, or the good of the community," in so far as they can promote any of these ends without contracting guilt. But the principle is a radical one, "we may not do evil that good may come." The *honor* we pay the king must ever be consistent with the *fear* we owe to God.

4. Let us remark: the duty of nations to acknowledge fully the *authority of Christ*, and the peril of neglecting it. If it be true that "all

power in heaven and in earth has been given to Christ ;" that God left nothing that is not put under him ;" and that consequently his mediatorial dominion is universal, and that he is king of nations as well as king of saints, then it follows, as a plain, necessary consequence, that nations, *as such*, are under the most solemn obligations to honor him, by acknowledging his authority, by professing to him their allegiance, and by respecting and obeying his laws. And here it should be borne in mind, the omitting to do what God's law requires, is as much a transgression of his law as doing what is expressly forbidden. Nations, then, by refusing or *neglecting* to do what God's law requires, are guilty of sin ; as well as by active, positive rebellion against him, in the doing of what his law expressly forbids. And where sin is, there is danger. Sin can no more be indulged or tolerated in nations, than in individuals. The nations, therefore, had need heed the injunction, " Kiss the Son, lest he be angry with you, and ye perish from the way, when his wrath is kindled but a little." " He will strike through kings in the day of his wrath." " Who would not fear thee, O king of nations ? for to thee doth it appertain." " The Lord is the true God ; he is the living God, and an everlasting king ; at his wrath the earth shall tremble, and the nations shall not be able to abide his indignation."

5. Let us never forget the prime duty of " honoring " king Jesus. Give unto the Lord the glory due unto his name."

The question at once meets us here, what honor is his due ? We might reply, what honor is *not* his due ? By his Father's gift he has upon his head *many* crowns ; and " he is the prince of the kings of the earth, the King of kings, and Lord of lords." The Almighty Saviour has been invested with universal dominion. He has control of the elements of nature, of inanimate creation, of the inferior animals, of providential dispensations, of holy angels, of fallen spirits, of man in his individual capacity and all his relations ; everything, in a word, of which we can conceive, in heaven, earth and hell, is under his absolute direction and control. " He left nothing that is not put under him."

Accordingly he is entitled to, and receives, the " honor " of angels. They worship him, they heralded his birth, they attended him at every step of his progress in the accomplishment of his mission on earth, they strengthened him in the hour of his agony, they watched around his tomb, they were present at his resurrection, they escorted him to his glory, and they count it their honor to be continually employed by him in missions of love and mercy to them who shall be heirs of salvation.

Devils honor him, in so far that they yield enforced obedience to his commands. " What is this, for with authority commandeth he even the unclean spirits, and they do obey him." And they " are reserved by him in everlasting chains, under darkness, unto the judgment of the great day."

Rebellious men, kings and princes of the earth, refuse, for a little moment, to honor him. They set themselves in determined opposition, and plot together to break asunder his bands, and cast from them his cords ; while he, seated upon his throne, secure in the possession of his power and glory, *laughs, for a brief space*, at their impotent rage and

folly, and then breaks them with a rod of iron, and dashes them in pieces like a potter's vessel. And furthermore, they shall, like the devils themselves, ultimately honor him, by yielding him the most trembling and abject submission: for we read of a time when he shall come "with clouds, and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him;" when "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond man, and every free man, hid themselves in the dens and in the rocks of the mountains: and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: for the great day of his wrath is come; and who shall be able to stand?" (Rev. 1: 7, and 6: 15-17.)

The christian, too, honors him, by ascribing to him the undivided praise of his salvation. His language is, "O Lord, I will praise thee: though thou wast angry with me, thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust, and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation" (Isa. 12: 1, 2.) And not only so, but, with eye unscaled, he marks the glory of his Redeemer in everything above, beneath and around him. When the believer looks abroad over the works of creation, and contemplates their order and their beauties; when he notes the diurnal changes of the earth and the vicissitudes of the seasons; when he lifts his eyes to the expanse above, and beholds the sun in his brightness, the stars in their brilliancy, and the moon in her splendor, he cannot but feel a deeper interest in all these, when he reflects that they exhibit in a striking light, before the intelligent observer, the indescribable perfections and glory of his divine Saviour: and his feeling of security is rendered strong and confident when he remembers that all these, in all their aspects, whether of utility or ornament, are under the wise supervision and beneficent control of him "who maketh all things work together for good to them that love God, to them who are the called according to his purpose."

God, the Father, honors him. He proclaims from the excellent glory, "this is my beloved Son, in whom I am well pleased:" and he issues the command, "Let all men honor the Son, even as they honor the Father."

And when we pass from the transitory scene of earth to the representations we have of the grander and eternal realities of heaven, there is no relative change. The Lamb still occupies the central position, in the midst of the throne, claiming and receiving the homage of all.

As he enters upon the full possession of his glory, and "the joy set before him," there at once transpire three events, the most joyous and honorable of which we can conceive—his marriage, his coronation, and his triumph. Then is "heard a great voice of much people in heaven, saying, Alleluia: salvation, and glory, and honor, and power, unto the Lord our God: for true and righteous are his judgments. . . . Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready." (Rev. 19: 1, 2, 7.)

And observe, he takes his bride home to his heavenly palace in the

character of a kingly, triumphing *conqueror*. There is no other character that receives such glory among men. What a dignity and importance they attach to the person of the military hero, who, by some signal victory, has secured the liberties of his country and freed it from anarchy or the tyrant's grasp! How prompt are they to express to him their appreciation of his services, and honor him with every mark of respect! With what eagerness do they erect monuments to perpetuate his memory, and observe anniversaries to commemorate his achievements! His praises are at once heralded over the length and breadth of the land: and it is said, yea, claimed, that this is only a proper mark of respect to his person, a fitting testimonial that his eminent services have been duly appreciated.

Shall the christian, then, not admire and honor *his king*, the great Captain of his salvation? This is the King-whom the Father delighteth to honor; whom he hath commanded all the kings of the earth now to honor and obey. Behold him, the Lamb of God, in the midst of the throne! "the image of the invisible God, the brightness of the Father's glory, and the express image of his person!" His head is crowned with *many crowns*, with radiant glory he has triumphed over his foes, and he stands forth the recognized and acknowledged sovereign of heaven. The great multitude of the redeemed which no man can number, stand before the throne, and cry with a loud voice, "saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." They raise their voices in loud acclaim to the Lamb, "Thou art worthy," "for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred and tongue, and people and nation; and hast made us unto our God, kings and priests." (Rev. 5: 9, 10.)

And while the redeemed are thus occupied, and sing also the song, Great and marvellous are thy works, Lord God Almighty; just and true are thy ways, thou king of saints," the innumerable company of angels round about the throne are not mere idle spectators, but with loud voice unite in swelling the chorus, "Worthy is the Lamb that wast slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."

Nor is this all; but the inspired writer adds: "And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, forever and ever." (Rev. 5: 11, 12, 13.) Thus, all heaven, throughout the ceaseless ages of eternity, re-echoes with his praise.

Let it be our care, brethren, in the services of earth, to prepare for the services of heaven: and as honoring Christ is to be the delightful and eternal employment of the redeemed in glory, let us even now make it the great business of our lives, in thought, in word, and in deed, first, midst, and last, to honor KING JESUS.

## THEOLOGY AS A SCIENCE.\*

BY PROF. J. R. W. SLOANE.

IT is a specially noticeable phase of a certain school of modern skepticism, that, while surrendering itself like a ship without rudder or compass, to every wind of conjecture, it nevertheless claims the exclusive prerogative of deciding as to what is and what is not entitled to be termed *scientific*.

Spencer, Huxley, Darwin, and those who follow them as leaders, are in the constant habit of indulging in speculations more vague, uncertain and shadowy than those of the mystics of the middle ages, while characterizing in the loftiest style of supercilious contempt, as unscientific, the conclusions of those who differ from them, or whose studies lie in fields remote from their own.

This phenomenon is neither new nor unaccountable. It is due partly to the exaggerated importance which men are liable to attach to their own pursuits, and partly to the tendency to measure, by their own ignorance as a standard, the value of those which most deeply interest and absorb the attention of others.

It is a remark as old at least as Aristotle, that belief and unbelief are but the different phases of the same state of mind; to disbelieve a truth is to believe a falsehood, and hence those who deny the truth as revealed in the word of God, are driven to accept some opposite theory or conjecture.

Prof. Huxley rejects the scriptural account of the creation of plants and animals as unscientific, but accepts as a matter, not of belief but of "philosophical faith," as he terms it, the dogma of "spontaneous generation," or "the evolution of living protoplasm from non-living matter," while at the same time admitting that the doctrine rests upon no scientific proof, either of observation or experiments.

Prof. Tyndall's rude and profane attack upon prayer, has had a most powerful and salutary influence in defining more clearly the line that separates investigations into material laws and forces from those which have for their object spiritual powers, truths and influences. The promptitude and effectiveness with which Tyndall was met and compelled apologetically to retreat to his own field of investigation, has done much to check similar meddling and arrogance in the future; we shall have less in time to come of this bold and reckless assertion by men of his stamp, on subjects upon which their information is necessarily limited and fragmentary.

The harmony of all revelations will be at length reached by theologians and scientists working each in their own chosen sphere with as little interference as possible; thus the grand temple of truth will rise, until at length, like some noble minster, the work of many minds and many generations, it shall stand forth a harmonious and completed whole, radiant with that glory of God that shines resplendent in the starry firmament, but with a deeper and more attractive lustre in his word.

\* Address delivered at the opening of the R. P. Theological Seminary, Allegheny, Sept. 9th, 1873.

We not only affirm that theology is a science, but assign it the highest rank, as the noblest and best of all the sciences. As Thomas Aquinas says, "theology is taught by God, teaches God, and leads to God." A science has been thoughtfully defined as "a well grounded and well ordered knowledge, the fruit of just observation and philosophic induction," and in accordance with this definition of *science*, "theological science is a well grounded and well ordered knowledge of God and divine things, derived from those sources whence necessarily it must be drawn."

#### SOURCES OF THEOLOGY AS A SCIENCE.

I. Those among the ancients who wrote of the origin of all things, viz., the *Cosmogonists*, described in the well known lines of Virgil,

"Namque canebar uti magnum per inane coacta,"

were termed theologians, this title being given to such writers as Homer and Hesiod. In this sense of the word Philo speaks of Moses as theologizing in his account of the creation of the world. If theology be correctly defined, "the knowledge of God and divine things," the works of God must also be a source of theology as containing a revelation of the existence and perfections of Deity. "The heavens declare the glory of God and the firmament sheweth his handiwork." "The invisible things of him from the foundation of the world are clearly seen, being understood by the things that are made, even his eternal power and godhead." In all parts of the works of God, from the atom to the world, from the worm to the seraph, there is some reflection of the divine glory. Accordingly the usage of language designates by the term, "Natural Theology," the knowledge of God derivable from a study of his works. Not however from the heavens that declare his glory, but from that law of the Lord which is perfect, do we derive that well founded and well ordered knowledge of God and divine things which is designated as systematic or dogmatic theology. We employ these terms interchangeably, although, strictly speaking, the one is of wider signification than the other.

II. The learned German-English Oxford Prof. Max Muller, insists that as the science of language can only be studied by a profound investigation and comparison of all languages, so a science of religion is only possible by a study and comparison of all religions, and that the study of all the so-called religions of the world, with a careful comparison of one with the other, would result in the science of *comparative* theology, and ultimately in a science of *theoretical* theology. According to this theory, the first step in the direction of a true theology has not yet been taken, because the immense religious literature of India, China, Japan, Persia, &c., has not yet been studied and sifted. What might be the value of the indicated investigations, we perhaps are not prepared to estimate; they would seem to open a vast field of curious and doubtless profitable inquiry; as furnishing materials, however, for a well founded and well ordered knowledge of God and divine things, we hazard nothing in asserting that they would be valueless.

The blocks taken from the ruins of the petrified idolatries of heathenism, have no place in this temple of truth which the pious of all ages are erecting to the glory of God. As living stones compose the spiritual temple where God dwells, so living truths taken from the mouth of him who declares that the words which he speaks are spirit and life, can alone enter into the construction of that system which both teaches God and is taught by God.

The attempt to build a theological system from these so-called religions appears to us even more absurd than the attempts to rear it from the laws and facts of natural science.

III. Another source of theology as a science is indicated by Morell in his celebrated controversy with Dr. Chalmers. "Theology," says Morell, "as its termination, *ology*, implies, occupies itself solely in the reflex and logical; and it is for this reason we affirm that we must seek its basis in the depths of our psychology." According, to this declaration, theology does not concern itself with an objective revelation, but with a subjective process. As the German philosopher evolved the entire anatomy of a camel from his own consciousness, so, if we understand it, a whole system of theology is to be evolved from the processes of the human understanding when occupied about God and divine things. A strange illustration, as it appears to us, of losing the substance while grasping at the shadow.

IV. Allied to this view is that of Schleiermacher, that profound genius who has left his impress on the philosophical and theological thinking, not only of Germany but of the world. According to him theology is the "science of religion," and as he makes religion to lie in the emotions, theology is an accurate analysis, delineation and systematic arrangement of the religious emotions. This view has been designated the "theology of feeling." This would send the theologian, not to the word of God, but to the soul of a pious man, as the source of his knowledge; doubtless a most interesting study, but not *the* source of our knowledge of God and divine things, though here much of both may be learned.

The Roman Catholic, while recognizing scripture as a source of theology, connects also with it traditions, decrees of councils, writings of the fathers, and finally and above all the *ex-cathedra* decisions of an infallible Pope, teaching for doctrines the commandments of men. The theology of the Church of Rome is a great image, part of iron and part of miry clay. Making void the word of God and corrupting it by its traditions, she is exposed to the plagues that are denounced upon those who add to the revelation that God has given.

V. The true source of Christian theology is the word of God. The Scriptures, and they alone, clearly teach what man is to believe concerning God, and what duty God requires of man. As the facts and laws with which the astronomer deals are all in the "glory illumined page" of the starry heavens, so are all the truths of theology, either directly or indirectly, in express terms or by good and necessary inference, in the spiritually revealed page of the Holy Scriptures. Nor *must* we, with some able evangelical writers, confine ourselves here to *the New Testament*. The word of God, like its author, is not divided;

there is one body of doctrine taught in both Testaments. "*Novum testamentum in vetere latet ; vetus e novo patet.*"

The distinction between "Biblical Theology" and "Dogmatic Theology" is not to be overlooked. Biblical theology simply states the truth contained in the Scriptures ; dogmatic theology arranges, confirms, harmonizes these truths, and defends them against all assaults of their adversaries. Biblical theology furnishes the materials ; dogmatic theology builds the edifice. The former is a definite amount of truth neither to be increased or diminished, the latter will ever be perfected until the war with truth and error, between Michael and the dragon, has ended. The Bible is not only the source to which theology must be conformed, but the source from which all its principles must be drawn, the fountain from which it must be perpetually invigorated and refreshed. Systems of theology wax old and vanish ; the Scriptures remain. The word of the Lord endureth forever. Theological truth, however, is not taught as such. When it is declared and shown to be scriptural, it must also be shown in its connection with the sum of all truth ; its place according to its proportion or the analogy of faith, also its inner power and significance in regenerating the heart and making men wise unto everlasting life.

#### METHODS OF THEOLOGY AS A SCIENCE.

The word *systematic* as applied to theology indicates that order is to be observed in the statement and arrangement of theological truth. In every science, method is of prime importance. It would require more time than we have at command to discuss the necessity and importance of system in theology. It is noteworthy that there is a general method pursued by the great masters with comparatively slight variation. This is the one outlined by the Westminster divines in the Shorter Catechism, and adopted by most of the Confessions which sprung from that eminently systematizing period, the *Reformation*. Another method worthy of mention is that pursued by some theological teachers in which Christ is made the centre, and theology divided into three parts: the Antecedents of Redemption, "the Work of Redemption" and the Results of Redemption." This is for substance the method adopted by Edwards in his "History of Redemption," and differs from the former in form rather than in substance. The method adopted by Dr. R. J. Breckenridge, of Kentucky, who divides the science of theology into "the knowledge of God objectively, subjectively and relatively considered," however ingenious, is not likely to be followed by any considerable number of theological teachers. Many eminent divines of a former period, especially those of Holland, divided truth with reference to the two covenants. Of these Witsius is an example.

The *Presbyterian Quarterly* has furnished us, during the past year, with a brief outline of the system of the great evangelical theologian of Germany, Dr. Dorner. So far as we have been able to penetrate through the vast erudition of his system, the core appears to be the same with that followed by the English-speaking theologians. This method, beginning with theology proper or the doctrine concerning God, ending with eschatology or the last things, satisfies all the de-



mands of the definition of a science as a well ordered system of divine truth. While calling no man master, and claiming the right to test all merely human statements of truth by the unerring standard of the divine word, we nevertheless consider our work here, so far as relates to systematic theology, to lie mainly in an earnest effort to make ourselves acquainted with the system of truth which has been developed by the great masters of this science in the past.

The method which arranges the doctrines of divine truth in the most natural, logical and best connected order, is the best. While we are fully persuaded that the old foundations cannot with safety be removed, we are far from believing that great improvements in this direction are not possible.

There is much room yet for the application of the science of methodology to theology, not only in its general but in the more specific arrangement of the individual parts.

It has been objected to theology as a science, that it rejects rational *skepticism* and builds entirely upon *faith*. The objection assumes in the first place a difference of *method* to be an essential element in the definition of a science.

It is true that progress in the natural sciences is secured by rational skepticism, the student of natural science progresses by constant experiment and verification. "*De omnibus dubitandum est*," "We must doubt everything," has come to be one of the accepted maxims of natural science. "*Credo ut intelligam*," "I believe that I may understand," is on the other hand an accepted axiom of theology. Every one may see, however, that this is a difference that indicates simply the state of mind with which we approach these separate fields of investigation, but which does not in any way affect the subject matter on which the mind is employed.

In the second place, the objection ignores the fact that all science rests ultimately on *faith*; faith in the being of a God, the fundamental truth of theology, and the uniformity of the laws of nature. Atheism accepted, and no science of any kind is possible. Human knowledge is as baseless as the vision of the night. "The forces of nature are the outward and visible manifestation of the will of God." This objection also ignores the no less palpable fact that the faith which theology postulates is not a simple credulity but a faith that rests on the basis of fundamental principles, and which is confirmed by irrefragable arguments. Nor does the science of theology exclude that noble skepticism which refuses to believe without evidence. Its axiom also is, "Try the spirits whether they be of God." The system of theology for substance accepted by the church of Christ has been developed, defended and separated from the heresies of eighteen centuries by a dialectic as keen, acute and powerful as has ever been employed by the human mind. A blind and unreasoning faith that excludes all doubt would be as fatal to theology as a science as would a universal skepticism to all knowledge whatever. In addition, it seems to be unknown to those who make these objections, that one of the functions of theology is to *verify in consciousness* the truths of divine revelation, and carefully draw *the line between* that which we can comprehend and that which, never

contradicting reason, transcends its bounds and capacities. Let it suffice upon this point, that there is no accepted definition of science to which theology will not conform.

#### THE RELATION OF THEOLOGY TO OTHER SCIENCES.

I. Theology and physics touch in various points. They rest upon the same fundamental truth, the being of a God. They both interpret a divine revelation; one in the works, the other in the word of God. The one indistinct, limited and imperfect, the other clear, full and satisfactory. The Scriptures refer in various ways to the creation of the world, the origin of life, the rank which man occupies in creation, the tarry heavens, the vastness of the universe, its continuance, &c. These are also subjects about which physical science occupies itself, and hence the two spheres, while far from being concentric, touch in a part of their compass. Here unbelief in our day has intrenched itself. It has found "its last ditch" in some of the more obscure facts of natural science, and turns with great swelling words of vanity, and boasts of a victory, when as yet the final battle has not been joined, much less fought out. When these outlying territories have been fully surveyed and the facts ascertained and harmonized, the results will be as before; no contradiction, not even apparent. The present aspect of Darwinism is full of suggestiveness on this point. Mr. Darwin, a naturalist of vast research and amazing range of knowledge, in his own department, drew out his hypothesis, for it was but a hypothesis, "natural selection," or the "survival of the fittest" in the scientific world. He was followed at once by a mob of ready followers of that class who are determined to see God nowhere, and his hypothesis was at once transformed into a *scientific* principle that explained all the complicated phenomena of animal and vegetable life.

Not to believe in Darwinism was to expose one's self to the charge of being behind the age, and worthy to be classified with those who imprisoned Galileo. The half educated, to whom the Latin maxim, *omne ignotum pro magnifico*, applies, were at once captivated, and so the world wondered after the beastly theory that man is only an improved monkey. In the midst of this general craze, Agassiz steps forward and demonstrates that neither in the historical or geological eras has the line that separates distinct species ever been permanently passed, and thereby annihilates Darwin's claim to be considered scientific. The *Edinburgh Review* declares it to be a cloud of vaporous conjecture. And within a few weeks the French Academy refuses to elect Mr. Darwin a corresponding member by a vote of twenty-six to six. The attitude of theology to physical science should be one of friendship, recognizing its facts and employing them in the exposition of Scripture, never attacking on supposed grounds of opposition, and never timidly flying from a foe who raises a hostile banner merely because he has inscribed *scientific* upon it.

(To be continued.)

## THE MUZZLED OX.

THE apostle Paul, in First Corinthians, 9th chapter, vindicates the right of the gospel ministry to a generous maintenance while laboring in their high calling. It would seem that this right was conceded to the apostles and the brethren of the Lord, but denied to others who did not possess their dignity. In answer to his questioners he replies that he, too, is an apostle, possessing all the powers, doing the work, and by the favor of God receiving the evidences and seals of apostleship. But realizing that he was not an apostle in the judgment of some, not being one of the twelve; and especially having in view the rights of Barnabas and others who had no claim to apostolic character, he proceeds to lay down the broader principle, that irrespective of official dignity, "the workman is worthy of his meat." The soldier, fighting for his king and country, is equipped and maintained at their cost; the soldier of Christ will not be less bountifully provided for by the Captain of salvation and the people in whose behalf he has armed himself. The vine-dresser and the shepherd are not counted thieves and robbers when they eat the fruit of the vine and of the flock, neither is the minister of Christ an exactor who enjoys the carnal provision of those to whom he brings the spiritual riches of the kingdom of God. In every other relation of life, human justice, the law of equity between man and man, and the universal practice of society, accord full support and all his charges to the laborer, not as a charity, but as a right, not as wages, but to enable him to labor the more effectively and without interruption, and as a pledge that his services are recognized and his reward sure. By the same right the spiritual laborer, rendering infinitely higher and invaluable service, should receive an honorable maintenance as a recognition of the preciousness of his time and labor, which ought not to be squandered in seeking the carnal things of this life, as a means of increased efficiency, and as an earnest of "the recompense of the reward" hereafter to be given.

From these lower grounds, however, the apostle ascends to the ultimate source of right, and appeals to the highest authority, the law of God. "Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn." Doubtless this was intended to prevent cruelty to animals, and guarantee even to the brute laborers their rights. The ox, patiently toiling for man, must not be tantalized by the touch of food which he cannot taste, nor be turned out at night to lie down supperless, or gather his own food without rest. The law was also in the interest of the farmer, since with good care the ox will eat less and labor more, whereas if neglected it will eat up the labor of the cruel owner and be "still ill-favored as at the beginning," and too feeble for work. But the statute, as an object-glass, pictures the will of God concerning the rights of labor, and exhibits in clearest light his antagonism to the selfishness of the human heart, which first wrongs a brute, then hardened by exercise, injures a *fellowman* without compunction, and, always blind, at last crowns the *madness with self-destruction*. Viewing it in this broad moral aspect,

he apostle quotes it in assertion of the divine law of ministerial support, and uses it with irresistible power and unanswerable logic. In making this application of it, he did not interpret the cherubic symbol and consider the ox as a type of the ministry. The argument is stronger apart from any such interpretation. For if God, by positive statute, guarded the rights of a brute worker, with as much greater reason will he protect a human laborer, as a man is better than an ox. If the divine law protects the labor which provides carnal things, infinitely more jealously will it guard that which furnishes spiritual blessings for the immortal soul. And if the selfish and covetous infatuation is prohibited which undermines a man's worldly estate, beyond all comparison must that be restrained which robs him of the heavenly and incorruptible inheritance. "Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes no doubt, this is written," that the workman should labor hopefully and be partaker of its hope.

The reasoning of the apostle upon this Mosaic precept enforces the liberal sustentation of the ministry by four chief considerations. *First.* It is divinely commanded. "Even so hath the Lord ordained, that they which preach the gospel should live of the gospel." *Second.* The strength and efficiency of the ministry depend upon it. Weary, harassed with care, plodding for a livelihood, and unsupplied with the weapons of his warfare, he can no more do his work than an unarmed soldier, a starveling shepherd, or a hungry ox. *Third.* The selfish fatuity of a congregation which withholds the divinely commanded, well-earned, and absolutely necessary support from its pastor, is that unchristian and inhuman thing which God condemns and takes account of when its victim is only an ox; surely the greater crime and guilt which robs and spoils the humblest minister of Christ, shall not escape his righteous judgment. *Fourth.* The man who refuses to give as God hath prospered him for this purpose, is that lawless, disobedient and ungodly sinner for whom the law is made, 1 Tim. 1: 9, and has no more right to expect a blessing with the gospel, than the thief has with his ill-gotten gains; nay, the anathema of James 5: 1-5 is hurled against less guilty sinners than he. Such men are so blinded and decided, covetousness which is idolatry has so possessed their mind, that they cannot understand the gospel, and believe a lie; and while vainly imagining that they are worshipping God, they may be sacrificing to evils and indulging the "foolish and hurtful lusts, which drown men in destruction and perdition."

The right of the ministry to support being indisputably established, and the duty and interest of the people being inseparably united in its liberal provision, it is proper to examine how the ministry of our church are maintained. At present the average salary of city pastors is \$1,852; and of country pastors \$622, a few of whom have mansees in addition. But out of 67 pastors there are 47 whose salary is less than 1,000, of whom 2 are in the city. Looking more closely, we find 13 pastors who receive \$800 or \$900; 23 who receive from \$500 to 700; and 11 who receive less than \$500, or to be exact here, respectively \$435; \$430; three \$400 each; \$375; \$351.25; \$327.76; \$320;

\$305.20; \$300; no one of these last, I believe, have a manse. Of the 20 who receive \$1,000 and over, only *three* are in the country, and in estimating a city pastor's salary we must remember that high rents will reduce it from one-third to nearly one-half; that everything, from a *handful of mint* to a barrel of flour, must be bought, and at highest rates; and that the *manner of life* requires much greater expense, so that many of these receive less comparatively than the others.

No exact sum can be fixed as an adequate support for a minister's family, but it can readily be shown that few, *if any*, of our ministers receive a sufficient or equitable maintenance. Domestic and farm hands, who need no education save "practice which makes perfect," seldom have families to provide for, and are themselves boarded, receive from \$250 to \$500 a year. Mechanics and salesmen, who learn their business, but all the time receive steadily increased wages, have limited hours of work and little responsibility, receive on an average \$600 to \$1,500 a year, and skilled men very much more, often \$3,000 to \$5,000. Book-keepers and merchants have more or less of costly education and carry no small burden of care and anxiety, but they can and do live as princes, rear their families delicately, and leave them with independent fortunes. There are many in our congregations whose intellect and education are not superior to the average of our ministry, and labor no harder, who began life with their brain and hand and to-day are worth from \$25,000 to \$500,000. From each and all of these classes liberal gifts come to the church and her schemes, many among them are ardent and earnest workers in the vineyard during hours of leisure from business, and in their sphere and results are not only necessary to the church, but have a "record on high," "a crown of righteousness" which they shall wear in glory; still without disparagement it may be said, they do not rank above the faithful minister.

But now every minister has spent from eight to ten years, the best of his life, in costly education, expended his patrimony and earnings and perhaps incurred a heavy debt. They need from \$1,000 to \$5,000 worth of books to begin with, if they are to "preach the word" and "beat the oil for light," and for want of which so many "need to be ashamed;" and they should have from \$100 to \$300 annually to provide the literary and theological requisites for success. Their house is usually the hostelry of the church, and if they are not "given to hospitality" they lack one requirement. Generally they have "Jacob's blessing," a large family, and are under the same obligation to "lay up for their children," have an equal right to a competence for old age and to be used for Christ, and they have no less grace than others to manage a fortune as good stewards of Christ; "or I only and Barnabas, have not we power?" More frequently than others they educate their sons for the ministry, and thus bear a large part of this burden which belongs to the whole church; one-fifth of our present ministers, 17 out of 89, are the sons of ministers, while only 72 come from the 3,285 other families.

If we look to the Old Testament provision for the ministry, we find *it* divinely determined and bountiful in measure. They had inalien-

le and untaxed cities, houses and fields. Lev. 25 : 32-34 ; Num. : 2-8. To them belonged all devoted lands and goods. Lev. 27 : , &c ; the tithes of all produce in the nation ; the first fruits of all ne, oil and wheat, supposed to be about one-sixtieth or one-fortieth ; e firstlings of clean animals and the price of the unclean ; the wave-cast and right shoulder of every sacrifice ; the whole of every meat d sin offering ; and all redemption money. Num. 18 : 8-32. But it clear from the census recorded, Num. 1st-4th chapters, that the Le-tes were not more than one-thirtieth or one-hundredth part of Israel, ile the provision for them was largely more than one-tenth ; thus ving them for their portion three or even ten times as much as the erage for other families. From all these considerations it is most parent that the salary of our ministry is altogether below any just andard.

Is there a remedy ? Can this be so adjusted that there may be an equality among the ministry ? How can we bring the salaries of all ir pastors up to the requisite standard ? It is my own personal conviction that the ministry and the public schemes are alike the wards, in this spect, of the whole church ; and that they should be provided for om a common fund equitably raised and distributed. Thus when od fed Israel by the manna, the gatherings of all were heaped to-ther, and each received according to need, and no one had a surplus r suffered hunger ; for the Lord miraculously multiplied the gather-gs to meet the wants of all. The Mosaic provision for the priests id Levites was thus gathered and distributed. 2 Chron. 31 : 15-19 ; eh. 10 : 34-39, 12 : 44-47, and 13 : 12, 13 ; Mal. 8 : 10, and when ere was fidelity it was always ample. 2 Chron. 31 : 10. The apostle aul, 2 Cor. 8 : 13-15, applies this principle to the maintenance of the oor who are not to suffer in a weak church oppressed with their care, hile in rich churches without any burden they are relieved from want. n "the daily ministrations," Acts 6th, the apostles and poor were par-kers together of the common bounty equitably distributed by the ublic officials, "neither was there any among them that lacked." In ie brotherhood of Christ "no man seeks his own, but every man an-ther's wealth." See also 1 John 3 : 16. The missionaries, both home nd foreign, and the theological professors, are all thus provided for, nd though these number one-fourth of our ministry, no burden is felt nd no complaint heard.

Still many will refuse this as visionary, impracticable or false. The ame end may be gained by a wisely conducted sustentation fund, leav-ig the strong congregations to sustain their own pastors, and all co-perating together to supplement the salaries in weak congregations. ome Presbyteries are now efficiently doing this, although on too low a tandard ; but the weak Presbyteries cannot, and others do not attempt o make an adequate provision. Synod alone can do it well, and ought t once to establish a new scheme for this end, or rather connect it with he Domestic Mission, extending the duties of the Central Board to he *nurturing* of the congregations they plant, until they become self-ustaining.

In any plan, however, the first step is to increase the liberality of

the congregations concerned to a proper measure. The average contributions of the church to pastors' salary is now \$8.08 of city congregations \$10.56, and of country \$6.81. The eleven congregations whose pastors' salary is less than \$500 each, contribute on average to this, \$8.37, varying as follows, \$13; two, \$11; \$9; \$8; two, \$7; three, \$6; and \$4. The Board of Missions require \$7.30 per member as a condition of giving aid. The Presbyterian sustentation scheme requires \$7.30 per member. But while this is enough for mission stations, it is too little for congregations with a settled pastor. The New York Presbytery years ago easily secured \$10 as the minimum. The city congregations now average more than this. It is only the tithe of \$100, and few who have any income, have so little, while the average income anywhere is five or ten times that sum. What member of the church does not spend as much in luxuries and vain show? Surely they cannot be unwilling to do the same for their immortal souls, the prosperity of the church, and the honor of Christ. At this rate as the minimum, the eleven pastors under consideration would receive from their own congregations respectively, \$1,000, \$770, \$690, \$570, \$550, \$480, \$430, \$370, \$351, \$350 and \$320; and \$5,119 contributed by the church would make each \$1,000. There are twenty-one other pastors whose salary is less than \$750; if their congregations will give this minimum, *four* of them will receive over \$1,000, and with \$4,796 contributed by the church each will have \$1,000. If the spirit of justice and liberality were fairly awakened, all the other congregations and many of these would at once, without help, put the salary at least to \$1,000. What congregations will do this before Synod meets?

It is thus manifest that a sustentation fund of \$5,000, or \$10,000, would secure to all our pastors a minimum salary of \$1,000. There are probably 100 men who will furnish the requisite sum, and rejoice at the opportunity of doing so much good. If a collection was taken up for the purpose, \$1.00 per member will be all sufficient. Now then, let us arise and do it. But at the least, let Synod in its wisdom determine a minimum salary, and a minimum rate of contribution for this purpose, and give their moral help to noble and self-sacrificing men who for the name and sake of Christ have gone forth "taking nothing of the Gentiles," but give themselves to "spend and be spent" for the cause of Christ and the salvation of souls.

Another consideration though last is not least. It is that the ox must "tread out the corn," or get no fodder. Increase is from God. The most devoted toil will not thresh out grain from blasted ears nor empty heads. So neither Paul nor Apollos can gather into the church and build up in faith men blasted by sin, withered by wordliness and forsaken of God. But the humblest may plant and water, and by God's blessing reap a rich harvest. And whether a minister reap much or little, if he give himself *wholly* to his work; if he be "instant in season, out of season;" if he travail for souls, and watch over them faithfully, he is sure of an eternal, if not a temporal reward. Isa. 49:5 and Hab. 3:17-19. But the careless minister, who neglects the interest of souls, and leaves them unwarned in their sins, and exposed to *God's righteous judgment*, is of God most terribly threatened in Ezek.,

33d and 34th chapters, and has no claim upon God's people. If he goes to his farm, his merchandise, his trade, his school, to promote the mere temporal interests of men, or to provide for his own honor and ease, he is a selfish worldling and not a true shepherd. If he cries, Peace, Peace, to a people slumbering in negligence and at ease in sin, compounds their felony of the tithes and offering, and justifies his selfish refusal to ask a collection for the schemes of the church by querulous complaints that there are so many collections, that his people are so poor and do not pay him, that others do no better, and that charity begins at home, he acts the part of a dog in the manger. If lazily he saunters about through the week with the vain boast that he can preach all day with an hour's study, he is an idler in the vineyard. If he fawns upon the rich, and passes by the humble and lowly, though rich in faith, he seeks the fleece and not the flock. All those, who in these or any other ways sinfully omit duty, and depart from the model of the patient ox between the altar and the plough, and ready for either, are excluded from the benefits of the Apostle's claim. They are thieves and robbers in the Lord's vineyard, and it were sin to plead that they might draw a greater abundance from an altar at which they do not minister.

But our ministers are not such men. There is, alas, much want of zeal, fidelity and power among us, but these qualities are to-day everywhere defective. Some there are who suffer their high vocation to be interfered with by worldly avocations; but they have been compelled like Paul to work with their own hands, and it is not strange that unlike Paul they have been incapable of making good tents and good sermons at the same time. Possibly there is a worldling among us; no one can say, I am clean; but their brethren can bear witness that those for whom I am pleading are the farthest removed from this. And yet with all that can be said in defence of our ministry, there is room for great improvement; and the people by their liberality can unlock and oil the wheels of progress, and by their prayers can secure the Spirit who will make "the feeble among them as David, and the house of David as God, as the angel of the Lord before them."

Let Synod then demand high qualifications for the ministry, provide for their thorough training, and enforce entire consecration to their work; let the church be directed in providing for their support; and when they come into the vineyard, a generous and willing people, such as ours are, will amply provide for them. And if any should still refuse to minister of their bounty to their pastors, the cries of the laborer against the fraud which keeps back his hire will not go up to the Lord of Sabaoth in condemnation of the church because she failed to instruct, exhort and entreat, but only against the individuals and congregations which refused instruction, despised reproof, and would not do justly, love mercy, and walk humbly with God.

J. C. K. MILLIGAN.



## LETTER FROM ABROAD.

THE following interesting letter from a highly esteemed member to his pastor has been forwarded to us for publication. We cheerfully give it a place in our columns.—EDS.

BELFAST, August 31, 1873.

MY DEAR PASTOR—You expressed a desire that I should write you from this side, and, as I have a few minutes to spare, I have much pleasure in devoting them to you. The good steamship *Castalia*, of the Anchor Line, sailed from New York for Glasgow on August 9. The day was excessively hot, but as soon as we were outside of Sandy Hook a most agreeable change of temperature was experienced. We parted with our pilot with three hearty cheers, and were soon speeding on calmly and swiftly on our way across the deep. Having commended my children and all my cares to our God, I tried to leave them all with him, and to enjoy the novel position I found myself in. The first business was mutual introduction to each other. The flood of travel to the eastward was at about its lowest ebb: consequently, there were but few passengers crossing. We had fourteen males and two females in the saloon cabins, sixty-eight passengers in the steerage and intermediate, and sixty-three, captain, officers and crew; in all, one hundred and forty-seven souls on board. We had in the saloon five or six young students from Cincinnati, on their way to attend the classes at the University of Edinburgh; several lawyers, one from Minnesota, and another holding office in Cincinnati under the Government; some from various sections of the country in pursuit of health or business—nearly all of them crossing for the first time. I have never travelled with a more intelligent, or a better specimen of good American society. I did not observe any appearance of selfishness; on the contrary, no man seemed to regard himself or his own things, but all were ready in the kindest manner, by night and day, to serve each other and promote the general weal. On the Saturday, as the sun was going down, I hinted to some of the passengers that as we had no clergyman on board, it would be well to have a meeting on the Sabbath for religious purposes. I was well pleased to notice how readily and earnestly the suggestion was received; and on the Sabbath, about half past ten in the morning, we met. The passengers from the steerage were invited, the ship's bells were rung, the saloon prepared as a church, the Scotch version of the psalms plentifully distributed. I was in the chair. Our good old psalms were sung and *well sung*, several portions of Scripture were read, several of the saloon passengers taking this part of the exercises. I led the assembly in prayer. And after singing very fervently, the services were concluded. A holy unction seemed to pervade our meeting. It was surely the house of God, and the Lord was surely in that place. Several of the young men came up to me and confessed that they were members of the church, and were grateful for this opportunity of remembering and honoring God on the great deep. All the rest of the Sabbath seemed to be pervaded with the *gracious influence* of our meeting. We had another meeting on the

succeeding Sabbath (17th), very similar and refreshing. Our week days were delightful. We sailed as quietly all the way across the Atlantic as if we were upon the North river going to Albany. We had a long roll as we crossed the Banks of Newfoundland, but our good ship steadily and quietly pursued her way, night and day. Only one or two of our passengers were slightly sea-sick and missed any of the sumptuous meals spread before us. Early on the morning of Thursday the 21st instant we made the Irish shore, and soon landed our passengers at Moville, and then headed for old Scotia. The saloon passengers parted from each other as real old friends would part. During our short acquaintance, a warm, kindly attachment had sprung up amongst us, and the love which only Christians feel, which our religious intercourse had developed, made us all dearer to each other; and long, long will each of us remember the good steamer *Castalia* and Captain Butler, her genial commander, and her gentlemanly officers.

I found my family quite well; but, alas! Scotland, the land of my birth, was no longer a home—all gone! The grave held those nearest and dearest; and when I found the place where the precious dust was laid, I spent an hour or two in solemn communion with the memories of the past. A stranger in a strange land is an object of our sympathy; but I was a stranger in the land of my birth and of my early boyhood—hardly one to know me or bid me welcome. Surviving relatives, in the changes of life, had removed to another land, and I was alone, forgotten, as one dead out of mind. Thirty-five years' absence had placed me even in a worse position than Rip Van Winkle, made so famous in story by Irving. We went to Stirling, and for a few days visited the interesting scenery around. The field of Bannockburn has become a hackneyed story, and the description of Stirling Castle you will find in every tourist's letters. I confess to a strange, weird feeling as I surveyed the stern old fortress standing up so bluff and bold against the heavens from the plain around it, and as I entered the castle the historical memories crowded upon my mind thick and fast, as if the ghosts of the renowned ones were clustering around. I went into "Douglas' Room," where he was murdered. I looked over the window which had been opened and his bleeding body thrust violently through and cast into the court beneath. I went from room to room with almost indescribable feelings. Here was Knox's pulpit, a worm-eaten, fast-decaying, plain, nearly round box, out of which, like a mighty Boanerges, he had thundered forth those mighty *blasts* which have shaken empires and revolutionized the world. Still those mighty echoes are reverberating through the world, and the *mission* and *message* of him "*who never feared the face of man*," will be felt till time is no more. Knox's Table, from which his first communion was dispensed, was also there, and the chairs in which ancient kings sat in state were there. I sat in them, but I suppose my republican training prevented any special reverence. We sailed down the links of the winding Forth, past many old towns and churches, monasteries and abbeys in ruins; amongst others, "Blackness Castle" commanded our special notice, where so many of our poor brethren were imprisoned and tortured even to the death. Here the Forth is a wide estuary. Ships and vessels of every

grade flood upon its bosom. As it pours forth into the North Sea or German Ocean, Edinburgh, with its grand old castle, Arthur's Seat, and the mountains, standing round it clothed with clouds of mist, presents a truly grand and magnificent appearance. If ever you visit Scotland, try and approach Edinburgh by sailing this route, from Stirling to Leith. The time is about four hours, and through, I think, to Covenanters, the most interesting, and, indeed, to any visitors, the most beautiful scenery and historic associations. We rode on the steam-cars, or coaches, as they are called here, for one penny from Leith to Edinburgh, and landed in the very heart of the city. A kindly policeman guided us to the Grass Market. The *spot where the scaffold stood* upon which so many of heaven's noblest martyrs shed their blood, is marked by the paving being circular, with a cross through the centre of the circle. And what shall I say about this gate of heaven! this sacred spot! where so many chariots of fire and horsemen of fire, God's host, gathered and ascended on high with the precious spirits. How often has heaven been seen from this spot opened and Jesus standing on the right hand of God, by the souls of those who passed through great tribulation. I think I hear the old cry, "*The Covenants! the Covenants! they will be Scotland's reviving yet,*" and the "*Farewell, sun, moon and stars*"—the "farewells" seem yet to be resounding around this sacred spot. We should value our principles—blood-bought—first Christ's blood, then the blood of our fathers poured out here and throughout this historic land like water. We went to the Castle of Edinburgh, John Knox's house in the Canongate, looked at the window from which he addressed the multitudes; next, Holyrood Palace and Chapel, Queen Mary's Room, saw her bed, said to be standing as of old, the secret stair leading to her apartments, through which the murderers of her secretary, David Rizzio, passed to do their bloody work. The stains of blood are still pointed at in the floor. But Greyfriars churchyard and church, the stone upon which the Covenant was signed, the Martyrs' Monument, the spot where James Renwick and many other martyrs were buried as common felons, claimed more of our attention than Holyrood Palace and its wicked kings and queens, and we found it hard to tear ourselves away, but the declining day warned us away. The shadows of night were covering the graves of tyrants and slaves, persecutors and persecuted, in one common mantle. How quietly all repose until the trump sounds in the morn of the resurrection! We intend to return by the *California*, Sept. 13, 1873.

Yours in Christ,

---

## MISSIONS.

### FOREIGN.

LATAKIYEH, August 19th, 1873.

DEAR DR. SPROULL—In a letter to Dr. Wylie, last May, I promised to send him some account of my intended tour with Isa in the *Rondish* mountains. The 30th of April I left Latakiyeh, proceeded to *Bakluliyeh*, and spent the night. The following morning, rising at

quite an early hour, we made the requisite preparations and set out on our intended tour, an account of which I will give as nearly as possible from notes taken at the time. May 1st we came to Kussab. The day was pleasant for travelling, cloudy and cool and the roads dry. We rested at a pleasant fountain, situated about half-way between Bahluliyeh and Kussab, and let the animals graze; rode at 2 P. M. and ascended the mountains, reaching the village a little after sunset; found but little change in the place or its inhabitants, since visiting it a few years ago. Kussab contains a population of five hundred souls, perhaps. We experienced a good deal of kindness and hospitality at the hands of our host and others; everything, indeed, was agreeable beyond what might have been expected, except the sleeping; fleas abounded quite beyond what is usual. Though we took refuge in a tent on the house-top we could not escape them. We arose unrefreshed and unrested, hurried somewhat unexpectedly from our quarters by the rain suddenly streaming down on us through the openings of the tent. It is peculiar to the peasantry of these regions to sojourn during the warm season in these wicker booths. They consist of posts, either set into the ground or attached to the roof of the house, with branches of myrtle, oak and laurel, interwoven, forming the sides and roof. When erected on posts they are usually elevated eight or ten feet from the ground and entered either from the roof of the house or by means of a ladder formed from the trunk of a small tree, whose partially lopped off branches serve as steps to the rude stair-case. After breakfast we reciprocated the politeness of those who had called on us the previous evening by returning their calls; found the people friendly and ready to talk freely on matters of religion; indeed, they seemed anxious to obtain information. They intimated their willingness and desire to have a school as soon as the summer work was done; so with the understanding they would make this *desire real* next autumn, we set out for Aramo. In the course of our journey we lost our road, but were set right by a wayfarer before much time had been lost, though our informant tried hard to persuade us otherwise. Though the country through which we passed was mountainous, and to a large extent uncultivated, it was not destitute of interest. Narrow gorges with deep and dark ravines intersecting the mountain ranges, and highlands whose lofty summits and conically shaped peaks, rocky and barren of vegetation, were ever visible, varied the otherwise monotonous view with occasional scenery, wild and grand. The population was sparse, but enough, with any reasonable habit of industry, to bring the habitable districts to a much better state of improvement than now exists. Reached Aramo an hour or more before sunset, and just in time to escape a violent dash of rain and hail, accompanied by sharp lightning and heavy peals of thunder, which had been threatening most of the day. The people, not knowing who we were, hesitated at first to extend to us the customary hospitalities; on learning, however, who we were and our object, cordially invited us into their houses and treated us with all kindness. After supper we assembled in the house of the chief man of the village, who was absent on our arrival, and conferred on the subject of *opening a school*. All present expressed a desire to

have a school started to teach their children, girls and boys, to read and write. At a late hour the assembly dispersed, leaving us sole occupants of the apartment. On the following morning, in the course of a conversation with the chief, he related an incident connected with the little room in which we had passed the night, which I am sure will interest you. "Some years ago," said he, "when this house was in process of building, a traveller, like yourself, came to the village, and spent the night with me. Having no apartment in my dwelling which I was then occupying, suitable for his accommodation I gave him the use of my tent, which," said he, "stood in such a place (pointing to the spot), saying, I am sorry, stranger, that this upper room which I am building is not ready for your entertainment. Never mind, replied the stranger, it will be ready to accommodate me, I hope, when I return this way again." Curious to know who the stranger was we inquired more particularly into the circumstances of his journey, &c., the time of the year he made it, the name of his attendant, the apparent object of his travels, his personal appearance, &c., and discovered that the person alluded to was Dr. Dodds, and had reference to the journey of exploration made by him previous to our settlement in Latakiah in the autumn of 1858.

The people of Aramo are Armenians, and, as usual, notwithstanding their long and isolated sojourn among the indolent and dishonest Ansryieh, possessed the noble habit of industry and enterprise so universally peculiar to that energetic race. We saw, in that rude and out-of-the-way village, articles of handiwork, whose ingenious and skilful execution would have reflected honor on persons practising the same arts in more favored localities with proportionably greater advantages. The Armenians are the Yankees of the East. To their inventive genius and superior skill the empire is chiefly indebted for its best specimens of workmanship in all the finer and more useful arts, the best native physicians, masons, carpenters, blacksmiths, coppersmiths, silversmiths, goldsmiths, &c., being invariably Armenians, while in political matters, too, they have attained to positions of eminence, equalling, if not surpassing, the other christian sects. The first christian Pasha of distinction in modern times, David Pasha, of Mt. Lebanon, was an Armenian. There is something in the Armenian character which commends it to general confidence and esteem; a spirit of investigation and honest inquiry into all important and useful subjects which come up, which, accompanied by an ambition to gratify it, places them in the front ranks of progressionists in the East and qualifies them for the highest and most responsible positions in all departments. We visited the village church before leaving, and though a rude edifice, was better and more substantially built than places of worship generally among the christian peasantry. It bore unmistakable marks of antiquity, we observed, which, with a favorable notice also of the workmanship, was received with evident feelings of pride by the bystanders. About a quarter of an hour from the village was another curiosity, which we were urged to visit, but had to decline for want of time: a tomb of the Virgin, built in a wild and beautiful spot in a grove on the mountain side, under an overhanging cliff. We were

old that pilgrims to the number of thousands were formerly in the habit of visiting this rude shrine of superstition *annually*, on the occasion of the celebration of the so-called feast of the saint. It is gratifying to know, however, that this is *no longer* the case, but that, by the advancement of knowledge, the fetters of ignorance and superstition are being broken, and as a result the observers of these idolatrous practices have of late years been gradually decreasing in numbers.

Moalam Isa, leaving home without shaving, came to the conclusion at his stage of the journey, from a feel of his face, that the exercise, if possible, ought not to be longer deferred; accordingly, apprising the chief of his wishes, the village barber was summoned, who soon appeared, having in his hand an instrument which, from its slender and worn-up blade, evinced but too plainly that its most valuable services had been rendered to the people of a former age. The parties lost no time in getting ready; Isa, by taking his seat on a mat spread on the floor, and the operator by sharpening his razor, which he proceeded to do by rolling up his sleeve and strapping it on his naked arm. The remainder may be briefly told (and the more briefly the better), the face neagerly soaped, the head turned back, a few scrapes and as many groans and the operation terminated, and the victim from torture was released. On arising from the floor, all present greeted the honored guest with the customary congratulations: "God bless you, Moalam Isa," to which the excoriated man responded, with subdued voice and eyes swimming with tears: "May God preserve you."

From Aramo we proceeded to Gunimiyeh, where we had determined to spend the Sabbath with an acquaintance of Isa's. Guided by the chief's son, who accompanied us, we reached his house in the afternoon; found him at home and apparently glad and ready to receive and entertain us. He is a man of means, somewhat enlightened, and favorably inclined to Protestant principles. He invited us to conduct a service in his house on Sabbath morning. Afterwards, in the course of the day, many persons called, among them the bishop and chief man of the village, with whom I had spent a night in making a tour of those parts a few years ago. Fine opportunities were offered for a free interchange of views on disputed points, which was peculiarly agreeable to Isa's taste and talents, and which he faithfully and ably improved. Gunimiyeh, like Aramo, is wholly Armenian. The village is situated at the head of a beautiful little glen, in and around which, on the sloping hill-sides, are numerous fountains, whose accumulated waters, in addition to the turning a little flour mill here and there, are employed in irrigating and fructifying the fertile valley below, where many gardens, enriched with a great variety of fruits, are a source of wealth as well as pleasure to their owners. It was from one or more of these fountains that Latakiyeh was anciently supplied. The water was conveyed a distance of thirty miles in an aqueduct, composed of stones and mortar, built by one of the Antiochan kings. Traces of the work are visible throughout the entire distance, and in some places sections of the masonry still continue in tolerably good repair. What a testimony are these remains to the energy and skill of the people who originated them, and how *strikingly do they contrast* with the desolation of the

lazy and destructive Turk. We had intended to extend our explorations further, but finding, from scarcity of provender, we could not do so without cruelty to our animals, we returned on Monday. It soon appeared our tour had awakened opposition. The Armenian bishop of the town, whose income is limited by the smallness of his sect, was greatly displeased at our having visited his parishioners outside. "Has the American priest no religion? Does he not fear God," inquired the indignant ecclesiastic of one of our number, "that he is trying to take from me the few people on whom I have to depend?" Whether from this or from other causes, I know not, but certain it is that soon afterwards the governor of the town, whose secret hostility to us and our work was previously well known, became more bold and began to oppose us openly. In the course of his annual circuit of the Nusariyeh districts under his authority to rent the villages and collect the government taxes then due, he took occasion, wherever he went, to speak against our schools; hoping, no doubt, through the influence of the religious chiefs (with whom he was in secret alliance on the subject) to persuade the people to comply with his wishes and withhold from them their patronage, but finding his efforts powerless he resorted to bolder measures, had an interview with Isa (our teacher in Bahluliyeh), an account of which is given in the following letter to me, translated for Mr. Hay (our Consul General):

BAHLULIYEH, May 14, 1873.

TO REV. MR. BEATTIE—May God continue to bless him. To-day (Wednesday) the Governor of Latakiyeh came to this place and on his arrival inquired concerning the school. They informed him there was a school in operation. Immediately he sent for the sheikh of the village a request to see me, and as the messenger was urgent I came at once. After I had exchanged salutations and taken my seat, he asked, "Where are you from?" I informed him. "Have you been here a long time?" "Ten months," I told him. "How many pupils have you in your school?" I answered, "Fifteen, and sometimes more and sometimes less." "Are there any large scholars among them?" I said, "Two or three." "Whose children are they?" "One belongs to Mohammed Ali and the other is the son of Hassan Ali." "When did you build a school?" "We have not, up to this time, built a house, but are renting one." "Are you here alone, or have you a family?" "I have my family with me." "Are there other christian families beside yours here?" I said, "No." "Are the children of the school from this village or from outside?" I told him, "From here." "What is the instruction imparted?" "The Testament, Law, and Psalms." "Why do you open school without permission from the government?" "The schools," I said, "have been in operation a long time, and the government knows this. As for us, our design is simply the advancement of the people in civilization and a knowledge of the truth, and their restraintment from theft, falsehood, &c." "Have you an order for the opening of schools? I do not desire the opening of schools in districts under my authority." I answered, "Where is the order from the Porte for the suspension and closing of the schools?" He replied, "I have an order." I told him, "I am a teacher; if you

ive an order, as you say, show it to the director of the schools, and then he commands me, I am under his authority." "You are desirous of drawing the people to you to make them Protestants." I told him we are not able to change the hearts of men, *that* matter is in the hand of the Lord. We do not say to any one, come and be like us, only it is our duty to instruct the people and familiarize them thus in books of the Old and New Testament, which descended from God. If you wish to object and say they are *not* from God, inform me accordingly." He said, "Yes, they are from God; but the child that reads and finishes the gospel will be a christian, and that is against our principles. Why do you not teach them the Koran?" "After they have learned the Testament, Law, and Psalms, and writing, if they wish to study the Koran they are at liberty to do so—we do not hinder them." There occurred between us more than I have mentioned, for I have written you in brief the substance of the conversation. There were present at the above interview Ibrahim Hakeem (a government clerk) and Iskander Shidiac (a member of the Medgelis, who never spoke until the interview had terminated, when they said it was the purpose of the Kai-a-makam that the schools should not be opened without permission from the government. I then withdrew. After my withdrawal the chiefs of the place were called, and when they appeared before him he addressed them in violent and opprobrious language, reviling their religion, law, and prayers, and saying, "You infidels! why do you put your children in a christian school?" They replied: "Our children are being taught, and we cannot leave them without learning to read and write, idling their time on the dunghill and elsewhere, to grow up brutish, like donkeys." He said: "I told you a long time ago that I would send you a sheikh from Latakiyeh to teach your children. Therefore, I wish you to write an agreement, binding yourselves under your own signatures, that no one will place his son in that school until a sheikh comes here to open a school for you." Thus ended the matter. It was sundown, and each one went to his dwelling. I have sent this letter to inform you, first, of the things which have happened through this bad man, and, second, of the school, that it is no longer in operation. Yours, &c., ISA-EL-HOURANY.

The above statements will be easily appreciated and understood, and needs nothing additional to increase their effect except the statement of the governor subsequently made to Mr. Hay, an account of which I hope to send you at an early date. Ever affectionately in the gospel,  
J. BEATTIE.

---

#### HOME.

REV. Robert Hutcheson has been appointed, on the petition of Meno and Round Prairie congregations, to labor among them statedly for the term of eighteen months; and the word we receive is encouraging as to the prospects of growth by their co-operation.

Rev. James Wallace has accepted an appointment to Fremont and Vahoo, taking the place of Mr. Speer, who is completing his Seminary course.



Mr. Lewis Johnston has returned to Allegheny, and is now attending the Seminary, so that no work can be done among the Freedmen till the spring.

All the stations are now occupied, and there is need for contributions from all our congregations to enable us to meet the drafts on the fund.

D. B. WILLSON, *Secretary*

## ECCLESIASTICAL.

### PITTSBURGH PRESBYTERY.

PRESBYTERY met at New Castle, Pa., on the 14th day of October at 10 A. M., and concluded its business the same day. Fifteen ministerial members and eighteen elders were present. Rev. Dr. Sprague was chosen moderator, and D. B. Willson was continued as clerk, and T. C. Sproull as assistant clerk. M. A. Gault delivered a lecture on 2 Tim. 2: 11-13, and gave in a Latin thesis. J. M. Crozier presented an exercise on 1 John 4: 19-21, and a historical essay on the first century of the Christian church. T. J. Allen lectured on James 1: 13-17, and handed in a Latin thesis. All of these were accepted for licensure. Moderations of calls were granted to South Union (now changed to Union congregation), Pine Creek, Bear Run and Mahoning, Manchester and Parnassus, and Rehoboth. A call from Baltimore congregation on Mr. John Lynd, licentiate, was presented and accepted. George M. Elliott (colored), a graduate of Geneva College, and J. Pinkerton, a graduate of Monmouth College, were received as students of theology of the first year. Alexander Kilpatrick, a student of second year, was transferred by certificate from Iowa Presbytery.

A petition for an organization from members of Springfield congregation, living in and about Adamsville, was granted. Rev. J. J. McClurkin was released from his charge, at his own request.

Presbytery directed congregations to secure their supplies through the committee of supplies, T. A. Sproull, chairman.

A collection for the Domestic Mission Fund of Presbytery is directed to be taken up on the day of Thanksgiving, the money to be forwarded to William Wills, Market street, Pittsburgh.

It was reported to Presbytery, that, owing to lack of health, F. T. M. Elder is unable to attend our meeting, and to accept of appointments.

The following is the Treasurer's Report:

*William Wills, Treasurer, in account with Pittsburgh Presbytery. Dr. 1873.*

April 7.	For balance as per statement,.....	\$191 97
" 14.	" cash rec'd from S. Union congregation,.....	8 50
May 8.	" " " " New Alexandria,.....	22 85
" 22.	" " " " Pittsburgh,.....	43 09
June 1.	" " " " Parnassus, of travelling fund of Synod,.....	34 50
" 1.	" " " " T. C. Sproull, being overplus of travelling fund,.....	6 70

June 23.	For cash rec'd from D. B. Willson, being overplus of travelling fund,.....	7 50	
" 13.	" " " " Springfield and Sandy, travelling fund,.....	23 50	
" 24.	" " " " Greenville, travelling fund, .....	7 25	
			34 $\frac{1}{2}$
1873.			Cr.
April 14.	By cash paid Rev. John Wallace,.....	\$ 15 00	
" 15.	" " " Rev. J. A. Black,.....	50 00	
June 1.	" " for Synod's travelling fund,.....	91 20	
Oct. 14.	" balance,.....	189 66	
			345 86
			Dr.
Oct. 14.	For balance on hand,.....	\$189 66	

Presbytery adjourned to meet in the Central Allegheny church on the second Tuesday of April, at 7 P. M.

D. B. WILLSON, *Clerk.*

### IOWA PRESBYTERY.

THE Iowa Presbytery met at Sharon, October 7th, 1873. There were present six ministers and six ruling elders, representing seven congregations. Three ministers were absent, and four congregations were not represented.

A congregation of forty-six members, with two elders and three deacons, was reported as organized in Morning Sun; also one of eighteen members, with two elders and one deacon, at Round Prairie, Minn.

A call on E. G. Elsey, by the Rehoboth congregation, is in the hands of the clerk for transference to the Presbytery in whose bounds he may be when he has finished his theological course.

Arrangements were made for the installation of W. P. Johnston as pastor of Washington congregation, which has already taken place. Revs. H. P. McClurkin and J. C. K. Faris received appointments to preach in our vacancies.

The congregation of Ainsworth has been disorganized.

Alexander Kilpatrick, student of theology of the second year, was, at his own request, dismissed to the care of the Pittsburgh Presbytery.

The rule requiring four constituent members to constitute a quorum for the transaction of business, was rescinded; as also the standing rule for the appointment of a Committee on Unfinished Business, and the moderator and clerk hereafter to report on unfinished business before each stated meeting.

The clerk was instructed to furnish blank statistical reports to all the sessions, and the sessions to fill and forward them in time for the next meeting, which is to be in Morning Sun on the first Tuesday of May, 1874, at 10 o'clock, A. M.

ISAIAH FARIS, *Clerk.*

WALNUT CITY, IOWA, Oct. 20, 1873.

## ITEMS.

INSTALLATION.—A commission of Iowa Presbytery, consisting of R. Hutcheson and C. D. Trumbull, ministers, and S. F. Dill, ruling elder, met at Washington, Friday, October 10th, for the purpose of installing W. P. Johnston as pastor of the R. P. congregation in that place. C. D. Trumbull presided, preached the sermon from Jeremiah 3:15, and delivered the charge to the pastor. R. Hutcheson made the installation prayer and delivered the charge to the people. Mr. Johnston enters upon his new field of labor with encouraging prospects. On the day following his installation twenty-five members were added to the congregation. Most of these, however, came from the neighboring congregation of Ainsworth, which is now disorganized. The sacrament of the supper was dispensed on the following Sabbath. It was indeed a high day, a day long to be remembered by the congregation of Washington. Again their eyes were permitted to behold their teacher as he went before them and broke the bread of life doctrinally and sacramentally. Our prayer is that the Lord may long spare the life of the pastor, and that the relation just constituted may long be continued. C. D. T.

COMMUNION IN NEW CASTLE CONGREGATION.—*Messrs. Editors:* Being present at a communion solemnity in New Castle last Sabbath, I feel that the circumstances connected with it were such as to call for a brief notice in your columns.

Beginning with about forty members, that congregation has grown to something over a hundred in the space of two years. There were twenty-two of an addition at this time, several from other churches, some of the youth and some from the world. A very solemn scene was witnessed in the baptism of two adult men, one of whom especially had come through a sore ordeal of suffering, and conflict with the enemy, but in the name and by the grace of Christ had conquered. Through the very efficient efforts of the pastor, accompanied by the divine blessing, it has become a large and self-sustaining congregation. I even heard some of the members say they would soon have to take away the partition, throw the vestibule into the audience room and seat it, on account of the increasing audiences.

I think I never saw more interest manifested throughout an entire solemnity than I did there last Sabbath. They had prayer meetings every night of the week preceding, and the people seemed to be warmed for the occasion. From the beginning on Friday all eyes seemed to be fixed, and all hearts fastened upon the word preached, and the devotions engaged in.

There was a funeral of the child of one of the deacons, Mr. McClelland, on Friday evening; the first since the pastoral relation was constituted. This added to the solemnity. They seemed to hear the voice of God speaking to them in his providence, as well as by his word and Spirit.

Sabbath, the high day, was one of most marked interest. When the appointed hour for service arrived, every seat was filled to its utmost

capacity. Seats were put into the aisles and these were filled, the communion benches were filled, all sides of the pulpit were crowded, and many, I was told, did not get in at all. We entered on the services with close attention, and for two hours I think I never saw an audience listen more eagerly. Though the sermon was deeply doctrinal, they seemed to hang breathlessly upon it, watching as if anxious to hear what came next.

During the communion services no less attention was given, the house remaining full unto the close. After the services were over the evening became dark and lowering and it began to rain so that it was feared the evening audience would be small. We returned again, however, to find the house filled with anxious waiting people. Among them were several lawyers, an ex-sheriff, and a State senator, who had attended on the morning service and returned again in the evening. The morning sermon was urgently requested for publication by parties not members of the church, one of them saying he would pay for it himself. Monday was by no means an uninteresting day. On the whole I think I have seldom, if ever, witnessed and experienced a better season. We felt that God was with us, and I trust it will be a season long to be remembered by us all. Brother Crowe has done a good work in that place; his untiring labor and zeal have been felt in the community, and he has already reaped a harvest from his labors. My heart's desire and prayer is, that God may still bless them, and make them greatly to increase, and that "the Lord shall count, when he visiteth up the people, that this man was born there." H. H. G.

WEST GENEVA, Oct. 15, 1878.

CROWDED OUT.—Items, late missionary intelligence, &c.

### MONTHLY SUMMARY.

GERMANY.—At the session of the Old Catholic Congress, recently held, committees were appointed to correspond with the Anglican, Lutheran and other churches, with a view of calling a true Ecumenical council.

SPAIN.—The energy and efficiency of Castelar have already been manifested in the improved condition of matters in Spain. It is very evident that the power of the Carlists is on the wane. Many deserters are surrendering to the Republican troops. From their reports it could appear that demoralization and insubordination exist among the followers of Don Carlos.

FRANCE.—In France affairs are beginning to assume a very serious aspect. The monarchists have, to some extent, unexpectedly developed great strength—so much so that they expect to have a majority of the French Assembly in favor of a restoration of the monarchy. It is reported that two hundred and fifty delegates have pledged themselves to support a motion to this effect. Count de Chambord is the most prominent aspirant to the throne. The Republicans have become

thoroughly alarmed, and are hastening to Paris to consult with regard to the best means to arrest the impending calamity. Marshal Bazaine's trial for the surrender of Metz, during the Franco-Prussian war, is in progress at Versailles. The evidence thus far is generally very damaging to him.

HOME.—The most important event of the month in our own land was the meeting of the Evangelical Alliance. The organization took place at Steinway Hall, New York, on Monday, October 2d. Over six hundred members were enrolled, nearly two hundred of them being foreign delegates. The greatest enthusiasm prevailed. The sessions continued for ten days. A number of papers, on different topics, was read, some of which were of great value. The entire proceedings will be given to the public in a permanent form.

The yellow fever has been raging with the greatest violence, at Shreveport, on the Red river, and at Memphis. In the former place, during the month of September, over five hundred deaths occurred out of a population of three thousand. In the latter city the mortality has been greater. Appeals have been sent to different cities for funds to assist the sick and bury the dead.

Four of the six convicted Modoc prisoners were hung October 3d, at Fort Klamath, in accordance with the sentence of the military commission by which they were tried. The execution was witnessed by over five hundred Indians.

---

#### OBITUARY.

DIED—Mr. JOHN ADAMS, of Salt Fork (a part of Londonderry congregation), on the 13th day of May, 1873, in the 75th year of his age.

The deceased, in the 18th year of his age, came from County Antrim, Ireland, in A. D. 1816, settled in Pennsylvania, and joined the O. S. Presbyterian Church. Remaining there but a short time, he removed to Guernsey county, Ohio, and settled on Salt Fork, where he connected with the R. P. Church, under the Rev. Robert Wallace, and remained 49 years, until the time of his death. He had a paralytic stroke about four years before his death, and thence forward was waiting for the coming of his Lord in great patience and resignation. He died suddenly a little after midnight, supposed to be from another stroke. He was much esteemed by all who knew him, and left a wife and several children to mourn their loss. And now we may say, with David, "Help, Lord, for the godly man ceaseth." Cox.

T H H

# Reformed Presbyterian and Covenanter.

Vol. XI.

DECEMBER, 1873.

No. 12.

ORIGINAL.

## THEOLOGY AS A SCIENCE.

BY PROF. J. R. W. SLOANE.

Concluded from page 345.

THERE is positively nothing in the present state of physical science to give the advocates of orthodoxy the slightest alarm; and much that we hear of the terrible inroads science is making upon accepted theological theories, is "sound and fury, signifying nothing." The noise and foam of a stream is generally in proportion to its shallowness. Men that read nothing but the productions of a certain class of flippant writers, would suppose that our grand old structure of theology had been undermined, would soon fall, and in a few years be numbered with other relics of antiquity; whereas, the fact is, it never was so strong, accepted and studied by so many, and never exerted a more powerful and pervading influence upon the world. The age that has produced such a work as Hodge's Theology, which Dr. Eadie, of Scotland, no inferior judge, pronounces the greatest work of the kind ever produced, is not likely to be carried away from its moorings by a few popular lecturers or magazine writers.

We are greatly mistaken if the great undercurrents of thought in our day are not in quite a different direction, the foam on the surface to the contrary notwithstanding.

The whole subject, however, has received such full and satisfactory treatment in different quarters, of late, that we do not think it necessary to dwell further upon it.

II. There is an intimate relation between theology and philosophy. "Philosophy is the science of principles;" theology, the science of God and divine things. As God himself is the eternal truth, the "*locus principiorum*" of all existence, philosophy and theology must meet in many points. So closely are the two connected that Ueberweg finds it impossible to separate the history of the one from that of the other, and especially in the Patristic and Scholastic periods. While they have the same ends, they have different spheres and different methods. The sphere of philosophy is the universe; that of theology is the Scriptures. The philosopher aims to reach truth by the exercise of his own understanding; the theologian, by striving to learn what God has revealed in his word. Both spheres are legitimate, so are both methods. Philosophy,

however, is theory. Theology deals for the most part with facts and realities ; philosophy has too often dominated and corrupted theology. It may often be used with great advantage as a handmaid ; it should never usurp the place of a mistress. The proper relation of the two is that of friendly alliance.

Where there is conflict there is but one course and one source of appeal. Were we called upon to name the study which ranks next in grandeur and importance to the study of theology, it would undoubtedly be philosophy, but philosophy as controlled and directed by the word of God. Worthy of attention are the words of Knapp : " Philosophy can never afford a permanent basis for theology, and should never be relied upon as a sure pillar of a theological system. Those who found their belief on philosophy never have anything firm and abiding. So soon as the system which they had adopted gives place to another, the opinions which they before regarded true have no longer any evidence, and their faith founders like a ship which the storm has torn from its anchor."

III. Still more intimate is the relation of theology to ethics—the science of human duty. The method adopted for the most part by ethical writers differs from the methods of theology. Ethics starts with the law of God written on the heart ; theology deals with that law as written in the inspired word. Theology encloses ethics as the larger circle the small one, as the orbit of Neptune that of Mars. Ethics draws its principles more specially from the study of human society, and its sanctions largely although not exclusively from the observed course of divine providence. Theology insists upon the commands of God as revealed, and enforces them by the powers of the world to come. Christian ethics never can be inconsistent with christian theology ; it teaches the same truths and also insists upon the same divine authority. The separation of ethics and theology is a modern invention unknown to Christ and his apostles. The laws of salvation and of life are not separated in the Scriptures. Theology sweeps outward beyond the domain of ethics, as the starry heavens beyond our planetary system. To attempt to substitute morals for theology is like substituting the multiplication table for mathematics. That there is a law of God written on the heart and never totally effaced, Paul clearly teaches. It is just as clearly taught, however, that the light in the human heart has become darkness ; and to attempt a science of morals without the aid of divine revelation would be as futile as to attempt to develop the science of astronomy from the reflection of the starry heavens as seen in some confined and turbid pool.

" Talk they of morality ?

Oh thou bleeding love, the true morality is love of thee."

#### SPECIAL CHARACTERISTICS OF THEOLOGY AS A SCIENCE.

I. Theology is an inductive science. The inductive method developed and presented as a scientific system by Bacon, followed with such striking results by Newton and others in the investigations of the natural world, is that which has been pursued in theology.

The Bible is to the theologian what the world is to the naturalist,

and as the one collects his facts from nature, assigns them to their causes, arranges them in their proper order, explains their connection, and thus builds his science, so the other goes to the Scriptures, ascertains their teachings, arranges these under general heads, explains their true relations, assigns them their place in the whole system of revealed truth.

We have here the elements of a true inductive science, "exact observation, precise definition, fixed terminology, classified arrangement," and, so far as the subject admits, "rational explanation."

The two sciences of "exegesis" and "biblical theology" precede "systematic theology" and furnish it with its materials. "Exegesis" explains precisely the meaning of the sacred text; "biblical theology" states formally the doctrine taught; and "systematic theology" forms the materials into an orderly system. Exegesis furnishes the blocks from the quarry, biblical theology shapes them, systematic theology arranges them into a temple radiant with the glory of divine truth.

While these three sciences are thus distinguished, they are but the different parts of the one process; neither can be, nor in point of fact ever are, entirely separated.

II. Theology is properly classified among the *real* sciences. It is neither formal like logic and mathematics, nor speculative like philosophy. It belongs to that class of sciences which have determinate realities for their object. This reality being the contents of the sacred Scriptures, theology deals rather with the *thus* than with the *wherefore*. It does not, indeed, reject the *wherefore*, because it does no violence to the human mind; but to determine what is divine truth is its supreme object.

It is somewhat surprising to find so great and good a man as Cecil arguing that theology cannot be treated systematically, because the Bible contains truths which transcend reason; the fact is so, but the consequence does not follow. If this were accurate reasoning, then we might at once bid farewell to all science, for there is not one which does not contain facts which the mind of man is incompetent to explain. If we ask the students of the natural sciences what is this substance you call *matter*, and about which you are occupied, they are silent. If we ask the psychologist what is this substance called *mind*, whose laws you propose to develop, he is incompetent to explain. Indeed, one large class of philosophers maintain that we do not know anything as it is, and that all our knowledge is only relative; they do not, therefore, deny the possibility of science.

There is a science of physiology, although there is much yet to be explained as to the relations and functions of the various organs of the human body. So there is a science of theology, although there are facts in the Scriptures that will not bend nor yield their secret to our limited philosophy.

III. Theology is a *progressive* science. The sum of divinely inspired truth we suppose to be complete. We look for no further revelations from God to our race. Our *knowledge* of that revelation is not complete, and will not be until time shall be no more, and the scenes of earth mingle with those of heaven. When Christ departed from the



earth he gave the promise of the Holy Spirit to lead into the way of all truth. The word of God is fathomless. Each period gives new light as to its meaning; new interpretations affect the old statements of doctrine or give rise to new ones, and thus theology advances from one period to another. Systematic theology, as we have seen, not being merely a statement of Bible truth, but of that truth in conflict with error, the errors of each age demanding statements directed against them specifically, systematic theology, as it is polemic, assumes new forms with each succeeding period and phase of unbelief. Knowledge in all departments advancing so rapidly, systematic theology being in the general current must partake of the onward movement. The word of God alone is permanent. Our statements of its truths partake of the flowing life of human thought, and will continue to change until we reach the light of heaven, where we shall see as we are seen, and know as we are known, no longer through a glass darkly, but face to face. The subject is not exhausted, nor the race of theologians extinct. There will be other Augustines, Anselms, Calvins, Turretins and Edwardses in the future, until the church on earth shall mingle with the church in heaven, and faith be swallowed up in vision.

---

#### THE COVENANT OF CIRCUMCISION.

IN the *Gospel Herald*, a foreign monthly publication which has been sent to us, we find an article under the above title. The *Herald* is edited in connection with the Baptist Church, and the article is from the pen of an American correspondent, whose judicious and evangelical productions have often appeared in our pages. We propose to notice the article, not in the spirit of controversy, but for the cause of truth.

The argument of the writer is in substance, that as Abraham sustained a special relation, by the covenant of circumcision, to his seed, the promise to him, that God would be the God of his seed, cannot be pleaded by a believer now in behalf of his offspring. It is this statement, which is the foundation of his reasoning against infant baptism, that we controvert.

We give his words. "Jehovah, then, does not promise to be the God of the seed of the believer, as he promised to be the God of the seed of Abraham, but he promises to be the God of the spiritual seed of Abraham according to the terms of the new covenant, as he promised to be the God of the fleshly seed according to the terms of the old. The spiritual seed are the people of God by regeneration and adoption, the fleshly seed by outward privilege."

Leaving out what is denied in the first part of this extract, we accept the rest as stating important truths. But we maintain that what is denied does not follow as a necessary consequence of what is affirmed. The promise to Abraham was not exclusively to him as the head of his race, it was also to him as the head of his immediate family. In that sense it included Ishmael, who was not embraced in his seed as *he* children of promise. Abraham could plead, and doubtless did

plead, the promise in its application to Ishmael. (Gen. 17 : 18.) And it is evident that in his prayer for him he had respect to his spiritual as well as his temporal welfare. "O that Ishmael might live before thee!" And the plea he could enforce by the seal of circumcision that had been placed on him.

Here, then, is the analogy between circumcision and baptism, as applied to children. In both cases God proposes to be the God of the parent and the God of the child, and as by circumcision the believing Israelite applied the seal to his child, so by receiving baptism the Christian parent applies the seal to his child. The analogy is complete.

It is somewhat remarkable that our esteemed friend omitted from among the scriptures which he quotes, the saying of Peter to the converted Jews on the day of Pentecost (Acts 2 : 39): "The promise is unto you and to your children." This, in connection with and assigning the reason of the command, "Repent and be baptized, every one of you," is very significant. "Repent and be baptized, every one of you, for the promise is to you and to your children." The children who were included in the promise are also included in the command, or else the apostle gave a reason for the command that was no reason.

And while it is true that repentance is individual and personal, it is equally true that it is the duty of a family to repent. And the mention of children shows that the conversion of households was intended as well as of persons. The households, including the children, were to repent and be baptized. And this same promise was made and fulfilled to the jailor at Philippi (Acts 16 : 31, 33): "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And he was baptized and all his household straightway." And our Lord clearly teaches, in the case of Zaccheus, that the believing acceptance of himself, by the head of a family, as set forth in the promise, is the formal acceptance of him by the household. (Luke 19 : 9.) "This day is salvation come to this house, forasmuch as he also is a son of Abraham."

We know that the force of this reasoning is supposed to be set aside by what is stated in the last of the verse: "As many as the Lord our God shall call." As children in infancy are incapable of being called, this specification is applied to exclude them from the promise until they arrive at an age when they can hear and comply with the offers of the gospel. But we deny that this clause of the verse refers to the children mentioned, but to those who are described as "all that are afar off." This is clear from the original. The word children is in the neuter gender, while the compound relative rendered "as many as," *ὡσπου*, is masculine. Clearly, gentile converts are meant.

We have a painful feeling in tracing the argument of our friend to its legitimate conclusion. But it is due to truth that it be done. It is happily logically stated. None are included in the spiritual blessings promised to Abraham but believers; children are not believers, therefore they are not, while in infancy, entitled to the blessings. Or change the minor and make it the conclusion. Children, in infancy, have no part in the spiritual blessings promised to Abraham; therefore they are not believers. *We can arrive at no other conclusion from the reasoning*

of our friend in the article before us. In so many words he excludes children from being among believers. "But even if it were admitted," he says, "that the one ordinance has come in the room of the other, it would not teach infant baptism, but the baptism of believers only." Again, "Even on this principle, baptism should be restricted to believers."

Have I, then, no ground of belief that my children are in Christ and believers until they profess their faith in him? What a comfortless thought to the pious parent! Nay, verily, I have the right to believe, with a faith as well grounded in regard to my children's state as to my own, that my God is their God, and I gladly avail myself of his own precious ordinance of baptism, to have his name named on them, and to recognize his right to them. God says to me as surely as he said to Abraham, I will be thy God and the God of thy seed; and I can believe and plead his promise to me and to my children.

We entirely agree with the writer, that believers are the only proper subjects of baptism. And it is on the ground that they are believers that we claim the ordinance for the children of christian parents. The producing of faith in the heart, not the act of believing, is that which makes a believer. Children can be and are the subjects of this work, wrought immediately by the Holy Spirit. It is not a declaration of faith that gives a right to baptism. It is inbeing in Christ, of which a profession of faith is one evidence. If the proof of being in Christ is evinced in any clearer way, the declaration is not required. This was done in the case of the household of Cornelius in their having received the Holy Ghost. (Acts 10: 47, 48.) Of them a profession of faith was not required. In the case of infants of believing parents the evidence is better than that of an adult professing his faith. His is, at the best, but human testimony. But with children it is the promise of God. "I am the God of thy seed." This, we conceive, disposes entirely of the argument against infant baptism that is based on the assumption that they are not believers. In both cases mistakes often occur, and the event proves that the person baptized was without faith. This arises from our imperfection. The parent may fail to believe the promise made to his child, and the child afterwards evince that it was not a believer. In like manner the adult subject of baptism may show in after life that his profession of faith was hypocritical. Our friend does not believe that baptism regenerates the subject of it. Neither do we. It is merely an outward sign of an inward reality of inbeing in Christ. And as children of believing parents can be, and many of them are, in Christ from early infancy, we maintain that it is not only the right, but it is the duty of parents to have their children baptized, and thus sealed to be the Lord's.

---

God did not take up the three Hebrews out of the furnace of fire, but he came down and walked with them in it. He did not, in answer to the prayer of Paul, remove the thorn in the flesh; but he gave *him* sufficiency of grace to sustain him.

## NEED OF A REVIVAL OF RELIGION AMONG ELDERS.

BY AN ELDER.

WE cannot estimate too highly the wisdom manifested by the great Head of the church in the provision he has made for effecting the regeneration of the world, and of which the eldership forms a most influential and valuable part. In regard to the history of the office it is not necessary to say much. It existed in the primitive church (1 Tim. 5: 17), in those churches which continued pure through the dark ages, in every section of any importance of the church of Christ immediately after the Reformation, even in the prelatie church of England, and for a long time among the congregational churches of New England. Dr. Sprague, a minister of that denomination in Maine, in writing on the subject, highly commends the office, and says, "he cannot tell why it has fallen into disuse."

In regard to the necessity and value of the office little need be said. These are self-evident. In a congregation of any extent, it is absurd for the minister to undertake everything himself. The young require to be instructed and advised; families that are negligent of duty to be visited; sick to be comforted; Sabbath schools to be organized and kept up, &c., &c. It is utterly impossible for any one man, however zealous and untiring, to manage all, and, if he attempt it, he only fritters away his time, and accomplishes little or nothing. But in the elders the pastor has a number of assistants, "*helps*," "*governments*" (1 Cor. 12: 28), who, if *right hearted men*, can, from their practical wisdom, afford much valuable counsel, from their high moral character *efficiently* exercise discipline, and from the intimate knowledge each possesses of his own district, and from his agency being confined to a single locality, can wield a most important influence on those under their care. All this they can do, if *right hearted men*; that is, if the Holy Spirit have touched their hearts with a live coal, glowing fresh from the altar of God, and made them humble, holy and energetic in the cause of Christ. But if they have been elected because of their worldly wealth and worldly influence, or because of personal friendship, or in order to pay them a mark of respect, or to prevent their connecting with other congregations, or to keep up in the church the mere form of an ecclesiastical polity, and not on the ground of their possessing minds spiritually enlightened, and hearts full of zeal for the purity and extension of the church, it will be found that, notwithstanding their solemn engagements, they have soon become disgusted with those duties of their office which require *effort* and *time* and *self-denial*. The flock is not visited, the sick are not comforted, the young are not instructed, the prayer-meeting is not attended, the pastor's hands are not upheld. It does not require the spirit of a prophet to foretell the result. The minister, with a depressed and wounded spirit, may toil and struggle to excite and sustain the piety of his congregation, but *those very men* who have been solemnly ordained to aid and encourage him, bear from day to day, in the face of the church, a practical and powerful testimony against him, against the *seriousness of his addresses*, the holiness of his life, and the enlarged

and active benevolence of his heart. The consequence is that his influence is neutralized, his plans of usefulness either slighted or counteracted, and the great mass of his people remain entirely unawakened and unsaved. We should not forget that they who hold office by appointment from Christ, whose faithfulness will be followed by many and great blessings, whose negligence *must be* the source of deep and lasting injury to the church, dishonor to Christ and evil to sinners, should feel themselves under a most solemn responsibility in this matter, and expect to be called to a most strict account, at the day of judgment, for the part which they act in relation to it. (1 Pet. 5: 4.) "And when the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." (Heb. 13: 17.) "Obey them that have the rule over you, and submit yourselves; for they *watch for your souls, as they that must give account*; that they may do it with *joy*, and not with *grief*." Now if the rulers and leaders of the church exert a power so mighty either for good or evil, how desirable it is that we should have a revival of true piety and holy zeal in the cause of Christ among our elders, that a double portion of the Spirit which rested on the great Head, should descend and rest on them.

I would humbly venture to make a few suggestions, by which if carefully studied, and acted upon with much earnest prayer, we may have the divine blessing descend upon us, and be favored with such a time of refreshing from the presence of the Lord, in our church, as shall cheer our hearts, and cause us to shout aloud for joy.

Elders should give increased attention to the duties and exercises of personal piety, secret prayer and the devout reading of the Scriptures. They should exercise special care relative to the religious instruction of their own households, to the faithful observance of family worship, and to the regular attendance of their children on the public and private ordinances of religion as far as possible. The elders of every congregation should (if practicable) meet together in the morning of every Lord's day, to unite in prayer to God for his blessing to accompany the services of the Sabbath in their own congregation, and throughout the whole church. They should cherish a deep sense of their responsibility as office-bearers in the house of God, and exercise a vigilant inspection over the souls committed to their care. Each one should, on the Lord's day, mark those whom he observes to be habitually absent from the sanctuary, and report their absence to the session, with the view of having such persons visited, and, if necessary, admonished, or better still, quietly visit them himself first, and incite, if possible, to more regular performance of duty. Each should conscientiously report to session every case of open and notorious scandal which may occur in his own district, or any other portion of the congregation, first, however, endeavoring, if possible, to reach personally the offender. The eldership of each congregation should faithfully administer the discipline of the Lord's house, exercising all due carefulness as to the scriptural knowledge and the moral character of those whom they admit to the privileges of the church, requiring the scandalous to submit *to rebuke*, and publicly putting away from the fellowship of the faithful all those among them who violate the laws of Christ, or neglect his ordinances and continue impenitent.

Elders should use their best efforts to establish and sustain meetings for social prayer throughout the congregations with which they are connected. They should take an active part in promoting and conducting Sabbath schools; they should urge the young under their care to attend those schools, and urge parents to send their children to them.

Each session should hold stated meetings for prayer, reading the Scriptures, and religious conversation, and at these meetings the minister should bring before the elders, as topics of conversation, such doctrinal and practical subjects as he may judge needful for their instruction.

---

### TESTIMONY TO THE ATHEISM OF THE CONSTITUTION OF THE UNITED STATES.

IN "a discourse delivered at Sherburne, N. Y., Nov. 24th, 1814, by Rev. John Truair," we find the atheism of the United States constitution asserted, and assigned as a cause of the evils under which the nation was then suffering.

"Once we were flourishing and happy; now we are swiftly falling into disgrace and misery; or rather, as one of the administration men in Congress remarked, 'the cup of our national disgrace is full, and runs over.' Once we were united; but now a broken and divided people. Once we had peace, but now war! Once divine things were revered among us; but now, in a great measure, they are despised and contemned! What has produced these astonishing changes? Let the censure fall where it may, there is undoubtedly a capital defect in the constitution of the government.

"It is a fact—to which, doubtless, many are strangers, but which many have from the beginning lamented—that no name of God, or of any superintending providence, is either mentioned or acknowledged in the constitution of the United States. No provision is made to prevent the administration of the government falling into the hands of the immoral and profane. The infidel or heathen are equally eligible with the most virtuous, to the honors and sacred trust of guardians of the people. And yet we would fain be denominated a christian nation! Was ever a claim more preposterous, or made with greater absurdity? The following might to us well be applied; and indeed let the reproof have its deserved weight: 'Why call ye me Lord, Lord, and do not the things which I say?' The consequence has been, as might naturally have been expected; wicked and immoral men have been chosen to fill the chair of state, which is a demonstration that morality and religion are thrown into the background."

To the same effect is the testimony of George Duffield, minister of the gospel, in a sermon entitled "Judgment and Mercy," and "delivered in the Presbyterian church in the borough of Carlisle, on the day of humiliation, thanksgiving and prayer, recommended by the Synod of Philadelphia and the Governor of Pennsylvania, December 9th, 1819."

"As to the immediate cause of our present affliction, it is to be found in ourselves, both as to that which provokes it, and as to that which

gives it all its pain. For it is not only true, with respect to individuals, but also with respect to nations, that the Lord doth not afflict willingly, nor grieve the children of men. (Lam. 3: 33.) 'Our transgressions are multiplied before him, and our sins testify against us.' (Isa. 59: 12.) 'It is because our transgressions and our sins are upon us, that we pine away.' (Ezek. 39: 40.)

"Merely to state the sins of which we are guilty, will be sufficient to show their frequency and universality.. There is one strictly national, that commenced in the adoption of the federal constitution, which is *the want of an acknowledgment in it of a Supreme Being, and of a divine revelation.* Although an eminent judge of a neighboring State, one of the guardians of that constitution, has happily decided that it is assumed in it, that the United States are a christian nation, and christianity the religion of the country, yet, that all-important engine of our national prosperity is, in form at least, *entirely atheistical.* Undoubtedly it were a great sin to have forgotten God in such an important national instrument, and not to have acknowledged him in that which forms the very nerves and sinews of the political body. He had led through all the perils of the revolutionary struggle, and had established us in peaceful and plentiful security, and then, to have been forgotten, in the period of prosperity, certainly demerited his rebuke. Therefore hath the voice of his providence proclaimed, and even still it sounds in our ears, 'I did know thee in the wilderness, in the land of great drought. According to their pasture so were they filled; they were filled, and their heart was exalted; therefore have they forgotten me. Therefore I will be unto them as a lion; as a leopard by the way will I observe them.'"

We add the following extract from a sermon preached in 1828, by Luther Halsey, professor in Princeton College:

"Rulers and people never have deemed political morality a thing of no concern, if they had not first imagined that the Most High 'did not regard it,' or exercise any moral administration over the nations. But this kind of atheism is prevalent. Politicians, in separating the state from the church, went to the extreme of separating the state from heaven. The philosopher of Florence, said one who knew him well, 'was the first to introduce into modern christian Europe the fashion of reasoning and deciding on politics, as if christianity had no existence, or there had been no such thing as a Deity or moral justice in the world.' The impious statesmanship of Machiavel became more and more fashionable. The sophistry of the Jesuits contributed further to destroy the difference between right and wrong, and make expediency supreme. Voltaire wrote against Providence, and labored to convince men that they owed no submission to anything beyond themselves. The spirit and tendency of his school was directed to deliver man from all fear of the Deity. The whole of modern politics has been in a measure affected with this same poison. Policy is reduced to a science, but science too much without God. Where is the political author who properly insists upon moral causes—the dependence of nations on the favor of the Almighty, and the scripture conditions of *enjoying his blessing from whom cometh down every good and perfect gift?*"

"But though men may philosophize and forget God, yet he *will* reign, dispensing the changes and destinies of nations. He will reign in the person of the Mediator. Christ hath been not only 'set King in Zion,' but 'head over all things to the church.' 'He hath on his vesture and on his thigh, a name written, *King of kings and Lord of lords.*' Ever since his exaltation as a Prince he has been extending his kingdom among the nations. Compare the pledges he has made in his word with the history of the Jews and Romans, and every nation that has opposed his reign, and you will see terrific evidence of his supremacy. The royal title and prerogative of our blessed Lord must be known and acknowledged throughout the world. All heaven has long since obeyed the high decree, 'Let all the angels of God worship him,' and it is duty, it is loyalty, in christians on earth to proclaim his rights and honors."

In addition to the above, we present the following extracts from the paper of President Woolsey, read before the Evangelical Alliance, at its late sessions in New York, in which the irreligious character of the constitution is admitted and defended:

"The constitution of the United States has properly nothing whatever to do with religion. If the people were Mohammedans, under the same constitution, similar departures in minor points from the principle of absolutely ignoring a particular religious faith would be possible.

\* \* \* \* \*

"Having looked briefly at the main points of our subject, we close with the inquiry, whether the United States can be called a christian nation? Can a state or constitution be called a christian one, which separates religious interests as far as possible from civil interests, although there may be a few vestiges of public respect for religion, such as chaplains of legislatures, fasts and thanksgivings appointed by public authority, religious instruction in the army, navy, public prisons, hospitals and the like. Or in other words, when a community, believing that religion in an independent sphere becomes purer and pervasive; that perfect equality between denominations is the only just and peaceful policy; that Christ's kingdom will grow and stand in its true qualities and in its power, when unfettered by state laws, provides for such a relation between state and church or churches—in its ground law or constitution—does the instrument of government, or the state thus credited, give origin to an unchristian state? We deny this. It is no more so than an academy of science is unchristian without a creed, or a mercantile firm, without daily prayers in the counting house.

"In what sense can this country then be called a christian country? In this sense, certainly, that the vast majority of the people believe in Christ and the gospel; that christian influences are universal; that our civilization and intellectual culture are built on that foundation, and that the institutions are so adjusted as in the opinion of almost all christians to furnish the best hope for spreading and carrying down to posterity our faith and our morality.

"But can christianity be said to be in any sense the law of the land? So Daniel Webster argued in the great Girard case of 1844. He says: 'General, tolerant christianity, independent of sects and parties, that



christianity to which the sword and the fagot are unknown, is the law of the land,' and he refers to a judgment of the highest court of Pennsylvania—the State where the court had its seat—that general christianity is, and always has been, the common law of that government, whether in its colonial or its state condition, and the constitution of that commonwealth, formed in 1838, declares that no person, acknowledging the being of a God, and a future state of rewards and punishments, shall be disqualified from office, thereby implying that those who do thus deny may be disqualified.

"But we fail to see the cogency of Mr. Webster's argument. At the most, theism is sanctioned by such constitutional provisions like that which is cited. As for 'general, tolerant christianity,' it is protected in its outward expression of worship; its morality (except in the matter of divorce, where most of the States are exceedingly loose,) is honored; some few customs have mingled themselves up with public life, but how can it be called the law of the land? What points of contact are there between the law and the abstract conception of christianity which the great advocate speaks of, unless it may be the matter of laws against blasphemy, where they exist? What change would be needed if the people should all turn Mohammedans or Mormons; what material change would be needed in the laws except in those relating to the marriage union and to intestate estates? The true statement then seems to be, that christianity being the religion of the mass of the people, its uses and ideas cannot be separated from legislation by a mathematical line. Sunday, for instance, must differ from other days in the eye of the law; but the law has as little to do with christianity, and christianity with the law, as possible."

---

### SELECTED.

#### THE COVENANTERS AMONG US.

BY MRS. J. D. CHAPLIN.

FEW readers of history and of Scott's works have not felt their hearts warm in admiration of the Cameronians or Covenanters, that historic people, who, in the days of popish kings, walked through floods and flames rather than bow the knee to anything that savored of the papacy. One of the most interesting books we have read for a long time—and it is not a new book—is entitled the "*Ladies of the Covenant*," which portrays the persecutions and the holy fortitude of women in that great revolution which saved Scotland from being overwhelmed in the dense darkness which popery sheds over every nation under her dark wing.

Many of these ladies, who slept in dungeons and met cruel deaths, were the flower of the Scottish nobility, while others were merchants' and farmers' wives, and not a few, who counted not their lives dear for Christ's sake, were lowly cotters and servants. These it is, as well as *the men whose names they bore*, who make the word "*Covenanter*"

almost a romance among us; and we are sure that the reading of this book, which can doubtless be found in our public library and our book stores, will not only increase our reverence for this people, but also give us fresh proof of God's power over the oppressor, and quicken our zeal for his honor and glory.

There is, although comparatively few among us know it, a struggling little band of Covenanters in Boston, under the pastoral care of Rev. Mr. Graham. The name they bear is "Reformed Presbyterians," and they are but one branch of that great body, which, since the days of "The Solemn League and Covenant," has put forth so many vigorous shoots. But there is not, we fear, a very tender family love existing between the "Cameronians" and the other Presbyterians; for we find, in a defence of the former by Rev. William Somerville, of Nova Scotia, the following passage:

"Dr. Begg, a talented and usually well-informed minister of the Free Church (of Scotland), represents Cameronians as holding that magistracy is founded in grace; and the Rev. T. McKenzie describes them as Montanists of modern times, gloomy ascetics, ferocious fanatics, who represent a life of holiness as synonymous with a life of austerity and gloom; who deter men from Christ, frighten them from salvation, and make the 'strait gate' still narrower than it is." And Mr. Somerville asks very justly, "When such men discover so much ignorance, is it to be expected that the common people should be better informed?"

Of their belief and persistency in maintaining their principles he says:

"In the statement or defence of our principles we have a moral advantage over all who differ from us. We are pleading against our own social elevation, our own popularity and our own temporal interests. We cannot, consistently with our profession, hold any office under the crown, have a place among the nobles of the empire, a seat in the senate, or the commons, or the bench, or at the bar, nor among the magistrates of the land, nor record our vote for the representatives of the people. Serious reflection must lead any one to the conclusion, that we are thoroughly in earnest, and must have, what appear to us, commanding reasons for holding a position in society which involves so much self-denial. We claim, and we think we have a right to claim, a large measure of confidence from the members of the community and from those who rule over us."

The writer then sums up their articles of faith under two main heads, viz.: "I. We accept the Scriptures as the word of God, the only infallible rule of faith and morals, &c. II. We accept the Westminster Confession of Faith as a correct exponent of the doctrines of the divine word, with no other limitation than is found in the act approving it, &c."

Having signed "The Solemn League and Covenant," and believing that every child of God is guilty who does not sign it, these good people are, like some others who hold strong views on points not yet made clear to them, close-communicationists, for which practice Mr. Somerville defends them from bigotry thus:

"It is charity which rejoices in the truth. I can hardly call it char-

table to make light of the difference between truth and error. We are advocates, therefore, of close communion. \* \* \* How often have I heard such language as this: 'Who can forbid a child to come to his Father's table?' 'Who dare stand between a child and his Father's table?' All this, no doubt, seems, to those who utter it, very conclusive, and often to others very devout and charitable; yet it is really very shallow and deceptive. \* \* \* To *our own table* we have a right to invite whom we will; but not to a friend's. When we invite to the table of the Lord, we are to be regulated by what will be acceptable to *him*." And here the writer quotes Paul: "If any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed, yet count him not an enemy, but admonish him as a brother." "Here," he adds, "is one whom Paul will own as a brother and will have the church to own him, and yet his present conduct, his refusal to submit to inspired counsels, excludes him from (church) fellowship." And then the author says: "God's strokes are safer than men's kisses, and he deals justly with his opponents. Open communion leaves false impressions with regard to the importance of the truth of the gospel. By inviting Baptists and Methodists to the table, we teach them that we make little account of what we profess, and that it has little hold on the heart. \* \* \* While open communion professes a desire to promote union, it tends to perpetuate disunion to the end."

While none of us will probably agree with the Cameronians in their views of the christian relations of the state, or in many other points, there is one grand platform on which we can meet and greet them. They believe, with us, in a full and free salvation through Christ alone, and are looking and longing for the day when all men shall know and fear the Lord, and when Christ shall triumph over all his enemies.

The Covenanters are not all dead, nor yet is their noble blood confined within the veins of Reformed Presbyterians, who take no part in temporal government, who commune with those only who have signed "The Solemn League and Covenant," and who sing only the Psalms of David. The descendants of some of their greatest lights, and bearing their names, are among us doing honorable service for Christ in other branches of his church. All these, and indeed all who love the Lord, will say, "God speed you!" to the brave little band who are erecting, in Ferdinand street, a modest place of worship. We trust that many will give them more than a word of cheer. Who would not like to own a brick in a church which represents that great and long struggle for truth which saved many of us from the bondage of popery, and which, differ as it may from us on many points, is built on the sure foundation.

Read the history of the Covenanters and particularly the "Ladies of the Covenant," and you will feel a strong desire that their representatives in Boston should have a house in which to worship the God of their fathers.—*Watchman and Reflector*.

## MISSIONS.

## FOREIGN.

ADDRESS BY DR. METHENY.

A FAREWELL missionary meeting was held last evening in the First Reformed Presbyterian Church of this city (Rev. Samuel Carlisle's), the occasion being the departure for Syria of Rev. David Metheny, M. D., and his family. The attendance was large. The opening exercises were conducted by the pastor and Rev. J. J. Walsh. Dr. Metheny, in commencing his lecture, spoke of the arrest of the three mission teachers at Latakiyeh, by orders of the Turkish government, as mentioned in these columns yesterday. There was, he said, a royal edict of protection, by the terms of which all the subjects of the Turkish Sultan's dominions were free to profess whatever religion they pleased. This had been recently promulgated by the present Sultan, but it was only on paper. They only allowed this where they were unable to prevent it. Although the missionaries had been continually harassed in their work, nothing like the present outrage to the native teachers had ever been done before. When the five protecting powers, as they are called—Russia, Austria, France, Italy and England—make their representations to the Turkish government, the latter will be compelled to come to terms, release the imprisoned young men, and indemnify them for the injuries which they have sustained, and also to remove the governor and his officials.

When Joshua drove out the heathen from the promised land, they took a northerly direction, and their descendants were now found in the Lebanon region, where Latakiyeh was situated. The speaker gave a geographical description of the region where the missionaries of the Reformed Presbyterian Church were at work, with Latakiyeh as their headquarters. Their mission house is near that city, which is situated about seventy-five miles north of the mountain entrance to Hamath. The mission building is distant about six hundred yards east of the Mediterranean shore, and about two hundred yards west of the walls of the town of Latakiyeh. This town contains twenty-three thousand inhabitants. It is a truly eastern town, with its dismal, uncomfortable dwellings.

The religious belief of the Fellahin, among whom the missionaries chiefly operate, was described. It is a curious mixture of paganism, Mohammedanism and Judaism. They worship the sun, moon and stars, and fire, practice circumcision, believe in the transmigration of the soul, worship the buds of trees, as representing the vegetable principle, &c. They have the ancient "high places," but not the idols that were placed in them.

The Mohammedans of the country and the several varieties of christians were also described. The Mohammedans pray almost "without ceasing." The following are their regular hours of prayer: at day-break, nine o'clock, noon, between three and four in the afternoon, at sunset or four minutes after, at nine o'clock, at midnight, and between

midnight and daybreak. The call to prayer is made from the minarets of the mosques. The Koran is familiar to them, and they sing or chant portions of it. Their music is generally in the minor key. The lecturer sang one of these Mohammedan airs.

The harem was described. The faces of the women were concealed from all but near relatives. The houses were built so that nobody could look into them, the windows being high up and very small, except those that opened upon the interior court. Well-to-do Mohammedans generally have four wives apiece. The Governor General of Syria has thirty wives, besides concubines. An exception in this seclusion of the women was of course made in the visit of the family physician. The lecturer has practiced medicine in Latakiah for some years. He exhibited a sample of the dress of the women, and showed how it was worn. The audience were quite amused at the appearance he presented when arrayed as a Syrian female, with veil.

The mode of building the houses was described at some length. They are constructed so as to keep the smoke of the fires in-doors as long as possible, it would seem, for the smoke is made to do service in the curing of tobacco and giving it a desirable flavor. Leaves of tobacco are hung about the rooms. After staying a night in one of these houses, the speaker said, a man comes out in the morning like a well-smoked ham. To the effect of the smoke, or the carbolic acid in it, is due the good health of the inhabitants of malarious districts. The smoke purifies the air of the house, though it is hard on the eyes, and cases of fever are very rare.

The women are not taught anything in Syria, except to obey. She has no property in herself. She is not asked whether she is to love the man she is to marry, but the husband buys his wife, pays the price for her, and she becomes his property, just as any of his chattels, though he cannot sell her again. Love is not an element of Mohammedan marriage. The women seem to have no motive for virtue. The breaking of the seventh commandment is only prevented by immediate murder on its detection. The women are not taught that they have immortal souls. The very lack of religious belief on the part of the women is, after all, an advantage to the christian missionaries, for if the women have no true religion they have no false religion to overcome and to unlearn before accepting the truth.

The worship of the Fellahin, their sacrifices to the dead, and some of their customs, were described in a very interesting manner. It seems that they set very little store by the female sex. As soon as a daughter is born, it is laid away in the hope and expectation that it will not survive the first swaddling. The mother is perhaps beaten and cursed because she has not brought forth a son instead of a daughter. She is clothed in garments of mourning, her friends mourn and wail, and you would suppose a death had occurred in the family. She continues to be called by her maiden name, even if she has borne four or five daughters, and her husband is known by his family name until a son is born. If a man has one son and half a dozen daughters, and you ask him how many children he has, he will say one, not considering the daughters worth counting as children. If the woman become the mother

of a little boy, her friends sing that a man-child is born. The drums are beaten, musical instruments played, friends invited to a feast, the woman is clothed in bridal habiliments, and takes a new name. Henceforth, if the boy's name is John, the man is called the "Father of John," and the woman the "Mother of John." In the midst of such degradation as this it was difficult to christianize the natives.

The speaker gave an extended description of the schools carried on by the missionaries of the Reformed Presbyterian Church and the native helpers. The latter wield an important influence among the natives. They act as news agents, colporteurs and teachers. The speaker explained the mode of conducting the boarding and day schools, details of feeding and clothing and instructing the children, and showed how the good work was progressing, amid many drawbacks and difficulties, it was true, yet with precious results and ever-brightening prospects. As to the church work, those of the natives who were admitted to membership were found uniformly faithful, little occasion being for discipline.

At the close of the lecture and during the collection, Dr. Metheny sung the twenty-third psalm in Arabic.—*Newburgh Daily Journal*, Oct. 28.

#### LETTER FROM MR. BEATTIE.

LATAKIYEH, SYRIA, Sept. 15th, 1873.

DEAR DR. SPROULL—After the interview with Isa, the Governor wrote a letter to the Vice Consulate, of which the following is an extract: "Inasmuch as the school aforementioned was opened without permission, and especially as the people of the place did not desire it, and presented accusation against the existence of the school, we ask that there shall be a suspension of the aforesaid school by means of the consulate, and the removal of the teacher with his family from the village, and inform us of the result." I wrote a brief account of the affair to Mr. Hay, who was providentially at the time on his way to Latakiyeh, on a tour of inspection of the different consulates and vice consulates under his jurisdiction in northern Syria, with a view to the adjustment of some differences which had arisen between Americans and the Ottoman government in certain localities. Though formally apprised beforehand of the Consul's intended visit, the Governor purposely absented himself on his arrival, and continued to do so until compelled by an order from Damascus to appear and tender to his official guest the customary courtesies. Some matters required to be settled here, and among them, though last not least, the closing of the school. At as early an hour as possible the day following the exchange of salutations a meeting was appointed to consider the cases in dispute, and after disposal of other matters the affair of the school came up. I was present at the conference, and in reply to the Consul's demand for an explanation of what he had done, he gave in substance the following as reasons for his action. He had stopped the schools, he said, not to gratify himself, but in compliance with the request and wishes of the

Fellaheen, who had assured him they did not wish their children taught the christian religion, but could not help themselves, and solicited therefore his interference on their behalf. He said he saw their request was reasonable and but just to the Sultan's government, which was opposed to the teachings of the Ansyriyeh, for he remarked if these operations are allowed to continue it will not take more than twenty years to make all the Ansyriyeh christians, and this would be a great injury to the Ottoman government, as the sect was *one* of the sources from which the army drew its recruits. They were not christians, their professions of christianity were only for a purpose. They were Fellaheen until the time for enlistment came about, when they came to us pretending to be christians, while in fact they only did so to escape the conscription, and he did not think the American Government would encourage a thing so injurious to the interest of his majesty, the Sultan. After he had finished I asked Mr. Hay if I might be allowed to speak? Certainly, he replied; so turning to the governor, I said substantially:

I am sorry to say that the statements of your excellency are not sustained by facts. Is it reasonable to suppose, I asked, that the Fellaheen would ask him to close a school in which their children were sitting and being taught at the very time the so-called request or petition was being presented? Would anybody believe their inability "*to help themselves*," when the continuance or suspension of the school depended wholly on their patronage? The government was not opposed to the education of the Ansyriyeh, but in favor of it. From the time of our coming to Latakiyeh until the present—a period of nearly fourteen years now—our work has been openly carried on under the eye of the government, and with the full consent and approbation of some of its most distinguished officials. Years ago, when Omar Pasha was military Governor of Latakiyeh and surrounding districts, the character and design of our work were freely spoken of to this high dignitary, with every assurance of his approval. At a later period, when Kamil Pasha visited these parts as Muttiserriff of Tripoli, he commenced the self-denying efforts which were being made for the enlightenment of the poor Ansyriyeh.

Nor was there any foundation for the danger dreaded—the wholesale conversion of the Ansyriyeh to christianity "in the course of twenty years." Already this mission had been in operation twenty years, and in the course of that period only two Ansyriyeh connected with us had been demanded for the conscription. The loss of *two* persons certainly could not be said to threaten the Sultan's army with *serious* injury. The declaration that these Ansyriyeh converts professing christianity are mere pretenders, is equally without proof. Nor is it true that our houses and schools are used to shelter persons liable to enlistment; we are *very* careful not to receive such persons in our schools, or to encourage a spirit of insubordination to the authorities. Our schools are impartial in their design, having for their object the advancement of all classes and sects; we welcome, therefore, without distinction of sex or rank, Mohammedans, Greeks, Maronites, Armenians and Ansyriyeh, to the many advantages to be derived from our *schools*, wherever they exist, whether here in town or among the scattered

populations of these different sects outside. But you teach none but children; why do you not teach the older and grown up people? he asked. The older and grown up Ansyriyeh, I said, were intrenched in a system which rendered them inaccessible. Their religion was a secret, into the mysteries of which none were received until, as in every secret order, sworn pledges had been given of a purpose never to divulge; hence the only hope of elevating this degraded people was by taking and instructing the young before entering this system of darkness, from which they are sworn never to return. That is true, he said. Do you not acknowledge the right of Ansyriyeh to become christians? inquired Mr. Hay? Certainly, they have that right. Well, then, it follows, he replied, that these Ansyriyeh converts to christianity are entitled to the privileges of other christians.

With a promise that the Governor would reverse what he had written from Bahluliyeh, the little assembly dispersed. Mr. Hay returned to Beirut, and as it was vacation, nothing further occurred until in the latter part of August, when, by a secret understanding, resulting from a conference which had taken place during the summer between the Governor of Latakiyeh and the Muttiserriff of Tripoli, it seems to have been agreed, that both the government of Jebili and Latakiyeh should be temporarily entrusted to the former, that, by this two-fold enlargement of his authority, he might have an opportunity of injuring our work in the regions of Jebili, as he had done in Latakiyeh. For while the ostensible reason for this extension of power was the apprehension and punishment of robbers and notorious offenders against the public peace, and the establishment of order among the mountain tribes, the first thing he did on reaching the mountains was the seizure and imprisonment of three of our Fellah-keen members and teachers, viz., Yusuf Gedeed, David Makhloof and Saleem Khalaiffy. Asaad Canaân, Yakoob Canaân and Ibraheem Khalaiffy, were also demanded, but did not appear.

The seizure occurred on Sabbath, the 7th, about an hour before sunset. The brethren had been at prayers and were at the little village Roais-el-kan, where Asaad, Saleem and Ibraheem reside, when a soldier, accompanied by a celebrated robber and outlaw, appeared, sent by the Governor with a request that he desired to see them. Knowing the perfidy of the Turks, the young men naturally hesitated, but on being assured by the messengers that the Governor had no intention of arresting them, but to make some inquiries about the schools, the three, as previously stated, accepted assurances and went. Moalam Yacoob followed them by another road, reaching the Governor's quarters soon after their arrival. They were all treated to coffee and cigars, according to Turkish custom, when suddenly a posse of soldiers surrounded the tent and took the three men in charge, led them to a small tent near, and placed them under guard. Their subsequent treatment was what might naturally be expected. For twenty-four hours they were allowed neither food, beds nor covering by the government, nor allowed to receive them from their friends. On Tuesday, the 9th, they were hand-cuffed, and sent to Jebili, under a guard of six horsemen, and taken before the Medjslis, who asked them their age, which they



said was about twenty-eight years or more. They were then taken to prison, where they remained until Saturday night, when, between 10 and 11 o'clock, they were sent under a guard of horsemen to Tripoli. During their stay in Jebili, their wants were kindly cared for by a friend from Latakiyeh, who was providentially working there at the time. He furnished them with beds and such other comforts as they required until we could come to their relief. The Doctor and Mr. Easson and one of the teachers from the town went and visited them in their prison at Jebili, but were not allowed to enter their cell. They were greatly cheered and strengthened by their presence and by the attentions which had been shown them. Yacoob sent them a Bible, much to their comfort. Knowing, as they did, that their imprisonment and cruel treatment was for their religion, they drew courage from the word of God. In a letter addressed to me, the day of their departure for Tripoli, they say: "All that has come upon us is very slight, and we hope by the strength of the Saviour to endure greater things, though it should be death, for his beloved name, for so it is our duty to do. He endured for us death. How can we poor sinners repay? Neither tribulation nor distress, nor persecution, &c., shall be able to separate us from his love. Our dependence is not on our own strength; we are depending on his exalted strength and help." In another communication to their companions, they say, "do not forget us, we entreat you, in your prayers." By writing and telegraphing we have done what we could for their release, and Dr. Martin and I intend going to Beirut by the French steamer to-morrow, to see what can be effected by seeing our respective consuls. This, as you can well imagine, is a trying state of things, and whatever else it may disclose, shows how jealously the Turks regard the enlightenment of these despised tribes, and to what extent religious liberty is tolerated throughout the empire; for whatever show the Turks may make of religious toleration in the capital and a few other enlightend cities on the sea-board, the Mohammedan notion of religious liberty in the interior and more distant parts of the empire is the liberty of every sect, especially the Moslem, of believing and practising its own faith within its own prescribed limits, with the additional privilege of christians becoming Mohammedans without let or hindrance. The government is now aware of the modern and christian meaning of religious liberty, and is, there is reason to believe, secretly and universally hostile to intellectual and religious progress, whenever, wherever and however it may seem to interfere with the Ottoman empire and religion.

Those who so loudly laud the liberal advancement of the Turkish government and its desire to be conformed to and influenced by the progressive spirit of the age, have much to learn on this subject. Mohammedanism is Mohammedanism still, actuated to-day by the same intolerant spirit which controlled it when Mohammed first seized the sword. It is a great *lie*, and this great *lie* is loved and cherished as dearly by Mohammedans *now* as it was by the deceiver's deluded followers more than twelve hundred years ago. This falsehood has become a religious system, accepted and adopted by millions of fanatics, *who have made it the bulwark of an empire, whose continuance or*

downfall is inseparably connected with the maintenance of the Mohammedan faith; and as every convert from that faith is an accession to the cause of truth, you have the explanation of the hostility to our work, a spirit of hostility which is universal. Perceiving its inability to resist the march of civilization, Mohammedanism is mustering its strength for the inevitable and final struggle. It rose by the sword and by the sword it will fall, and the probability deducible from the evidence is, that it will go down attended by all the disorder, treachery and revenge of a perfidious and desperate people, bewailing an expiring empire and the extinction of a fanatical faith. But *happy* thought! enthroned above the wreck of empires and the turbulent passions of men, the Lord reigns, bringing order out of confusion and rendering even the wicked subservient to his will. Our mission is the only one of which I am aware whose efforts are especially directed against Mohammedanism in this empire. We are a small force to be sent against one of the enemy's strongholds; but truth is *all* powerful. Pray that we may wield the sword of the Spirit skilfully and contend earnestly and successfully for the faith. We need the prayers of our brethren, and we need also the assistance of their purse. It gives me great pleasure to acknowledge, in this connection, the kindness of an esteemed elder of the Second congregation, New York, who has put at the disposal of the mission the sum of three hundred dollars (\$300) in gold for discretionary uses. Let a few generous friends of the mission but imitate their princely example, and the stone of opposition will roll away from this sepulchre of darkness and its emancipated inmates come forth to the resurrection of a better life. Already a site for a building in Bahluliyeh has been selected, notwithstanding the Governor's asserted opposition of the Fellaheen. Other places too, we hope, under the divine blessing, will be secured, and thus, through the prayers and contributions of our brethren in America and Britain, we hope to make fresh advances, until the blessings of religious liberty and toleration shall be enjoyed, not only by the thousands of Ansryrieh now groaning in their bondage, but by the millions of Mohammedans also, who, bound by the fetters of delusion, are sighing for a jubilee, which the *gospel only can* bring.

Ever affectionately in the gospel,

J. BEATTIE.

---

#### HOME.

THE report comes from Minnesota that the work on the railroad, which was to benefit our mission stations, has ceased, owing to the financial distress. Mr. Hutcheson is to labor in both Reno and Round Prairie all winter. The congregation of Sylvania has made a call on Mr. Wilkin, but he has not acted on it yet.

At our November meeting a conference was held with Mr. Lewis Johnston, who reported favorably on Danville, Va., and Selma, Ala., inducements being presented at both places. The population of Danville is floating to some extent, increasing at the season for preparing

the tobacco for shipment. Selma has a steady population, depending on the cotton crop for employment. The Board will soon decide, and by the end of the Seminary session will be able to enter fully on the work.

D. B. WILLSON, *Secretary*.

ALLEGHENY, PA., Nov. 17, 1878.

---

## ECCLESIASTICAL.

### NEW YORK PRESBYTERY.

PRESBYTERY met in the Brooklyn church, October 22d, 7½ P. M. The opening sermon was preached by the Moderator, Dr. Stevenson. The words of Paul (2 Cor. 2: 16), "Who is sufficient for these things," were masterly and practically treated. The business of Presbytery was finished in two sittings. During the first sitting, a call was received from the congregation of Craftsbury, Vt., in favor of J. C. Taylor. Mr. Taylor having accepted the call, a commission of Presbytery was appointed to meet in Craftsbury on the third Wednesday of December to attend to his ordination and installation. The commission consists of Revs. Jas. Kennedy, J. H. Boggs and D. C. Faris, with elders Divoll, Shields, Morse and Bowens.

A call was received from Walton congregation, N. Y., in favor of John Lynd. This call was returned, Mr. Lynd having written to Presbytery a letter of declinature.

A call was received from West Hebron congregation in favor of J. F. Crozier. This call was forwarded to the Pittsburgh Presbytery for presentation.

During the second sitting, Presbytery devoted certain of its moners to the Foreign Mission. A friendly discussion was entered on "the duty of the church to support her ministry." The subject was referred to a special committee, who were directed to report at the next meeting of Presbytery. The meeting was both pleasant and large, all the constituent members being present except two.

Presbytery adjourned, to meet the fourth Tuesday of May, 10 A. M., in the Fourth church, New York.

DAVID GREGG, *Clerk*.

---

## MONTHLY SUMMARY.

HOME.—The meeting of the Evangelical Alliance has been followed by a series of meetings in many of the larger cities, in which a number of the foreign delegates to the Alliance participated. These meetings were characterized by great earnestness and much enthusiasm. The presence of Rev. Mr. Sheshadri, the delegate to the Alliance from India, awakened the deepest interest.

THE third trial of Stokes for the murder of Fisk has resulted in his conviction of manslaughter in the third degree. The verdict was the occasion of much surprise, as he had been formally convicted of mur

der in the first degree and had been sentenced to death. The bringing in of such a verdict by twelve men, "*good and true*," is a trifling with justice, and a sad commentary on our boasted civilization. The revelations made in regard to the "eighth juror," who, during the trial, was permitted to go to public places and frequent haunts of vice and infamy, have filled the minds of many with disgust and alarm.

THE financial crisis has had a very depressing effect on the industrial interests of the country. Hundreds of persons have been thrown out of employment. The prospect of resuming work before spring is by no means encouraging. Winter, with all its rigors and hardships, is at hand. The outlook is certainly not pleasant to the poor. Those to whom God has given abundance will have many opportunities to manifest their christian charity.

THE steamer *Bavarian* was burned on Lake Ontario on the night of November 5th. Two boats containing twenty-two persons reached the shore. Fourteen are still missing. Truly, they "who go down to the sea in ships and trade in the great waters" are exposed to many dangers. During the month of October the wrecks of vessels belonging to, or bound to or from ports of, the United States, aggregate fifty-nine. The little town of Gloucester, Mass., is full of orphans. This year one hundred and seventy sailors of that place have been lost, and during the last thirty years three hundred vessels from that port have gone down in the sea.

INTENSE excitement has been occasioned by the intelligence received by the Department of State that the Cuban blockade runner, the *Virginius*, had been captured by the Spanish gunboat *Tornado* off the coast of Jamaica. General Ryan and three other officers of the Cuban army were immediately tried, convicted and executed. Recent reports say that thirty-seven more of those found on the *Virginius* have been shot. The whole matter furnishes grave complications. A portion of the press is already demanding war as the only way of avenging the dishonor. At this stage of the affair such talk is wicked and reprehensible. The waging of devastating war should be resorted to only when, if an injury has been committed, all other means of obtaining redress has failed.

THE November elections were in general attended with very little excitement. In New York the Democratic State ticket was elected, the Legislature being Republican. In Massachusetts, Minnesota and Mississippi the Republican tickets were elected, although by greatly reduced majorities. In Wisconsin and Maryland the Democratic, and in Virginia the Conservative tickets were elected. In Kansas the farmers divided the Republican vote to such an extent as to leave the Republicans in the minority. In the municipal election in Chicago, the law and order party was defeated by the people's party, the latter opposing the Sabbath liquor law. It is asserted that the law will now be repealed. The *Chicago Tribune* ascribes the success of the liquor party to a coalition of the ignorant and the vicious classes with the entire

the tobacco for shipment. Selma has a steady population, depending on the cotton crop for employment. The Board will soon decide, and by the end of the Seminary session will be able to enter fully on the work.

D. B. WILLSON, *Secretary*.

ALLEGHENY, PA., Nov. 17, 1878.

## ECCLESIASTICAL.

### NEW YORK PRESBYTERY.

PRESBYTERY met in the Brooklyn church, October 22d, 7½ P. M. The opening sermon was preached by the Moderator, Dr. Stevenson. The words of Paul (2 Cor. 2: 16), "Who is sufficient for these things," were masterly and practically treated. The business of Presbytery was finished in two sittings. During the first sitting, a call was received from the congregation of Craftsbury, Vt., in favor of J. C. Taylor. Mr. Taylor having accepted the call, a commission of Presbytery was appointed to meet in Craftsbury on the third Wednesday of December to attend to his ordination and installation. The commission consists of Revs. Jas. Kennedy, J. H. Boggs and D. C. Faris, with elders Divoll, Shields, Morse and Bowens.

A call was received from Walton congregation, N. Y., in favor of John Lynd. This call was returned, Mr. Lynd having written to Presbytery a letter of declinature.

A call was received from West Hebron congregation in favor of J. F. Crozier. This call was forwarded to the Pittsburgh Presbytery for presentation.

During the second sitting, Presbytery devoted certain of its moneys to the Foreign Mission. A friendly discussion was entered on "the duty of the church to support her ministry." The subject was referred to a special committee, who were directed to report at the next meeting of Presbytery. The meeting was both pleasant and large, all the constituent members being present except two.

Presbytery adjourned, to meet the fourth Tuesday of May, 10 A. M., in the Fourth church, New York.

DAVID GREGG, *Clerk*.

## MONTHLY SUMMARY.

HOME.—The meeting of the Evangelical Alliance has been followed by a series of meetings in many of the larger cities, in which a number of the foreign delegates to the Alliance participated. These meetings were characterized by great earnestness and much enthusiasm. The presence of Rev. Mr. Sheshadri, the delegate to the Alliance from India, awakened the deepest interest.

THE third trial of Stokes for the murder of Fisk has resulted in his conviction of manslaughter in the third degree. The verdict was the occasion of much surprise, as he had been formally convicted of mur-

der in the first degree and had been sentenced to death. The bringing in of such a verdict by twelve men, "*good and true*," is a trifling with justice, and a sad commentary on our boasted civilization. The revelations made in regard to the "eighth juror," who, during the trial, was permitted to go to public places and frequent haunts of vice and infamy, have filled the minds of many with disgust and alarm.

THE financial crisis has had a very depressing effect on the industrial interests of the country. Hundreds of persons have been thrown out of employment. The prospect of resuming work before spring is by no means encouraging. Winter, with all its rigors and hardships, is at hand. The outlook is certainly not pleasant to the poor. Those to whom God has given abundance will have many opportunities to manifest their christian charity.

THE steamer *Bavarian* was burned on Lake Ontario on the night of November 5th. Two boats containing twenty-two persons reached the shore. Fourteen are still missing. Truly, they "who go down to the sea in ships and trade in the great waters" are exposed to many dangers. During the month of October the wrecks of vessels belonging to, or bound to or from ports of, the United States, aggregate fifty-nine. The little town of Gloucester, Mass., is full of orphans. This year one hundred and seventy sailors of that place have been lost, and during the last thirty years three hundred vessels from that port have gone down in the sea.

INTENSE excitement has been occasioned by the intelligence received by the Department of State that the Cuban blockade runner, the *Virginius*, had been captured by the Spanish gunboat *Tornado* off the coast of Jamaica. General Ryan and three other officers of the Cuban army were immediately tried, convicted and executed. Recent reports say that thirty-seven more of those found on the *Virginius* have been shot. The whole matter furnishes grave complications. A portion of the press is already demanding war as the only way of avenging the dishonor. At this stage of the affair such talk is wicked and reprehensible. The waging of devastating war should be resorted to only when, if an injury has been committed, all other means of obtaining redress has failed.

THE November elections were in general attended with very little excitement. In New York the Democratic State ticket was elected, the Legislature being Republican. In Massachusetts, Minnesota and Mississippi the Republican tickets were elected, although by greatly reduced majorities. In Wisconsin and Maryland the Democratic, and in Virginia the Conservative tickets were elected. In Kansas the farmers divided the Republican vote to such an extent as to leave the Republicans in the minority. In the municipal election in Chicago, the law and order party was defeated by the people's party, the latter opposing the Sabbath liquor law. It is asserted that the law will now be repealed. The *Chicago Tribune* ascribes the success of the liquor party to a coalition of the ignorant and the vicious classes with the entire

the tobacco for shipment. Selma has a steady population, depending on the cotton crop for employment. The Board will soon decide, and by the end of the Seminary session will be able to enter fully on the work.

D. B. WILLSON, *Secretary*.

ALLEGHENY, PA., Nov. 17, 1878.

---

## ECCLESIASTICAL.

### NEW YORK PRESBYTERY.

PRESBYTERY met in the Brooklyn church, October 22d, 7½ P. M. The opening sermon was preached by the Moderator, Dr. Stevenson. The words of Paul (2 Cor. 2: 16), "Who is sufficient for these things," were masterly and practically treated. The business of Presbytery was finished in two sittings. During the first sitting, a call was received from the congregation of Craftsbury, Vt., in favor of J. C. Taylor. Mr. Taylor having accepted the call, a commission of Presbytery was appointed to meet in Craftsbury on the third Wednesday of December to attend to his ordination and installation. The commission consists of Revs. Jas. Kennedy, J. H. Boggs and D. C. Faris, with elders Divoll, Shields, Morse and Bowens.

A call was received from Walton congregation, N. Y., in favor of John Lynd. This call was returned, Mr. Lynd having written to Presbytery a letter of declinature.

A call was received from West Hebron congregation in favor of J. F. Crozier. This call was forwarded to the Pittsburgh Presbytery for presentation.

During the second sitting, Presbytery devoted certain of its moneys to the Foreign Mission. A friendly discussion was entered on "the duty of the church to support her ministry." The subject was referred to a special committee, who were directed to report at the next meeting of Presbytery. The meeting was both pleasant and large, all the constituent members being present except two.

Presbytery adjourned, to meet the fourth Tuesday of May, 10 A. M., in the Fourth church, New York.

DAVID GREGG, *Clerk*.

---

## MONTHLY SUMMARY.

HOME.—The meeting of the Evangelical Alliance has been followed by a series of meetings in many of the larger cities, in which a number of the foreign delegates to the Alliance participated. These meetings were characterized by great earnestness and much enthusiasm. The presence of Rev. Mr. Sheshadri, the delegate to the Alliance from India, awakened the deepest interest.

THE third trial of Stokes for the murder of Fisk has resulted in his conviction of manslaughter in the third degree. The verdict was the occasion of much surprise, as he had been formally convicted of mur-

der in the first degree and had been sentenced to death. The bringing in of such a verdict by twelve men, "*good and true*," is a trifling with justice, and a sad commentary on our boasted civilization. The revelations made in regard to the "eighth juror," who, during the trial, was permitted to go to public places and frequent haunts of vice and infamy, have filled the minds of many with disgust and alarm.

THE financial crisis has had a very depressing effect on the industrial interests of the country. Hundreds of persons have been thrown out of employment. The prospect of resuming work before spring is by no means encouraging. Winter, with all its rigors and hardships, is at hand. The outlook is certainly not pleasant to the poor. Those to whom God has given abundance will have many opportunities to manifest their christian charity.

THE steamer *Bavarian* was burned on Lake Ontario on the night of November 5th. Two boats containing twenty-two persons reached the shore. Fourteen are still missing. Truly, they "who go down to the sea in ships and trade in the great waters" are exposed to many dangers. During the month of October the wrecks of vessels belonging to, or bound to or from ports of, the United States, aggregate fifty-nine. The little town of Gloucester, Mass., is full of orphans. This year one hundred and seventy sailors of that place have been lost, and during the last thirty years three hundred vessels from that port have gone down in the sea.

INTENSE excitement has been occasioned by the intelligence received by the Department of State that the Cuban blockade runner, the *Virginus*, had been captured by the Spanish gunboat *Tornado* off the coast of Jamaica. General Ryan and three other officers of the Cuban army were immediately tried, convicted and executed. Recent reports say that thirty-seven more of those found on the *Virginus* have been shot. The whole matter furnishes grave complications. A portion of the press is already demanding war as the only way of avenging the dishonor. At this stage of the affair such talk is wicked and reprehensible. The waging of devastating war should be resorted to only when, if an injury has been committed, all other means of obtaining redress has failed.

THE November elections were in general attended with very little excitement. In New York the Democratic State ticket was elected, the Legislature being Republican. In Massachusetts, Minnesota and Mississippi the Republican tickets were elected, although by greatly reduced majorities. In Wisconsin and Maryland the Democratic, and in Virginia the Conservative tickets were elected. In Kansas the farmers divided the Republican vote to such an extent as to leave the Republicans in the minority. In the municipal election in Chicago, the law and order party was defeated by the people's party, the latter opposing the Sabbath liquor law. It is asserted that the law will now be repealed. The *Chicago Tribune* ascribes the success of the liquor party to a coalition of the ignorant and the vicious classes with the entire



the tobacco for shipment. Selma has a steady population, depending on the cotton crop for employment. The Board will soon decide, and by the end of the Seminary session will be able to enter fully on the work.

D. B. WILLSON, *Secretary*.

ALLEGHENY, PA., Nov. 17, 1878.

---

---

## ECCLESIASTICAL.

### NEW YORK PRESBYTERY.

PRESBYTERY met in the Brooklyn church, October 22d, 7½ P. M. The opening sermon was preached by the Moderator, Dr. Stevenson. The words of Paul (2 Cor. 2: 16), "Who is sufficient for these things," were masterly and practically treated. The business of Presbytery was finished in two sittings. During the first sitting, a call was received from the congregation of Craftsbury, Vt., in favor of J. C. Taylor. Mr. Taylor having accepted the call, a commission of Presbytery was appointed to meet in Craftsbury on the third Wednesday of December to attend to his ordination and installation. The commission consists of Revs. Jas. Kennedy, J. H. Boggs and D. C. Faris, with elders Divoll, Shields, Morse and Bowens.

A call was received from Walton congregation, N. Y., in favor of John Lynd. This call was returned, Mr. Lynd having written to Presbytery a letter of declination.

A call was received from West Hebron congregation in favor of J. F. Crozier. This call was forwarded to the Pittsburgh Presbytery for presentation.

During the second sitting, Presbytery devoted certain of its moneys to the Foreign Mission. A friendly discussion was entered on "the duty of the church to support her ministry." The subject was referred to a special committee, who were directed to report at the next meeting of Presbytery. The meeting was both pleasant and large, all the constituent members being present except two.

Presbytery adjourned, to meet the fourth Tuesday of May, 10 A. M., in the Fourth church, New York.

DAVID GREGG, *Clerk*.

---

---

## MONTHLY SUMMARY.

HOME.—The meeting of the Evangelical Alliance has been followed by a series of meetings in many of the larger cities, in which a number of the foreign delegates to the Alliance participated. These meetings were characterized by great earnestness and much enthusiasm. The presence of Rev. Mr. Sheshadri, the delegate to the Alliance from India, awakened the deepest interest.

THE third trial of Stokes for the murder of Fisk has resulted in his conviction of manslaughter in the third degree. The verdict was the occasion of much surprise, as he had been formally convicted of mur-

der in the first degree and had been sentenced to death. The bringing in of such a verdict by twelve men, "*good and true*," is a trifling with justice, and a sad commentary on our boasted civilization. The revelations made in regard to the "eighth juror," who, during the trial, was permitted to go to public places and frequent haunts of vice and infamy, have filled the minds of many with disgust and alarm.

THE financial crisis has had a very depressing effect on the industrial interests of the country. Hundreds of persons have been thrown out of employment. The prospect of resuming work before spring is by no means encouraging. Winter, with all its rigors and hardships, is at hand. The outlook is certainly not pleasant to the poor. Those to whom God has given abundance will have many opportunities to manifest their christian charity.

THE steamer *Bavarian* was burned on Lake Ontario on the night of November 5th. Two boats containing twenty-two persons reached the shore. Fourteen are still missing. Truly, they "who go down to the sea in ships and trade in the great waters" are exposed to many dangers. During the month of October the wrecks of vessels belonging to, or bound to or from ports of, the United States, aggregate fifty-nine. The little town of Gloucester, Mass., is full of orphans. This year one hundred and seventy sailors of that place have been lost, and during the last thirty years three hundred vessels from that port have gone down in the sea.

INTENSE excitement has been occasioned by the intelligence received by the Department of State that the Cuban blockade runner, the *Virginius*, had been captured by the Spanish gunboat *Tornado* off the coast of Jamaica. General Ryan and three other officers of the Cuban army were immediately tried, convicted and executed. Recent reports say that thirty-seven more of those found on the *Virginius* have been shot. The whole matter furnishes grave complications. A portion of the press is already demanding war as the only way of avenging the dishonor. At this stage of the affair such talk is wicked and reprehensible. The waging of devastating war should be resorted to only when, if an injury has been committed, all other means of obtaining redress has failed.

THE November elections were in general attended with very little excitement. In New York the Democratic State ticket was elected, the Legislature being Republican. In Massachusetts, Minnesota and Mississippi the Republican tickets were elected, although by greatly reduced majorities. In Wisconsin and Maryland the Democratic, and in Virginia the Conservative tickets were elected. In Kansas the farmers divided the Republican vote to such an extent as to leave the Republicans in the minority. In the municipal election in Chicago, the law and order party was defeated by the people's party, the latter opposing the Sabbath liquor law. It is asserted that the law will now be repealed. The *Chicago Tribune* ascribes the success of the liquor party to a coalition of the ignorant and the vicious classes with the entire

German vote. It is sad to think that in one of our largest cities the ignorant and the vicious can control the election.

FOREIGN.—In France affairs have arrived at a stage in which they become deeply interesting. Count de Chambord, having declined any concession to the demands of the age, and having insisted on a return to the old Bourbon despotism, effectually disposed of his hopes of securing the throne of his ancestors. It is well for France that it is so. The monarchy with him on the throne would mean war with Italy for the restoration of the Pope. Woe to France if she ever attempts to play that game. Disappointed at their ill success with De Chambord, the friends of MacMahon demand a prolongation of his term of office for ten years. This demand created widespread agitation. The commission appointed to consider the matter reported that the term of office should extend ten years, with such constitutional guards thrown around the executive power as to make it impossible to abuse the same. Later advices indicate a disposition in the Assembly, if it grants a definite tenure of office at all, to cut it down to five years.

IN Spain the Republic is every day becoming more firmly established. The recent reports of Carlist successes seem to have been false. The action of Spain in reference to the Virginius affair will be awaited with much interest.

AT Rome Protestantism now numbers more than forty chapels or places of worship open every Sabbath and several times a week. A Scripture Readers' Association has just been formed for reading the Bible from house to house. A few years ago a Bible could not be given away without exposing the donor to imprisonment; now it is publicly sold. The Jesuits expelled from Italy and Mexico are flocking to the United States.

IN Germany Prince Bismarck has been reappointed President of the Prussian Ministry. It is understood that this restoration gives him the effective control of the whole cabinet. He has summoned the Roman Catholic bishops who refused to comply with the government measures in reference to ecclesiastics to resign.

A remarkable correspondence between the Pope and Emperor William has been published. The following synopsis of it and remarks are from the *New York Evening Post*:

"According to a dispatch from Berlin published in the English papers, the Pope of Rome sent in August last a very curious letter to the Emperor William of Germany—a letter in which the venerable Pontiff has forgotten to use his customary elegance of epistolary diction. In this letter the Pope complains that the Emperor's government has lately adopted measures which aim more and more at the destruction of Catholicism, and he adds:

'I am informed that your Majesty does not countenance the proceedings of your government, and does not approve the harshness of the measures adopted against the Catholic religion. If, then, it be true that your Majesty does not approve thereof—and the letters which your

august Majesty has addressed to me formerly might sufficiently demonstrate that you cannot approve that which is now occurring—if, I say, your Majesty does not approve your government continuing in the path it has chosen of further extending its rigorous measures against the religion of Jesus Christ, whereby the latter is most injuriously affected, will your Majesty, then, not become convinced that these measures have no other object than undermining your Majesty's own throne? I speak with frankness, for my banner is truth. I speak in order to fulfil one of my duties, which consist in telling the truth to all, even to those who are not Catholics, for every one who has been baptized belongs in some way or other—which to define more precisely would be here out of place—belongs, I say, to the Pope. I cherish the conviction that your Majesty will receive my observations with your usual goodness, and will adopt the measures necessary in the present case.

‘While offering to your most gracious Majesty the expression of my devotion and esteem, I pray to God that he may enfold your Majesty and myself in one and the same bond of mercy. PIO.

“To this the Emperor replies that the Pope is misinformed as to the aim and scope of the measure of the German government; complains of the organization within his realm of political intrigues in which Roman Catholic priests are prominent; and though he does not consider it his mission ‘to investigate the causes by which the clergy and the faithful of one christian denomination can be induced actively to assist the enemies of all law,’ he announces his determination to protect internal peace, and preserve the authority of his government by worldly means. The Emperor then gives utterance to the following singular expressions:

‘I willingly entertain the hope that your Holiness, upon being informed of the true position of affairs, will use your authority to put an end to the agitation carried on amid deplorable distortion of the truth and abuse of priestly authority. The religion of Jesus Christ has, as I attest to your Holiness before God, nothing to do with these intrigues any more than has truth, to whose banner, invoked by your Holiness, I reverently subscribe.

‘There is one more expression in the letter of your Holiness which I cannot pass over without contradiction, although it is not based upon previous information, but upon the belief of your Holiness—namely, the expression that every one who has received baptism belongs to the Pope. The evangelical creed, which, as must be known to your Holiness, I, like my ancestors and the majority of my subjects, profess, does not permit us to accept, in our relations with God, any other mediator than our Lord Jesus Christ. The difference in belief does not prevent me from living in peace with those who do not share mine. And offering your Holiness the expression of my personal devotion and esteem, I, &c., WILLIAM.

“Here, then, is presented the extraordinary spectacle of a Protestant monarch offering theological information to the infallible Pope! Where, oh, where are the ‘thunders of the Vatican?’ What a different scene is this from that offered by another German emperor—in the days of the ‘Holy Roman Empire’—who was glad to hold the horse of the *Pontiff* and help him to dismount! Times have changed indeed.”

## ITEMS.

**CROWDED OUT.**—Several obituaries in type have been crowded out of this number in order to give place to "Contents."

**P. O. ADDRESS.**—The address of Rev. R. Hutcheson is Glenwood, Pope Co., Minn.

**POSTPONED.**—The time for holding the National Reform Convention in Pittsburgh, has been changed from January 21st and 22d, to February 4th and 5th.

**CALLS.**—*Moderated*—Old Bethel, in favor of Rev. P. P. Boyd; Sylvania, Mo., Rev. M. Wilkin; Rehoboth, Iowa, E. G. Elsey. *Accepted*—Craftsbury, by J. C. Taylor; Baltimore, by J. Lynd.

**COMMUNIONS AND ASSISTANTS.**—September 7th, Cedarville, J. R. Hill; Oct. 12th, Washington, C. D. Trumbull and R. Hutcheson. Oct. 19th, Churchill, D. S. Faris; Clarinda, C. D. Trumbull. Oct. 26th, Parnassus, A. M. Milligan and J. Galbraith. Nov. 30th, Syracuse, R. D. Sproull and R. Shields. Dec. 7th, Baltimore, S. O. Wylie. Dec. 14th, Rochester, N. Y., J. W. Sproull.

**FOREIGN MISSION.**—A farewell mission meeting was held in the First church, Newburgh, on Oct. 00. The address of Dr. Metheny is published elsewhere. Miss Crawford addressed the ladies in the same place on the 17th. The attendance was large, and the address, containing much valuable information in regard to woman's work in Syria, was listened to throughout with great interest. \* \* \* News of the safe arrival of the missionaries at Liverpool has been received. \* \* Letters from Syria have been received to the 15th of October. The young men were still imprisoned in Damascus, but it was expected that the efforts on their behalf would be successful. There is a vague report in the papers of troubles in Damascus, of insult to the British flag, &c. The British authorities are engaged in our case.

**THE FIRST SABBATH IN DECEMBER** is the day for the annual collection for Foreign Mission. It is eminently desirable that pastors and sessions see that the claims of this branch of the church's work be laid before congregations on the designated day, or as near that time as practicable. The trials through which the mission has been called to pass, and the heroic constancy of those who have been appointed to suffering, ought to deepen our sympathy for it, and animate us to greater sacrifices on its behalf. Let nothing less be done than heretofore, and if possible let more be done. The work needs and earnestly calls for it.

S. O. WYLIE, *Ch'n.*

T. P. STEVENSON,

*Sec. of Board.*

**ENCOURAGING.**—The congregation of Vernon, Wis., at its communion in September, had an accession of fifteen, equal to one-third of its entire membership. \* \* \* Shortly after the arrival of the family of the pastor, the members showed their interest in his welfare, and appreciation of his labors, by a liberal donation of provisions for winter, and nearly a hundred dollars in money. \* \* \* Parties who desire to

emigrate to the North-West can have all inquiries in regard to land, climate, &c., answered, by writing to Dr. Cannon, Waukesha, Wis.

EXPLANATION.—We received some time ago, from the treasurer of New Concord congregation, an explanation of the seeming neglect on his part to fill up the blanks, as directed by Synod, which, with other items, was crowded out of our last issue. As so long a time has elapsed since the publication of the article by "Truth," we do not think it necessary to publish now the explanation. That no injustice, however, be done, it is but proper to state that blame is not to be attached to the treasurer, who, so far as he could, made a correct statement of the finances of the congregation.

CHURCH BUILDING.—The Second New York congregation have sold their house of worship, and at present hold their services in Continental Hall, corner of 34th street and 8th avenue. A location for a new building has not as yet been selected. The services in connection with their late communion were held in the church of the Third congregation, Rev. D. Gregg, pastor, the use of which was generously offered for the occasion. The Fourth New York are pushing to completion their new building. It is located on West 48th street, and when finished will present a very neat appearance. Services are at present held in the basement.

First Boston congregation expect to have their building covered in this month. Our cause in that city appears to be attracting the attention of members of other churches. The kind words contained in the article taken from the *Watchman and Reflector* give in general a fair statement of our position, and evidencing as they do good will to "the little band," will, we are sure, be appreciated by the members there.

---

---

#### OBITUARY.

DIED, in Novi, Michigan, May 16, 1873, EMMA JOSEPHINE BLACKWOOD, in the 14th year of her age.

The subject of this memoir was the youngest daughter of Samuel and Mary Jane Blackwood, for many years members of the Reformed Presbyterian Church in this place. From infancy she enjoyed the advantage of sound religious instruction, and this, together with the christian influence that pervaded her home, tended to the development of a character of rare beauty and integrity. In the ordinary affairs of life she was observed as possessing wisdom beyond her years; and in regard to religious subjects, though of a retiring disposition, her more intimate friends knew her to be well instructed in the Scriptures. Her inquiries upon matters of faith and duty proved a depth of thought which could scarcely be looked for in one of her years, and which can only be accounted for on the supposition that she was taught of the Spirit.

During the early part of the last winter her health began to fail, but nothing very alarming in her case was apprehended till a few weeks before her death; then disease of the lungs manifested itself, and with such rapid progress as soon to end her life. None anticipated the re-

sult sooner than herself, and, though but a child, she gave her mind to the great interests of her soul with an earnestness that is not often found of those of mature years.

During her last few weeks here her whole concern was preparation for eternity; Christ was the theme of her discourse, her own salvation through him the one great object she desired. When her physician approached her with a troubled countenance, she at once read his thoughts, and said, "You can do nothing for me; but that is not what troubles me; it is, am I ready to go?" At another time, having repeated the twenty-third psalm, her mother asked her if she could apply its hopeful language to herself. She replied, "I hope I can." She attained a very full view of herself as a sinner, and of her relations to the divine law as a ruined creature. She had a clear perception of the character of God, especially of his infinite greatness and holiness. She saw his glory and her own unworthiness; and so, as she drew near to the Saviour, it was with a trembling heart. Yet she loved him with the simplicity of a child, and strove to obey him in thought, word and deed with all the earnestness of her nature. The writer of these lines having asked her if she desired prayer, she said, "O, yes, but first talk to me more about Jesus." And thus, on that beautiful evening in May, when the birds were singing their songs, and the flowers were appearing in the earth, she was taken up to the paradise of God to sing with the redeemed the new song.

Emma is with us no more. God endowed her with a bright intellect, a lovely disposition and attractive person, and with these qualities sanctified by his grace he has taken her to his kingdom, "where the righteous shall shine forth as the sun." As the alabaster box must be broken in order that the house may be filled with the odor of the ointment, so, now being dead, in the wide circle of her friends her memory will long be fragrant. Her parents in their bereavement have the hope that it is well with the loved one; that while she shall not return to them, they shall soon go to her. The Lord "maketh the depths of the sea a way for the ransomed to pass over, therefore the redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their heads; they shall obtain gladness and joy, and sorrow and mourning shall flee away."

D. H. G.

DIED, June 30th, 1873, Mrs. MARY B. MOORE, in the 30th year of her age.

Mrs. Moore was a member of the Reformed Presbyterian Church in McKeesport. Her end was peaceful; there was hope in her death. Her principal anxiety was concerning her infant son, who was but a week old at the time of her death. It was her earnest desire that he should be well instructed in the principles of the church to which she belonged, and in due time become a minister of the gospel, if it was the will of God. But the child did not long survive the mother. On Sept. 9th, following, God took him to the heavenly fold. Our sympathies are with the bereaved husband and father, who, left alone in the world, deeply mourns his great loss. May the great Friend of the sorrowing comfort him.

T. C. S.

THE  
**Reformed Presbyterian**

AND

COVENANTER.

J. W. SPROULL,  
D. B. WILLSON,  
EDITORS AND PROPRIETORS.

"Whereto we have already attained, let us walk by the same rule, let us mind the same thing."—*Phil. 3: 16*

"Ye should earnestly contend for the faith which was once delivered unto the saints."—*Jude 3.*

---

COMBINED SERIES, VOL. XII.

---



PITTSBURGH:  
PRINTED BY BAKEWELL & MARTENS, No. 71 GRANT STREET.  
1874.





# CONTENTS.

N of a Presbyterian Con- in Ireland.....	125	HOW Long will it do to Wait?.....	50
ment.....	353	Human Depravity—Do our Standards Correctly define it?.....	394
Readers of the Magazine... 21		Hymn Book, Preparing a.....	313
arian Definition of Morality able.....	69	INDIAN Commission, The.....	281
.....60, 156,	415	Inferior Synods.....	111
-TILTON Scandal, The..	345	Inquisition Baffled at Rome, The.....	15
s Congregation.....	415	Intoxicating Liquors, Use of as a Bev- erage, Wrong.....	177
plying of, by Direction of		Irwin Mission Station.....	352
in the Days of the Revolu- .....	22	JOHNSTON, Lewis, Ordination of....	383
es.....	408	LADIES' Missionary Society of New Alexandria Congregation.....	322
location, Minutes of.....	287	Letter to the Editors.....	78
es.....100, 131, 196, 292,	323	Letter to the Synod in Ireland.....	250
llation of Rev. P. P.....	354	Letter to the Synod in Scotland.....	253
, Acknowledgment of Re- .....	159	Letter from the Synod in Ireland.....	249
L, J., Report of.....	188	Letter from the Synod in Scotland.....	252
The Modern.....	181	Light Burden, The.....	267
.....32,	376	Lynd, J., Ordination and Installation of.	28
f the Formation of the First Presbytery in America... 24		MARY'S Memorial.....	140
he Terms of Communion... 92		Martyrs, The.....	96
f Glory, The.....328, 370,	389	McFeeters, J. C., Ordination and In- stallation of.....	321
ventist's Creed, A.....	138	McKinney, Rev. Jas., Life and Times of.....	165
Alphabet.....	45	Meddle not with them that are given to change.....	145
aw of Nations.....	93	Ministerial Support.....	314
entiment in the Early His- r Country, Power of.....	21	Minutes of Presbytery, 1801-1806, The 282, 288, 315, 344, 346, 385,	408
lding of the 2d New York.	283	Minutes of the Synod of the Reformed Presbyterian Church.....	197
Newark, Our.....	123	Mission, Foreign.....17, 54, 83, 115, 132, 152, 280, 306, 341,	401
ion.....	80	Mission, Home.....20, 52, 87, 119, 148, 184, 312, 343,	406
nment, a Divine Ordinance, 133,	172	Mission, Southern.....185, 281, 310, 343, 376,	407
, Standing.....	205	Missionary Work in the East.....	24
is and Assistants...126, 162,	354	Modern Martyrs.....	344
s' Power in America, The.. 22		Monthly Summary.....	27
onal Council, Proceedings of.	187	Morning Sun Church Building.....	27
i, Necessity of a Revival of among.....	73	Munchausen Redivivus.....	332
ce, a Story for Boys and .....	318	Murder of a Protestant Missionary at Ahualulco, Mexico.....	121
ASTICAL Unity.....	298	NATIONAL Obligation, Our—the prize essay.....	39
bath School.....	65	National Reform.....	240
i, Ordination and Installa- .....	352	National Reform Convention, The...62, 93,	112
bath Rail Road Travelling.	106	National Reform Party, A.....	146
Religion.....170, 274, 303,	325	National Reform, Resolutions on.....	242
uses of.....	202	National Reform, Petition against.....	62
illard.....	154	Necessity of a Revival of Religion among Deacons.....	73
Overflowing.....	312	New Atlantic Sabbath School Pic-nic....	354
nry.....	3	No Southerners The.....	75
Francis, Death of.....	95		
nod, The Proposed.....	147		
llege, Closing Exercises of..	850		
re.....	373		
Report of Committee on.....	227		
o our Readers.....	1		

## OBITUARIES—

M. Adams .....	130	E. McAyeal .....	292	Report of Committee on Missions.....	214
J. Alexander, Resolu- tions on Death of...	358	B. McCartney .....	97	Report of Com. on Ecumenical Council	211
R. Allen .....	67	M. McConnell.....	255	Report of Committee on Nat'l. Reform.	240
M. Anderson .....	159	S. McCoy.....	98	Report of Com. on Presbyterian Reports	233
R. Baird .....	99	J. McDermott.....	69	Report of Com. on Signs of the Times.	202
M. E. Bowden .....	96	T. McFeters.....	255	Report of Com. on Travelling Fund...	227
R. Bowden, Resolu- tions on Death of...	387	S. McElhenney, Reso- lutions on Death of...	355	Report of Committee on Temperance..	247
P. Brock .....	127	H. McKee.....	67	Report Com. on Terms of Communion.	90
A. R. Brockway.....	128	M. J. McKee.....	67	Report of Com. on Theolog. Seminary.	243
N. Brown.....	292	Mrs. Middleton.....	100	Report of Com. on Unfinished Bu iness.	249
T. Carlisle, Resolu- tions on Death of...	323	J. Miller .....	130	Report of Treas. of Board of Trustees...	284
M. J. Chestnut .....	356	D. S. Montgomery.....	195	Report of Sub-Synods, The.....	77
W. J. Clyde.....	99	J. E. Newell.....	416	Report of Presbytery of Illinois.....	238
B. Copeland.....	68	R. Parkhill.....	131	Report of Presbytery of Iowa.....	238
A. R. J. Crooks .....	110	Miss M. Patterson .....	292	Report of Presbytery of Kansas.....	239
J. Dougherty.....	31	Miss M. Patterson.....	292	Report of Presbytery of the Lakes.....	237
R. Duguld.....	131	J. Quae.....	164	Report of Presbytery of New York.....	235
T. Elliott.....	164	J. Rea .....	196	Report of Presbytery of Ohio.....	238
M. Faria.....	196	A. W. Reid .....	416	Report of Presbytery of Philadelphia...	236
C. Forsythe.....	68	R. Rodgers .....	388	Report of Presbytery of Pittsburgh.....	236
J. Fraser.....	194	D. Sarver.....	131	Report of Presbytery of Rochester.....	236
M. Gill.....	68	J. Sharpe.....	31	Report on National Reform.....	240
S. Gilmore .....	66	J. S. Smith.....	131	Robb, T. P., Installation of.....	322
L. Graham .....	416	M. Smith.....	131	Roney, Rev. M., Reminiscence of.....	176
E. Greer .....	130	M. Speer.....	287	Rules for the Organization and Pro- ceedings of Synod.....	365
J. A. Guthrie.....	163	W. Sproull.....	255	SABBATH Desecration.....	61, 105
H. B. Gallely.....	365	W. Steele.....	355	Sabbath or Sunday.....	358
W. B. Haslett.....	195	M. Stormont.....	196	Sermon, A.....	101
R. Henderson.....	100	A. Stewart.....	99	Sermon on the Panic.....	5
M. C. Hartin.....	196	F. L. Walker.....	323	Sermon Preached before Synod.....	261, 293
J. Houston.....	139	M. A. Wallace.....	416	Sermon, A Thanksgiving.....	46
M. Johnson.....	164	N. Wallace.....	255	Sitting over against the Treasury.....	336
R. L. Langdell.....	109	M. T. Wiggins.....	31	Sketches of the Early History of our Church.....	362
J. Leeper.....	68	J. Wilkin.....	69	Slavery of Sin, The.....	37
M. Liddeter.....	292	E. Willson.....	255	Society for Prosecuting Christianity among the Jews.....	282
R. Mahen.....	98	E. J. Wright.....	67	Statistical Reports, Our.....	155
M. C. Marshall .....	66	E. J. Wylie.....	163	Statistics, General Statement.....	200
Objections to Limited Atonement.....	271	I. Young.....	129	Statistics.....	256
Official Duty and the Law of God.....	187	N. Young.....	128	Sumner, Charles.....	120
Opening Services, First Boston Cong... 121				Synod, Next Meeting of.....	255
Opening Services, Church Hill Cong... 124				Synods of Scotland and Ireland.....	320
Opening Services, Fourth N. Y. Cong... 192				TABLES.....	33
Our Church—Its Increase in Member- ship and Liberty.....	277			Taylor, J. C., Ordination and Install'n.	64
PARENTAL Training.....	49			Temperance Movement, Thea.....	153
Perfecting Holiness.....	14			Terms of Communion, Action of Synod in Regard to.....	242
Persecution in Russia.....	283			Terms of Communion, Proposed Change in.....	32, 144
Persecution in Syria.....	132			Thanksgiving, Causes of.....	204
Personal Holiness.....	43			Theological Seminary, Closing Exer- cises of.....	156
Practical Christianity.....	41			Theological Seminary, The.....	354
Preaching.....	48			Tobacco Question, The.....	392
Presbytery, Illinois .....	26, 384			Trumbull, C. D., Installation of.....	163
Presbytery, Iowa.....	161, 385			Tyndall's, Prof., Address of, on Mate- rialism.....	345
Presbytery, Kansas.....	89, 190			UNION Prayer Meetings.....	335
Presbytery, Lakes.....	65, 190, 353, 414			Unreasonableness of Rationalism.....	357
Presbytery, New York.....	414			VETO, The President's.....	186
Presbytery, Ohio.....	64			Voting.....	80, 142
Presbytery, Philadelphia.....	415			WESTMINSTER Standards, Pro- posed Change in.....	382
Presbytery, Rochester.....	191, 416			Why Is It?.....	9, 81
Presbytery, Pittsburgh.....	160, 383			Woman's Missionary Societies.....	51
REFORMED Episcopal Church, The	23			Word Fully Spoken, A.....	385
Report of Board of Church Extension.	208				
Report of Board of Education.....	212, 239				
Report of Board of Foreign Missions...	216				
Report of Board of Superintendents of Theological Seminary .....	243				
Report of Central Board of Missions...	224				
Report of Committee on Collection and Digest of Laws.....	246				
Report of Committee on Discipline.....	245				
Report of Committee on Finance.....	228				
Report of Committee on the Grangers.	227				
Report of Com. on Memorial Fund....	245				
Report of Committee on Memorial of H. George and others.....	201				

OC123824

THE

# Reformed Presbyterian and Covenanter.

VOL. XII.

JANUARY, 1874.

No. 1.

ORIGINAL.

GREETINGS TO OUR READERS.

BEFORE this number of the magazine is in the hands of our readers, the clock of time will have announced the advent of the New Year. 1873 will be gone; 1874 will be here. The record of the past year is made up, closed and sealed. Many a dark chapter is written in its pages. We weep in sympathy with those whose hearts are bleeding from the wounds opened by its bereavements and sorrows. May the One who comforts all that mourn, comfort them and assuage their griefs by the balm of his grace. The book in which the record of the current year is to be kept, is open, and its pages still fresh and unsoiled. We offer our sincerest congratulations to all who read these lines, with the earnest wish that the entries which they make in it may be bright with the prosperity which comes from the love and the favor of God. To all our readers, we say: The blessing of the Lord be upon you; we bless you in the name of the Lord.

It is no mere affected interest that we feel in those to whom we speak. It is thoroughly sincere and cordial. We feel that we have intimate relations to them, and that we are bound by close and tender ties to the hundreds of families whose dwellings we enter every successive month with the desire and aim to inform, encourage and comfort. Strangers in one view, we are friends in another, and we testify our friendship by seeking their good. We hope, as in the past, so even more in the future, to be a monthly messenger of good tidings.

The *Reformed Presbyterian* has lived through thirty-seven years, and *The Covenanter* through twenty-eight—many of them eventful years to the church and to the world. In itself a brief period, either is yet a long life for a magazine. Few see as many years—most productions of the kind are ephemeral. The establishment of a monthly organ in 1837 was felt to be a venture, as our people at that time were few in number and limited in resources. The patronage was generous, and the venture proved a success. The people realizing the need of such a serial, as a vehicle for church news, have looked leniently upon its imperfections, and have stood by it at all times, with manly purpose, to keep it alive. We say it, not boasting, but confidently, that the value of

the *Reformed Presbyterian and Covenanter*, before and since the union, as an entrepot of truth and current facts, and as a record of ecclesiastical annals, can hardly be overestimated. The long array of volumes supplies a fuller and better library than is found in a large proportion of Christian families, and contains the materials for the future historian of our church, during the period over which it extends.

With the commencement of a new volume, it is an opportune time, especially as a partial change has been made in the management, to say something in regard to the future conduct of the magazine. We do not mean that it shall be an aimless thing, and without an object. Its aim, as heretofore, both in the original and combined series, will be, to vindicate and enforce Reformed Presbyterian and Covenanting principles and practice. A life without an aim is useless; a magazine without a positive object, might just as well not exist. Projected, as it was, at the first and maintained all the way through as the advocate of Reformation Principles, we shall strive to make its future harmonize with the past. Its objects will be identical with those of the church whose name it bears, whose doctrines it proclaims, and whose facts and proceedings it chronicles. We know of no higher aim, after the glory of the Invisible, towards which the literature of the church can be directed. The object is peerless, and satisfies our ambition.

We are not of those who think that the Covenanting Church has served its day, and ought to be withdrawn from the lists of separate workers in the Christian kingdom, or if you please, from the lists of combatants in the great moral struggle which is going on in the world. We have been long advised of the expediency of this course. We fail to see wherein the wisdom of it lies. What! shall we furl our sails and desert our ship, or fall quietly astern in the wake of some vessel of higher pressure and more showy appearance? The time for this is not yet, and far less to scuttle and sink the ship with all her precious freight, that we may tread upon another deck covered by another flag.

No, the mission of the Reformed Presbyterian Church is not yet accomplished, and will not be, until the Redeemer receives, by their own choice and act, the dominion of the nations. The conservation of this supreme principle is her special work, and better that all church organizations should be riven into a thousand fragments, or even perish from the earth, than that Messiah's right of civil dominion should cease to have an advocate and witness among them. We are not blind to the excellencies of other Christian bodies—we willingly acknowledge and rejoice in them—but we challenge contradiction when we say that all the churches, with the single exception of our own, keep in abeyance the vital truth of Christ's supreme headship, in civil as well as in ecclesiastical affairs, or nullify it by a recognition of systems which defiantly contravene the law of Christ in its relation to political duties. What church is saying in the high sense and meaning of the words—what church, but our own, is saying to the kings and judges of the earth, with a voice of testimony at all equal to the importance of the precept—**KISS THE SON?** This is justification enough of separate existence, and it is the noblest and most sacred object for which man or church can live. We are simply amazed at the short-sightedness and folly, to use

no stronger words, which weary with thread-bare platitudes about union, and dream of the possibility of merging into some ill-compacted organization, whose banner, however it may reveal the cross, hides the crown of Christ from the eyes of the nations. The Reformed Presbyterian Church knows her duty better, and values her calling more highly.

We join heart and hand with all other churches in preaching the gospel to every creature, in bringing to sinners the knowledge of salvation, and in guiding their feet into the way of peace. But our mission is more than this. We are set as a beacon-light, to warn the nations of the peril of rebellion against Prince Messiah—not only to teach the nations to the extent that other churches are doing, but to insist that their governments shall be baptized into the name and spirit of Christianity. These are the objects of our church, hallowed in her history of suffering and martyrdom, and they are the objects which this magazine has aimed in the past, and will aim in the future, to promote.

---

#### FREE MASONRY.

THE Masons have had a carnival—a jubilee of carousal. The members of the fraternity have been on a pilgrimage. They have rivalled the Hadji of Mecca and contended for the palm with the faithful pilgrims of the Holy See. Lately the community in and around Philadelphia has been deeply stirred by the presence of vast numbers of the mysterious order. The excitement was deep and wide-spread. The wave set in motion extended throughout the State and far beyond its limits. The vibrations have scarcely yet subsided. The occasion for all this mighty stir was the completion of a grand masonic temple—the grandest, it is said, in the world—and its consecration to the god of masonry, whoever that may be. A whole week was given to the services of dedication, which were various enough to keep alive the interest of those who can feel an interest in such things. We cannot attempt to give in detail the ceremonies which signalized the occasion. A book would need to be written in such a case, not large enough, indeed, to fill the world, but quite too large to be compressed into our pages. Scripture was read, prayers were offered, addresses were given, corn was scattered upon the floor, wine was poured out, anointing with oil was performed on sundry objects, the worshippers marched in due procession through the streets and around the temple, but no falling of walls indicated that it was the Lord's host that was on the tramp. Many other things were done as part of the consecrating ceremonies, which would neither repay the labor of writing nor the trouble of reading them. Masons esteemed it a great occasion, and showed that they felt the profoundest interest in what they were doing, but thoughtful people looked on with wonder that men could be found, and men of the intelligence which their appearance indicated that most of them were, who, in the light of day, could take part in such childish and senseless mummery. The ridiculous never had a better illustration, and everybody would have laughed outright but for the very serious moral and

religious aspects of the case. Christians were shocked by the perversion of Scripture and by the prayers offered by ministers—Presbyterian ministers, too, as well as others—to the god of the Deist and of those who deny the name that is above every name.

It is a fact, patent as it is painful, that secret orders have had a powerful revival in our country within the last fifteen or twenty years. Their name is legion and their form protean, of every shape and kind, from the Masonic Brotherhood to the Noble Order of the Hottentots. The engine of secrecy is brought to bear in every department of business; every trade, every pursuit, every special object, political or moral, which men are bent on securing, avails itself of the power of a secret and oath-bound guild, and runs out its guidon as the rallying point of sympathizers and friends. Even the farmers of our country, who have heretofore, for the most part, stood aloof from the secret orders and presented a break-water to their progress, are using their power to correct alleged wrongs under which they have been suffering, and using it, too, with powerful effect in securing the control of politics and legislation. The Patrons of Husbandry—the latest device of secrecy—are already a powerful organization, ramifying and reaching in its influence through nearly all the States. The wide-spread prevalence of these numerous and various orders; the dangerous power with which they are armed by the very fact of their secrecy; the unscrupulous men, who, in many cases, control them; their exclusiveness, their selfishness, their intense partisanship, their bitter and malignant hostility to those who oppose them on either political, moral or religious grounds, may well create the greatest apprehensions in patriotic and Christian minds. History shows, what indeed must be apparent enough to a candid mind, that secret, oath-bound societies are a dangerous element in society, and are used by its worst members for the worst ends. They have, to put it in the mildest form, a capacity for mischief which is not safe for any community to tolerate in its midst. Words spoken and deeds done in the dark are fruitful only of evil.

Masonry is the type and in a sense the parent stock of all the orders of secrecy. They all spring from it. And while we have no malice against it or its patrons either, we think it right, when it is impudently obtruding itself upon public notice, and by its gaudy pretensions attempting to seduce and win over the thoughtless and uninformed, to recall a passage in its history. Less than fifty years ago there was an uprising of the people against masonry so general and earnest that the organization went down before the storm of opposition. The occasion of this was the abduction and murder of William Morgan, a citizen of Western New York. Morgan, who had passed through a number of the masonic degrees, renounced the system and wrote a book exposing its oaths and mysteries. The whole fraternity was roused to vengeance. Under the laws and rules of masonry he was worthy of death. He was abducted and forcibly carried by Masons to Fort Niagara, and after a short confinement was drowned in the Niagara river. The most strenuous efforts were made to obtain possession of the manuscript of Morgan's book, and, if possible, prevent its publication. His enemies proceeded so far as to attempt the crime of arson in destroying the

printing establishment in which the manuscript was supposed to be, and from the press of which it was expected that it would be issued. These are facts not generally known to the people now, though still fresh in the memory of those cognizant of them at the time. The younger class of Masons who are really ignorant of the occurrences related, find it convenient to deny them, while the older and wiser class find it the safest course to say nothing about them. But they can neither be denied nor ignored. No facts in history are better authenticated. They were universally believed at the time. The whole country was kindled into a flame of excitement. The question passed into the arena of politics, the battle was fiercely fought, and as the result, some fifteen hundred lodges were forced to disband.

These are not pleasant reminiscences for masonry, and need not have been revived but for its dangerous aggressions upon the community, promoted largely by its arrogant assumption of a religious and charitable character. Its history contradicts the assumption, and proves it to be scandalously irreligious and fiercely uncharitable. It stands convicted before the country and the world of the murder of William Morgan, and of thereby making his wife a widow and his children fatherless. It has never repented of the deed and never can while the system continues to be what it is, for masonic oaths and laws require and justify the crime.

We utter a voice of warning to our young men, who are most in danger because most sought after and beset, not to allow themselves to be bewitched by the fascinations of secrecy, nor to be inveigled by the cunning craftiness of the lodge. "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

---

### SERMON ON THE NATIONAL PANIC.\*

BY REV. J. B. WILLIAMS.

"Perfect love casteth out fear." 1 John 4: 18.

THE fear of God is either filial or servile. The filial fear of God is a holy affection whereby men are inclined to keep all God's commandments. The slavish fear mentioned by the beloved apostle, is an alarm which disturbs the rest of the sinner. "It hath torment." Analogous to this state of mind is the public national panic which to-day is obstructing all the channels of commerce, and inflicting untold suffering on the masses of the poor in all large cities at this inclement season of the year.

If we were the worshippers of the hideous and filthy Pan—an imaginary god of the pagans—a nation of superstitious barbarians, and not a professedly Christian people, it might be understood why in the midst of a season of unusual prosperity, men of wealth and business should be stricken down with the panic. More plainly, it is folly and madness. Public confidence is completely unfixed. Surely no thunderbolt has fallen from the cloudless sky and no blight on our resources. Yet

\* Preached at White Lake, Nov. 9, 1873.



there is a judicial impression everywhere, unhinging the minds of men, from sad thoughts of the provoked majesty of heaven. Our only hope for the restoration of reason is a speedy submission to the claims of charity. "Perfect love casteth out fear."

Allow three thoughts to claim briefly your attention : 1. The causes of superstitious fear. 2. How by the mercy and grace of God this may prove a preparative to faith. 3. The expulsive power of this gracious affection of love.

Fear is the consequence of guilt somewhere. Cain went out from the "presence of the Lord." Avarice engrossed his whole attention. He built a city. The territory was "the land of Nod," that is, *trembling*. His panic was contagious, and affected the community.

Fear is the natural result of oppressing the poor, using their toil unrequited. Immense fortunes have often been accumulated by the toil and sweat of the despised laborer. "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers which have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

The following scene was witnessed on one of the principal railroads last spring. A poor man crushed and mangled by the cars, was hustled into the depot with as little ceremony as if he were a mere brute. Perfectly insane with suffering, he lay on a stretcher groaning and seemingly bleeding to death. A railroad surgeon treated him as was the man that went down to Jericho, leaving his wounds half bandaged, the blood still flowing. The next train soon comes thundering along and stops. The conductor springs elastically out of the train, all bedizened with gems, a sprig of some aristocratic household, and one of that class that never have any information to communicate to bewildered passengers. That man will bleed to death, he was told, before he reaches the place of destination—the poorhouse. The reply was, "that is none of my business. Those who brought him here must take care of him." The poor man of course was not his brother, but he was some one's brother, and a stranger in a strange land with no friend to tenderly care for him. He had simply "fallen among thieves," like the man in the parable. Some corporations have no souls.

The panic of Belshazzar was the working also of a troubled conscience. Historians tell a fearful story of the debauchery and crimes of that monarch of Babylon, whose power was a terror to the nations round about. He was overtaken on that celebrated night of revelry at the very height of his wickedness, when sacrilegiously bidding defiance to the God of heaven. He called for the vessels of God's sanctuary to praise therewith his gods of wood and stone. The handwriting on the wall of his palace was already interpreted by an awakened conscience.

It is possible the merest schoolboy in the Hebrew tongue might have read the writing, but at that late hour there was no one in a fit condition to show his literature to advantage. The more temperate old

prophet was roused from his peaceful slumbers, to rebuke the greatest living monarch. "The God in whose hand thy breath is, and whose are all thy ways, hast thou not glorified." The work of "National Reform" evidently had not met his approbation. Hence he felt a panic, till "his knees smote together."

Again, God says he will send his fear before his people. It was thus the inhabitants of ancient Canaan were destroyed. Gideon had merely to break the pitchers and flash the lamplight in the eyes of a terror-stricken host. Their cause becomes the "lost cause" of iniquity. In the Revelation we read of a great earthquake, "and the remnant were affrighted, and gave glory to the God of heaven." Those numbered outside the pearly gates are the "fearful and unbelieving."

The public calamity which shakes our nation like an earthquake, may, however, prove a preparative to faith. John the Baptist came before the Messiah. His ministry was one of terror. The axe of divine justice was laid at the root of the tree—while the workman was ungirding for the relentless stroke. Repentance averted the doom. This is the time of the distress of nations, "when men's hearts are failing them for fear, and for looking after those things which are coming on the earth," and we may, ere long, see that wondrous sign of the "Son of man coming in a cloud, with power and great glory."

On the day of Pentecost the multitude cried out, "What shall we do?" It was then Peter found the way open to preach the gospel successfully.

Great monopolies have been justly crushed. When stock gambling, the curse of Wall street, is greatly crippled, good men say, "God be praised." Railroad corporations have absorbed all the money. They have "railroad kings, and Erie princes." These consolidated bodies have united to defy God and humanity. They listened to the base insinuations of infidels, and revoked all the privileges of the clergy. They keep their officers and men out of the church of Christ. They have no Sabbath, consequently no religious people look after them, no one seemingly prays with or for them. They are simply God-forsaken. The panic is the most natural result. We sympathize with the poor who are robbed of their all, but we confess no tender regrets so far as those wicked millionaires are concerned. We commend to all the suffering this portion of divine song: "I am poor and needy, yet the Lord thinketh on me." There is bread enough in this country. Men of generous sympathies will not withhold the needful supplies in a Christian land.

It all tends to humility. I have gone to the huge marble palace in the metropolis. The great oaken doors are rolled back by a stalwart sentry. Another servant takes up your message, as into the presence of his "serene majesty." Great public villains, too strong for law or justice, assume the airs of royalty. You could see any crowned head in Europe, even the Czar of Russia, about as easily as one of these railroad magnates. Not one tie of sympathy binds them to the people, not even their own interests. Now they will learn in trouble that they are but men, very worthless men. It is much to find out that the rich and poor meet together on speaking terms.

After a great panic, from past experience we look for some advantages to religion. The panic of 1857 was followed by a prayer meeting in Fulton street. Rich men learned to stop at midday and spend an hour in prayer, and their business is prospered. Again we look for a revival of religion. Men are learning the uncertainty of riches. There is no way to get rightly through a great commercial crisis like this, but by prayer. "Is any man afflicted, let him pray."

Individuals are often benefited by chastisement. So whole communities, feeling the scourge, will be made better. "All things shall work together for good." "God, even our God shall bless us."

The apostle directs our minds especially to the expulsive power of gracious charity with which the people of God are endowed. "Perfect love casteth out fear."

Charity settles the mind. It helps men to stop and think. A good man feels that if money is gone he is not in the condition of Micah, "They have taken away my gods, and what have I more?" Manhood is left. Christianity is left. The love of God remains. Charity still does her perfect work. Missions will continue. The church will prosper. O Jerusalem, "they shall prosper that love thee." Charity inspires with full confidence. You confide in those you love. In the terrible storm which threatened shipwreck to the passengers on a certain vessel, a little boy was seen perfectly tranquil. When others were driven to their wits' end and filled with forebodings of disaster, he was not afraid. He exclaimed: "My father is at the helm."

Charity, when perfected, admits of no torment. There is no flight from approaching evil, real or imaginary. It will pay the last farthing of its indebtedness. It will not, like the miserable churl who would part with drops of blood sooner than his money, wrong any neighbor. It is pleased to pay and get back to the "slow old times" of honesty. If it cannot get high wages it will work for low wages. Its most extensive field of operations, however, is in those regions filled with the presence and love of the eternal God. It is related that when John the aged divine was carried into the church of Ephesus, his head covered with the beautiful snows of ripening years, and so enfeebled as to be nearly helpless, he cried out in the Christian assemblies while he spread abroad his hands: "Beloved, love one another." When asked why he did not change his text, he replied that he who fulfilled this duty has done all which the gospel requires.

O ye poor and despised Christians! there is a city of love, and whatever betides in this world, those who love the Saviour shall dwell there. There is a land of "pure delights" where no sudden trembling shakes the ground, no frightful meteors cross the sky, and no unsatisfied wants mar the undisturbed tranquillity of the celestial inhabitants. There the saints shall find all that has happened here is for the best, and the soul-inspiring truth will be relished with increasing joy, "God is love." Sustained by that love while on earth, they will say with the prophet: "Though the fields shall yield no meat, the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation." Amen.

## WHY IS IT?

BY A PASTOR.

THE figures presented in the November number demonstrate, to the satisfaction of any person whose prejudices do not entirely obscure his reason, that the support given to many pastors in both city and country is entirely inadequate, and in some cases is shameful. How, with the pittance some receive, they can prepare for and preach well on the Sabbath, and visit during the week, and also provide for a family, is a mystery. It cannot be done, and to ask it of any man is to ask what is unreasonable.

It is, of course, too much to expect that any presentation of facts will work a speedy change. People must be educated. Their duty must be pointed out. And if, as the result, there is a gradual improvement, all that can reasonably be expected will have been accomplished.

There is one fact that should be noticed. It is neither the largest, nor wealthiest, nor least burdened congregations that always give the most liberal support to their pastors. By a careful examination of the statistical tables of last Synod it will be seen that some congregations, neither large in numbers nor of great wealth, and yet burdened with a great debt, give better compensation than others which have a more numerous membership, are more wealthy and are comparatively free from debt. In this they are wise. The future will vindicate their course. No congregation can afford to grow rich by stinting him who is appointed to labor over them in the Lord, or decrease its own burden by robbing him of a fair and just compensation for his labors. It cannot, it will not, it should not prosper.

It may be well to state here, that very few, if any, of the congregations which give an inadequate support, are doing all they can. Doubtless many, possibly all, think they are. But with the statistical tables in hand it is easy to show their mistake. In the majority of cases no member makes a tenth part of the sacrifice the pastor does, and in many cases he is the only one that makes any sacrifice.

Now the reasons why there is such disparity in congregations in the compensation they give, and why with such abundant resources the compensation is in many instances so small, can easily be given; and perhaps, after all, no better way can be adopted for removing the evil than a plain statement of the causes.

In every congregation there are some persons abundantly able, who, except the penny they put in the collection box, give absolutely nothing to support the ordinances. For this the financial officers are frequently to blame. They do not present the claims of the congregation on the support of its members, when they connect with the church. Frequently the machinery is so cumbersome that there is no way of reaching new members. The membership may be doubled, and yet on account of the defective system the income be no greater. Some of those, who are able and who do not contribute, are simply thoughtless. It never occurred to them that it was their duty to assist. When the duty is presented to them they acknowledge their delinquency and are ready to bear their

share of the burden. Others, again, *proh pudor!* are mean. They are willing to enjoy the privileges, but let others bear the burdens. No matter in what light their duty is presented, they can find excuses, in their eyes sufficient, why they should not perform it. In the eyes of others, these excuses serve only as a background to make more painfully plain their meanness. Such persons believe literally in a gospel without money and without price. Paying nothing for it, the probability is they receive no benefit from it. Generally this class of persons take to themselves more credit, find more fault and give more trouble than any other. Their impudence is in exact proportion to their meanness.

In every congregation there are some stingy people. This class is willing to give something, but generally it is very little. All contributions to the gospel they appear to think are money wasted. Whatever in any way can be saved from it, is so much clear gain. Hence, generally, such persons, when asked to contribute, give just as little as possible, and then seek an opportunity to make that little less. Twenty reasons for their conduct will be given and yet the right one never mentioned. Sometimes these are persons of wealth. The amount they contribute is very little more, if any, than that contributed by persons of small means but big hearts. Twenty-five, fifty, seventy-five or a hundred dollars with them is a wonderful sum, and yet perhaps that includes their contributions to all purposes. Not long since one of this class was boasting of the extent of his contribution and at the same time complaining of the drain on his purse, and preparing the way to make it still less, when it turned out he gave twenty-five dollars annually, whereas he could have given a much larger sum and never have missed it. Indeed, too many act in this way. They will not make a sacrifice. As soon as they think they feel their contributions they prepare to decrease them. Perhaps they give fifty dollars. That amount, may be, requires a sacrifice equal to twenty-five dollars. Unwilling to make it, they decrease by that amount their contribution, although may be others are making five times as great sacrifice and the pastor on his small salary twenty times as great; *i. e.*, the latter, for the privilege of preaching the gospel, makes a great sacrifice, while the hearer is unwilling to make any for the privilege of hearing it.

This class of persons is generally loud in complaints about oppression, &c. To prevent the possibility of a drain on their pockets, they frequently discourage all efforts to increase the salary, exaggerating difficulties, &c., &c. To afford an occasion for making less their contribution they are not unwilling to encourage others to decrease theirs. The great burden they claim (alas! only a claim) to be carrying is always held up as a reason why they should not be asked to contribute to schemes of benevolence at home or abroad. These persons are destitute of spirit; they do not know what it is. They disgust and dishearten those who have spirit. In fact, they almost make spirited men mean.

There are many congregations that have never had the subject of a proper compensation fairly presented to them. The members have *been accustomed* to contribute just so much, and the thought of an in-

crease of salary never occurred to them. The pastor does not complain, in fact somehow or another he appears to get along about as well as any of them. They are not mean, although their action is ; for when their attention is properly called to the duty of giving a larger compensation, and an opportunity is afforded for doing so, they promptly avail themselves of the opportunity and cheerfully contribute of their means. They show they have spirit, although for perhaps a long time it slept. Generally the opportunity occurs in connection with the settlement of a new pastor. The contrast between the salary of the former and present is very marked. None are more ready to acknowledge it or are more ashamed of it than the members themselves. They admit they were able before to give the hundred dollars or the fifty dollars annually they now give, and should have done it. They wonder at their neglect, and scarcely know how to explain it. Sometimes, of course, the knowledge that a new pastor at the old rates cannot be obtained has much to do with the increase of salary, but this is not always the case, nor so frequently, perhaps, as we think. If, however, among those congregations that at present give small salaries and are able to give larger ones, there be any that are not willing to make a change, they should by all means hold on to the pastors they have and treat them well, for they may depend upon it, unless there be increased liberality, with the present limited supply of preachers it will be a long time before they can get others.

Comparatively few persons have a correct idea of what constitutes an adequate support for a minister. Three things should always be remembered when the question of compensation is discussed.

First. The entire preparatory course is an expense. Not until the student is licensed to preach has he any income from his work, and not until he becomes a pastor is his income large enough to enable him to lay up anything for the future. This preparatory course comprises a period of about ten years. Had the person concluded to turn his attention to farming, storekeeping, or any of the trades, he would have had an income all the time, small, it is true, at first, but gradually increasing as he became more and more proficient. By its Students' Fund, it is true, the church is rendering some assistance to candidates for the ministry. Still this assistance is small, and many have never availed themselves of it.

Second. A minister's expenses are necessarily greater than those of the great majority of his hearers. A congregation has the right to expect its pastor to dress well. If spirited, the members will feel mortified if in public he appear shabbily dressed. He should live where he will be easy of access to the members, and in a way that will not occasion talk, in a comfortable house, and not keeping a stinted table. He should be given to hospitality. A pattern in all things, he should give, and give liberally, to such schemes of benevolence as command his confidence. He should visit regularly, and be prepared to answer calls whether far or near. He should follow no other vocation. It would not do for him to keep store or work at a trade or turn farmer, so his salary cannot be supplemented in any of these ways. To preach well he must have books, and to be up with the times he must have *the current literature*.

Third. His income cannot be very large, nor is it likely to continue very long. The largest paid now or ever before in our church is thirty-five hundred dollars. Many of the present members have larger. Few pastors ever expect to obtain near that amount. Perhaps not a young man commencing business but looks forward to a time when, with a steady income equal to that or greater, he can retire from business. The way to accomplish this is open to him, and by diligent, careful attention to business, he can reasonably expect to accomplish it. No pastor, by his work, can expect to retire as he advances in years on such an income. Not one in our church, by his salary, ever became rich. The majority have had to supplement their salaries from other sources in order to meet regular expenses. And then how short are our pastorates! As a lawyer advances in life his opinion becomes more valuable and his income greater. As a physician advances in life he is more frequently consulted and is able to command larger fees. But as a minister advances in life he becomes less popular, and sooner or later is compelled, either to desist from preaching, or submit to many indignities. If he has not an income to fall back upon, the worse for him and his family.

Now how many persons ever think of these three things when they ask the question, how much salary should we give? And yet all should be taken into consideration, and unless they are, no just conclusion can be reached. Tried by this standard, who is prepared to say any minister receives too much, or the majority receive enough? Is not the average \$1,852 of city pastors and \$622 of country pastors too small?

Some people have very strange ideas of right and wrong in regard to ministers' support.

A minister is not an object of charity. He does not beg his bread; he earns it, and is justly entitled to a fair compensation for his labors. The agreement between him and the congregation is a business transaction, a *quid pro quo*, so far as support is concerned, and should be so regarded; oftentimes, however, it is not. People will act in regard to ministers in a way they would not venture to do when dealing with a business man nor allow another to attempt with them.

What would one of our rich merchants or well-to-do farmers think if some one would refuse to give a fair value for an article, assigning as a reason that the merchant or farmer was well off, or had a rich wife? The reply very probably would be: Sir, we deal here on business principles and none other, and as for my wife, any reference to her is an impertinence. Suppose a merchant would say to a clerk: Your compensation is too small entirely, I know it; others in your circumstances, and doing less work, get a larger salary, still we have concluded not to raise your wages, for you see we intend to build a nice new building for our store, or, we have but recently erected a nice new building and have a heavy debt, or we wish to contribute to some purpose, and if we do so will have nothing to spare. The clerk might not say much, but, if accustomed to think, would wonder at the confused ideas of justice his employers had, who rob him of his just earnings in order to pay their debts or minister to their vanity. How startled would the poor clerk be, if he would accidentally learn that his employers had con-

cluded not to raise his wages because a hundred years ago clerks worked for less than they now give, or, lest if he got the amount he earned, he might be proud, and to keep him humble, they have concluded to withhold an increase of salary! How great his surprise if he would find out that the amount given, and the promptness with which it was paid, depended entirely on the humor of his employer! Now that is precisely the way people reason oftentimes in regard to a minister's salary. He is a rich man, or has a rich wife, and has no need of more. We need a new church building and cannot build it, or have a big debt and cannot pay it, if we support our pastor as he deserves. We would like to contribute liberally to schemes of benevolence, but cannot if we give to the pastor a proper compensation. The preachers did not get half as much fifty years ago and were just as good men. After all, it is best not to give too much lest the minister becomes proud. The minister has crossed me lately several times; I'll cut down one-half my subscription, or at least delay payment for a year, and let him see he can't act thus with impunity.

The absurdity of such reasoning is self-evident. The only question a congregation has a right to ask is: To what compensation is our pastor entitled? Neither a present debt nor a contemplated debt should weigh a feather in answering that question. To admit a man is entitled to, deserving of, a certain support, and yet in order to relieve from other burdens refuse to pay it, is to be guilty of——. The reader can fill the blank. The amount of a man's possession or his wife's has nothing to do with the payment of a debt. That is their business and no other's. The conduct of that person, the amount of whose contribution, or the promptness with which that amount is paid, depends on his being kept in a good humor, is simply contemptible. Because the ministry of one generation were half paid, and the sad consequences are in some cases now seen (one would suppose a sufficient reply to such objections), it does not follow that the ministry of all succeeding generations must also be only half paid. And as for humility, there is no danger of the compensation being so great as to foster pride, or that the ministry have less grace to make a right use of lawful earnings than the persons who withhold and misappropriate those earnings. God has his own ways for cultivating humility. Injustice is not one of them.

One reason why the preaching accomplishes so little is because it is so lightly esteemed. The little esteem in which it is held is shown oftentimes by the unwillingness to pay for it. Complaints about poor sermons, &c., often are simply a fulfilment of the truth that they who sow sparingly shall also reap sparingly. Before any sympathy be shown to such complainers, the inquiry should be made, how do you support your pastor? and if it is seen the support is inadequate, they should be reminded that the fault is not so much their pastor's as their own, and the best way to remedy the evil is to increase in liberality.

The railroads compel men to violate the Sabbath, rob God of his time, and then complain of dishonest employees. Many congregations compel pastors to labor with their hands on the week days and then complain with just as much reason that their souls are starved on the Lord's day. They should give a good support, so that those who are over them in the



Lord may give their whole time to their work, and then if good spiritual food is not provided for the people on the Sabbath, or pastoral work is neglected during the week, they have the right to complain, and should not rest satisfied until all reasonable ground of complaint has been removed. But until the evil is remedied on their part, they have no just ground to complain, but thankfully should receive what is provided for them.

This is the sum of the whole matter. Every pastor is entitled to an adequate support, and congregations should see to it that the support they give is adequate, no difference how great is their debt or how ambitious their aims. Just as a merchant encourages fidelity and zeal by an increase of wages, so fidelity and zeal on the part of pastors should, among other ways, be rewarded by an increase in support. A pastor's salary should be regarded as a debt, a debt lawfully contracted, a debt promptly to be paid, yes, even if sacrifices must be made. Neither dissatisfaction nor a little embarrassment should be allowed, either to blind to the amount of the debt, or delay in making prompt payment of it. If some shirk their duty, others should regard such conduct only as a loud call for them to perform theirs. Be just and honest in all your dealings, just and honest in your dealings with your minister. In no other way can permanent prosperity be obtained. "The laborer is worthy of his hire." The results of any other course cannot be other than disastrous. "He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully."

---

### PERFECTING HOLINESS.

THE believer in Christ has exceeding great and precious promises given to him. These are food to the soul, by which it is supported and built up. But as the body is nourished, not only that it may be kept alive, but that it may also be strong for work, so is it with the soul. It receives strength, that it may make use of it. This strength is to be partly directed to perfecting our personal holiness. "Having these promises, let us cleanse ourselves, perfecting holiness in the fear of God." True, the glory of this work belongs to God, for he it is that worketh in us, both to will and to do of his good pleasure, yet the injunction is, "work out your own salvation."

This holiness is to be of the flesh and spirit—that is, of body and soul. Reference is had to that which is unholy in the body—to sins in connection with its appetites, as drunkenness, gluttony and licentiousness, and to actions where the members of the body become the instruments of sin—and also to that which is unholy in the soul, as envy, malice and all evil passions. We are taught that this cleansing must thus have respect both to body and soul, yet the effort is continually made to separate these in this work. Many are content to care only for the outward cleansing. To this class Jesus refers, as he denounces those who cleanse the outside of the platter. Those in his day he compared to whited sepulchres. The reference is to the *whitening of their tombs*, yet we can understand the figure in our day. As

you enter a cemetery, your eye is delighted with the evidences of attention and taste, some beautiful monument attracts you towards it, but you must know that all this beauty covers the remains of *the dead*.

Then there is the second class, who are content with what they consider to be inward holiness, while neglecting the outer cleansing. Calvin refers at times to the Nicodemites of his day, who attended the Popish service with its idolatry of the mass, while claiming to be hostile in spirit to the Church of Rome, covering their conduct by the name of Nicodemus, who came to Jesus *by night*, as though in this he should be imitated, and no demand were made that we confess Christ *before men*. The second book of Kings gives us an early instance in the case of Naaman, captain of the host of Syria, healed of his leprosy by the prophet Elisha, in the power of the God of Israel. On leaving the prophet, he asked that two mules' burden of earth be given him, and thereafter he would offer sacrifice to none but this God, and yet he added this prayer: "In this thing the Lord pardon thy servant, that when my master goeth into the house of Rimmon to worship there, and he leaneth on my hand, and I bow myself in the house of Rimmon, when I bow down myself in the house of Rimmon, the Lord pardon thy servant in this thing." This act was not to be imputed to him, since inwardly he would worship God! To-day the same effort is made to divide in this work of cleansing. Many are found in scenes—as in a theatre—where they would fain believe their hearts are not. They have, forsooth, a bulwark in their own souls, that will protect them from harm! They have not the excuse of Naaman in his holding office, but voluntarily mingle in evil associations. Their eyes are open, and their ears, while they flatter themselves that inwardly they are pure. Let us see to it, that in our efforts to cleanse ourselves in the fear of God, we have regard to both the outer and the inner man.

---

### SELECTED.

#### THE INQUISITION BAFFLED AT ROME.

A CASE has just occurred at Rome, showing that, in the Eternal City at least, the Inquisition has lost its power to commit to the dungeon and subject to torture those who do not believe all that the Pope believes. The *Evangelica*, published in that city, contains the following account of the conversion of a Romish priest, and from other sources we learn the subsequent proceedings.

"On Sabbath, September 28th, Dr. Paul Grassi, Knight of the Order of SS. Maurice and Lazarus, Incumbent of St. Maria Maggiore, in Rome, was baptized by immersion in the Baptist chapel, and then admitted to the Lord's supper.

"Don Grassi was a native of Rome, and from his youth was remarkable for his blameless life, always obtaining the good will of the people and the approval of his superiors. His self-sacrifice as parish priest of Tarano obtained for him the title of the Apostle of Sabina. In 1856

he displayed like zeal, and when the Asiatic cholera broke out nearly fell a victim, the people rescuing him from being drowned when attempting to cross a river (swollen with the rains) in his efforts to succor some outlying patients.

"In his letter taking leave of the Roman communion, he states that for many years he had had doubts as to the truth of the Roman system, seeing that its rites and ceremonies gave no peace to his soul. An acquaintance with the Bible proved to him that the Romish system was a denial of the Christian religion, and having found the truth he felt he must give up all for the love of Christ. The following Sabbath he explained his reasons for leaving, and besought the Romans not to turn to Luther, or Calvin, or to any Reformer, but to Christ, and return to the glorious testimony of the Church of the Catacombs, and of the martyrs of Rome.

"We are sorry to have to record that they have attempted to poison this noble Christian, as they attempted also to do to Pere Hyacinthe when last in Rome. We notice this to mark the hostility this system always shows to light and to inquiry."

As might be expected, this convert from Popish error to the truth as it is in Jesus, was summoned to appear before the "Holy Roman Universal Court of Inquisition," to answer to the charge of having abandoned the Romish Church. The proceedings which followed, and which show the present impotence of the Inquisition to carry out its former persecution unto death, are detailed in a letter from Mr. Van Meter, received on the 3d ult. at the Baptist Publication Rooms in Philadelphia.

12 VICOLO D'ALIBERT, ROME, October 16, 1873.

In my last I told you that the Vatican had determined to assert its authority, and had commanded Father Grassi to appear and recant, or *be damned*. He asked the government to protect him, but the *Questura* and the government was powerless in the case, as the Pope was supreme in the territory assigned him. Yesterday, Mr. Wall and two others went with Grassi to the Inquisition to ascertain some things about the case. Grassi remained down at the street door, so as to be out of danger. While they were talking it was ascertained that Grassi was down at the door. A servant was slipped down to tell him that his friends wished him to come up. He immediately entered, and as he was being conducted into another part of the Inquisition, Mr. Wall saw him and instantly warned him to get out, which he did. The Inquisition General then appointed nine o'clock this morning for an interview. A priest, who is a D. D. and Professor in the University, spent nearly all night with Wall and Grassi in preparing the vindication. This morning, after a season of prayer, we went to the Inquisition. Grassi took my arm, and as we went along the "Street of the Most Holy Office," and thought of the many thousands of our brethren who had preceded us along the same street, I thought of our Saviour's comforting words in John 14:1, and said: "*Il vostro cuore non sia turbato*" [Let not your heart be troubled].

When we entered the waiting-room, we were promised permission to

enter the chamber of inquisition, but they desired to see him a moment alone. Then came the moment of trial which only one in his position and in such a place can understand. "God will take care of me. I will go in alone and testify to the truth." He entered and the door was shut. We waited and prayed that he might be thoroughly filled with the spirit of Jesus when before Pilate. Soon loud and earnest talking was heard. Again and again admission was requested, but promised and denied. Some friends and a converted government officer stood in the street awaiting any signal that might be given. The most of the time I stood on the balcony ready to give the signal if necessary.

By and by this dear brother came out, and pressing my hand to his heart said, "E finito! e finito!" (it is finished; it is finished.) The curse was pronounced upon him; but he had boldly defended the truth and denounced his accusers. To-morrow I will get his defence translated and send you. Since Luther, I know not of such tender, humble, modest fearlessness and boldness. To-night he and Mr. Wall address a meeting in my mission by the Vatican. "The end is not yet." May God give us grace and wisdom for the responsibilities increasing upon us.

Farewell.

W. C. VAN METER.

Well may the friends of liberty, as well as of Christian truth, all over the world, rejoice in the establishment at Rome of the government of Victor Emanuel in the place of that "temporal power" of the Romish Church which has been a persecutor of the saints wherever it has had sway. What scenes would be witnessed in Rome if that "power" should be again restored!—*N. Y. Observer.*

---

### MISSIONARY INTELLIGENCE.

#### FOREIGN.

THE following letter, written by Mr. Beattie, contains the latest intelligence from the mission, and will be read with deep interest. Prayer made by the mission and by the church at home on behalf of the young sufferers, has been heard and answered by God in alleviating their trials and in moving the hearts of their keepers to kindness, and most of all in enduing them with fortitude to witness for the gospel of his Son a good confession in the presence of its enemies. We have not yet learned the issue of the affair, but are confident that it will turn out for the furtherance of the gospel among the people whose children have been called to suffer. The adversaries are many and great. Let the church, therefore, pray without ceasing unto God that his providence may overrule the most untoward events to the opening of wider doors for the entering in of the gospel.

LATAKITEH, November 6, 1873.

MY DEAR BROTHER—In my last to Dr. Sproull, I mentioned the sending of the teachers to Tripoli, and the Doctor's and my intention of going to Beirut the following day to consult the Consuls General on

their behalf. We carried out this plan, took passage in the French steamer calling at Tripoli, where we found the prisoners in a guard-house near the landing, awaiting the arrival of the steamer to go on board and continue their journey to Damascus. We returned to the steamer with them and accompanied them to Beirut. They were not bound, nor in fact was there any perceptible abridgment of their liberty making their condition to differ from other passengers on board, except the presence of the guard in attendance. Every freedom was allowed us of conversing with and serving them to the utmost of our ability. In the course of the journey an opportunity was offered, also, of making the acquaintance of, and conversing with, the officer who had them in charge, who, from some cause unknown, was unusually polite. "Are these your boys?" he inquired of me the next morning before we separated, on our landing at Beirut. I said "Yes." "Well, do not feel anxious about them," he continued, "I have them in charge, and they shall be kindly treated. I am sent to accompany them to Damascus, and if you wish to be at the expense of paying their fare, they can ride with me in the *diligence*, instead of making the journey on foot." We thanked him for his kindness and accepted his suggestion, requesting our agent, Mr. Woolly, to procure them each a ticket; and in a note received yesterday from Mr. Hay, intimating their near and promised release, letters were inclosed from Yusef and Saleem. Yusef's was long, and full of interesting details, and after mentioning the kindness of sending them by coach to Damascus, and our unwearied efforts on their behalf, says: "On our arrival they put us in prison until morning, when we were taken under a guard of soldiers to the Medjili's, where a scribe of the muster-rolls opened a roll-book and asked us our names, the names of our fathers, and the names of our village, to which we answered accordingly. We were then ordered to draw lots for the conscription, whereupon we revealed ourselves and said we were Christians. He turned to us and said: 'How is that?' We answered, 'We are of Ansyriyeh origin, but some twenty years ago there came an Englishman to our country and opened a free school, in which we were placed by our friends, and with which we have now been connected about seventeen years, until we have learned reading, writing, and also religion; and during this period the missionaries, persuaded of the sincerity of our convictions, received us into the communion of the church, recorded our names as members, and reckoned us of their number, and in truth, we are now so regarded, and we will accept death rather than any departure from our faith. When we entered the school we had no knowledge of any religion, either Mohammedan or Ansyrian, but lived among the missionaries like their children, according to all their religious manners and customs, and were grounded in the doctrines of Christiauity from our childhood; therefore, we cannot abandon it, though we die. We examined the religion of our forefathers, and found it contrary to all the divine scriptures, for they worship the sun, moon, and starry hosts of heaven; hence we could not reverence their religion, contrary to the commands of God. Will you force us to do so?' 'By no means,' they said; 'their religion is corrupt and infidel. But be Moslems, for there is no religion like the Moham-

nedan's.' We answered: 'For seventeen years we have been in the school, and spent all this time in study, until we are able to comprehend the Christian religion. Can we, therefore, in the course of two hours, leave our faith and become Mohammedans? We cannot do this.' When they heard our statements, they desisted. The clerk withdrew to a higher Medjilis to take advice, then returned and conducted us to that Medjilis, where we drew lots. Each one was then assigned to a separate place, and arrayed in military costume."

I would like to send you a translation of the entire letter, but this must suffice. I know not the designs of Providence, in allowing these men to be seized, imprisoned and forced away to Damascus, so unjustly; but judging from the character of the confession they witnessed before the Medjilis, they seem to differ widely from the intentions of the government. The local authorities, no doubt, intended by their seizure to aim a blow at us and our evangelistic work, and if possible, by this single act, to terminate our efforts by crushing the hopes of the Nusari-eh ever becoming recognized Christians by forcing these converts into the army. The matter, however, promises to result quite otherwise—to bring these outcasts into notice, and to ascertain whether they have rights, which the Turkish government, according to the principles of religious toleration, proclaimed, through the Imperial firman, to all sects in the empire, is bound before the world to respect.

Liberty of conscience is now on trial, and according to the decision of this case must, for the present, stand or fall. *Humanly* speaking, the matter is at the disposal of our representatives at Constantinople, and while we are encouraged to hope for nothing but "kind offices" from the *American*, the *English* ambassador, in a recent dispatch through the Consul General to the Doctor, indicates a more rigorous policy. A *favorable* settlement of the question, and the return of the teachers, will be the signal for opening the school, and will be a new epoch in our mission history.

J. BEATTIE.

MRS. BEATTIE, in a letter of November 10, mentions the following item: "We have an additional number of two African girls in the school this winter. They were formerly the slaves of a Moslem aristocrat of this place, but ran away some two months since, and came seeking American protection and freedom from their bondage. This occurred, strange to say, just after the seizure of our teachers."

THE following is a translation of a letter received by Dr. Metheny, from one of the converts:

IN FEBRUARY, No. 10, YEAR No. 1873.

The near one, My Lord, the Excellent, the Honored, Doctor Metheny, the Experienced, may the Lord lengthen his continuance.

I am desirous for the kissing of your hands and the asking concerning your precious health, and I pray the Exalted One that ye be, all of you, in perfect health and in good spirit. And if you honor (me) by asking about the conditions of this your child (who comes when he is) called, I, to God be praise, am in the exercise of perfect health, and

there is not wanting to me (anything) except your presence, the dear (dear presence). I ask the Exalted One that he will bring near that time in which we will testify together (i. e. speak face to face) with your honored family, and all of you being in extreme good spirits. But in regard to myself, I am at present with my companions, the school-boys in school at Latakiyeh. I am exercising myself in perfecting my studies that I may, by the help of God, be qualified better for enlightening the sons of my kind who are remaining in the darkness of heathenism. I take this occasion to request your reverence not to forget us from your prayers that our Lord Jesus may make us of his family to the working in his vineyard. With the hope that you will not cut off from us your precious epistles, and from me salams (salutations) for my tender mother (Mrs. Metheny) and my sister Mizzie (Metheny), and my brother Sterrett, and I ask the Messiah that you will be all in health and strength. Then salams from me to all who are in fellowship with us in our Lord Jesus in America. My brother Kasim sends greetings, also teacher Bashara salutes you all.

The servant, your child,

DIB IBRAHIM.

---

#### ROME.

At the December meeting, the balance in the treasurer's hands for Domestic Mission was \$532.65. \$295 were directed to be paid out of this, including \$100 voted to Rochester Presbytery for supplies in Toronto.

The net amount of the bequest of W. Brown, Jr., of Philadelphia, \$906.25, was transferred to D. Euwer, for the Southern Mission, for current expenses, by Mr. Wills, Treasurer of Synod's Board of Trustees. Mr. Stevenson writes from Hebron, Clay county, Kansas, as follows:

"Since I last wrote to you, this congregation has assumed a different form and name. The Eagle Bend branch petitioned Presbytery for a separate organization, which was granted. The congregations are now known as Republican City congregation, and the Tabor congregation. I think they will do better separated, as they now are. I think we have a good opening for at least two good congregations in this part of Kansas. We had our communion on the third Sabbath of November. We had a very pleasant communicon season. We had an accession of twelve. There were ten or twelve others who would have united with us, but through negligence they failed to have their certificates here in time. I am now dividing my time equally between the two congregations. We are not comfortable as it respects places of worship, and when we will be able to build churches I know not. There are two or three other places in Kansas where Covenanter families are settled, and are desirous of preaching; one in Webster Co., Neb., and one in Jewel Co. Webster is immediately north of Jewel Co., Kansas. I think these places should be looked after, as many Covenanters are making arrangements to come west; and if good locations as it respects soil, climate and health are not pointed out to them, they will scatter

throughout the broad west, and be lost to the church. I know of many families thus situated. Without the influence of the church parents grow careless, the children forming their new associations sink to the level of their associates. I expect to attend to family visitation next week in the Tabor congregation; then, the week following, I expect to visit the families in the Republican City congregation."

Dec. 16, 1873.

D. B. WILLSON, *Secretary*.

### EDITORIAL NOTES.

TO THE READERS OF THE MAGAZINE.—Twenty-eight years ago last August, my father took on himself the work of editing a church magazine. For twenty-one years he used his pen in the fearless advocacy of the right, as God gave him to see the right. At his death in this city seven years ago, I had but begun my course in divinity. My future was uncertain, and all interest I had in the magazine was surrendered to the surviving editor of the united publication, Rev. Dr. Sproull, who now retires, after many years of editorial service, and whose farewell words are on the last page.

Providentially located here, I now take the vacant place. These simple facts are for me, and for many throughout the church, matter of reflection, at times saddening, and again inciting. Seeing these changes, and myself concerned in them, I recognize that "I am a stranger and a sojourner as all my fathers were." Then I bethink myself that I must work "while it is day, the night cometh when no man can work." The constant truth is to be applied to the changing circumstances of the times. New issues arise and are to be discussed. The truth, for which as a church we witness and contend, has yet to meet much opposition. To be instrumental in doing aught to promote its final triumph, is a favor from God. I address myself to this work, seeking to bear in mind the injunction, "Let not him that girdeth on his harness boast himself as he that putteth it off."

D. B. WILLSON.

ALLEGHENY, PA., Dec. 10, 1873.

WE have several times, of late, presented to our readers facts intended to show that the constitution of the United States is atheistic, was intended by its framers so to be, and that its adoption in its present form has on that account, from the first, been deprecated by many sincere and earnest Christians. The following fact of a different character is interesting, as showing that the Christian sentiment in the early history of our country was strong, and found proper expression. In 1776, the year of the adoption of the Declaration of Independence, when the struggle for a separate national existence was commenced in earnest, the Congress of the United States adopted the following resolution:

*Resolved*, That it becomes the indispensable duty of these hitherto free and happy colonies, with true penitence of heart, and the most reverend levotion, publicly to acknowledge the overruling providence of God; Congress, therefore, desirous to have people of all rank and degrees duly impressed with a solemn sense of God's superintending providence, and of



their duty devoutly to rely, in all their lawful enterprises, on his aid and protection, do earnestly recommend, that Friday, the 17th of May next, be observed by the said colonies as a day of humiliation, fasting and prayer, that we may by serious repentance and amendment of life, *through the merit and mediation of Jesus Christ*, obtain his pardon; and, if our national enemies, continuing deaf to the voice of reason and humanity, are inflexibly bent on war, it may please the Lord of hosts, the God of armies, to incite our officers and soldiers, earnestly beseeching him to bless our civil rulers, and the representatives of the people, preserve and strengthen their union, inspire them with an ardent, disinterested love of their country, and direct to the most efficacious measures for establishing the rights of America; that he would graciously bless all the people, and grant that a spirit of incorruptible patriotism and *pure, undefiled religion* may universally prevail.

What plainer or more distinct recognition of the Christian religion could the most ardent Christian wish? And let it be remembered that it was renewed in one form or another, with equal explicitness, at different times during the war.

IN these days of opposition to Bible reading in our common schools and Bible morality in our legislatures, it may be interesting to know in what light the Scriptures were regarded by the Revolutionary patriots in the dark hours of the struggle for independence. In 1777, the supply of Bibles in this country was exhausted, and there appeared to be no way of soon satisfying the demand, as the art of printing was then in its infancy, and on account of the war there was no intercourse with England. These facts were reported to Congress. A committee was appointed to confer with the printers, with a view to publishing an edition of 30,000 Bibles at the public expense. The difficulty of obtaining types, paper, hands, &c., was so great, that the committee recommended Congress to direct the Committee on Commerce to import, at the expense of Congress, "20,000 English Bibles from Holland, Scotland or elsewhere, into the different ports of the States of the Union." Congress ordered the importation. Three years later, 1780, an "English Bible" could not be imported from the circumstances of the war, and no opinion could be formed how long the obstruction would continue. Congress resumed the consideration of printing the Bible, and referred the matter to a committee of three; and again, in 1783, appointed a committee of three to attend to the edition of the Bible contemplated by Robert Aikin, of Philadelphia. The committee reported "having attended to the progress of the work and engaged the assistance of the chaplain of Congress;" whereupon it was

*Resolved*, That the United States, in Congress assembled, highly approve of the pious and laudable undertaking; and being satisfied of the care and accuracy in the execution of the work, recommend this edition of the Bible to the inhabitants of the United States.

How apparent it is that we need to be active in disseminating the truth! We had heard of the spread of the International Society, whose principles are destructive of society. We record with horror its work in France and Spain, and now the distress of this winter gives life to one of its doctrines, that the state is bound to provide work for

the laborer. In Philadelphia there was a demonstration in favor of this communist idea. The following account shows that it has a hold in other places :

"Six thousand men are out of employment in Paterson, N. J. On Monday morning, December 1st, groups of men gathered on street corners, and later they marched through the streets shouting, 'Bread or blood!' They went to the City Hall and were addressed by the mayor. One man mounted a wagon and made inflammatory speeches to his companions, and the multitude shouted, 'Work or bread!' Some proposed to sack the provision stores, saying that it would be better to be in jail with plenty of food and fuel. After the mayor assured them that they should be set to work as soon as tools could be provided, they dispersed. Eighty special policemen have been added to the force. It is expected that the \$25,000 appropriated by the city will keep five hundred men at work ten weeks. The forty eight establishments in Paterson employed more than 10,000 hands. The pay rolls show a reduction of 5,758 workmen. Hamlin & Booth talk of starting their silk mills, and promise to provide means for all their late workmen through the winter. The Phoenix Company also purpose to take care of its employees. They still offer to sell \$100,000 worth of bonds, the proceeds to be used as a relief fund."

OUR readers are aware that Asst. Bishop Cummins, of Kentucky, partook of the Lord's supper in Dr. Hall's church, New York, during the sessions of the Evangelical Alliance. This gave rise to a long discussion as to his violation of church order and his obligations. He has been known as one of the Low-church Episcopalians, and having taken this step, he could not recede. Basing his course on conscientious convictions of the sin of ritualism, he has severed his relation with the Episcopal Church. The result is seen in the following dispatch of the 2d of December :

"A meeting of clergymen and others was held yesterday in the Assembly Hall, in response to a call issued by Bishop Cummins, to organize a church based upon the principles of the Prayer Book of 1785. Among the clergymen present were Rev. Mason Gallagher, of New Jersey ; Rev. Dr. Cheney, of Illinois ; Rev. Marshal B. Smith, of New Jersey ; Rev. Dr. Prime and Nathan Bishop. The meeting was opened with prayer by the Rev. Dr. Cummins, after which a hymn was sung. The Rev. Dr. Cheney then offered an earnest prayer for the prosperity of the new church which was about to be organized. A church to be known by the style and title of 'The Reformed Episcopal Church' was organized."

A later dispatch states that Rev. Charles E. Cheney, having consulted his congregation and received their unanimous approval of the step, has decided to accept the appointment as Bishop in the Cummins Episcopal Church, and has telegraphed Bishop Cummins to that effect.

THE visits of our missionaries to this country help us to realize the importance of their work and its magnitude. The following words from a lawyer, who has travelled extensively in the East, may stimulate us to renewed activity :

"I am persuaded that the churches, as a whole, have very loose

views about this whole mission work. They know little about it, not even where the stations are located. On this whole subject many act, when they act at all, ignorantly and blindly, because the General Assembly or Synod so directs. Others doubt if any real good will be done by foreign missions. Others still expect the heathen to be converted by a miracle—a nation in a day. Few look upon the work as it is—a great business, to be accomplished by means adapted to the end. Let us ask what is to be done, and what are the adequate means to accomplish it?" \* \* \* \*

"My observations in foreign countries force this conviction upon me, that if the influence and faith of the Christian church are equal to her opportunities, the whole world lies a conquest at her feet. Let all her members consecrate their surplus wealth and devote their prayers to this end, with an abiding faith in God and his word, and soon she may raise the heavenly anthem, 'Alleluia, for the Lord God omnipotent reigneth.'"

At the anniversary of the Missionary Society of the Methodist Episcopal Church, held in Pittsburgh in December, Bishop Foster spoke of the mission to Germany, answering the question, why missionaries were now sent to that empire. Speaking in general, he characterized Germany as an un-Christian Christian country. Catholicism was but paganized Christianity, and as to the Lutheran Established Church, the men do not worship, in the sense of attending ordinances. There is no experimental religion. To belong to the church, to be baptized, is to be a Christian. To this people the gospel is to be sent. Eighty men labor in the German Conference. All of them toil assiduously, preaching every night of the week, riding on the circuit, holding service in German houses.

At the same meeting a missionary to China stated that the Foo-Chow mission, established in 1847, was for ten years without any fruit. Three women died, and six persons connected with the mission returned home in that period. In 1861 there were seventy persons in their church, and now, in 1873, they numbered eleven hundred, and including baptized members and probationers, over two thousand. They are making good progress towards securing a native agency, supported at home.

THE year upon which we have just entered is the centennial of the constitution for the first time in America of a Presbytery of the Reformed Presbyterian Church. In 1774, Rev. John Cuthbertson, who had been sent in 1752 by the Reformed Presbytery in Scotland, to America, and who alone for over twenty years labored among the few and widely scattered families of Covenanters here, and Rev. Matthew Linn and Alexander Dobbin, who had been sent by the Reformed Presbytery in Ireland to organize the church in this country, with ruling elders, constituted the Reformed Presbytery in America. Let the hundredth anniversary of this event, so important and interesting to us as Covenanters, be celebrated in a manner calculated to deepen our attachment to the principles and practice of the church, to increase our *gratitude to her Head* for her present prosperity, and to strengthen our

resolution to contend at any sacrifice for the precious truths transmitted to us as a valuable legacy and committed to our keeping as a sacred trust.

IN the organization of the House of Representatives on the 1st of December, Mr. Merriam, of New York, objected to the enrolling of Mr. Cannon as the delegate from Utah. His objections were not attended to, the majority being opposed to going behind his credentials. And thus a man sits in the National Congress, who would be liable to criminal prosecution in this and other States, as well as under the United States law, if faithfully executed, being guilty of sin against the law of marriage.

THE number of pages contained in our issue the past year was 432, an average increase per month of four. For a long time it had been the custom to combine two numbers of the magazine, the July and August, for the publication of the Minutes, and, of late, the reports of committees had become so lengthy that treasurers' reports were not published till the September number. But by the addition of forty-eight pages we were enabled last year to issue the twelve numbers, and to publish all the Minutes, including the treasurers' reports, in the July number.

THE tables we insert in the extra pages, which were prepared by Rev. T. A. Sproull, will be very convenient for reference. Although the greatest care was taken in their preparation, it is possible there are some mistakes in the dates, as the records were, in many instances, very defective. In a few cases the dates could not be obtained. As we wish to have these tables entirely correct, we will be obliged if persons who observe mistakes will notify us of them, and if those who can fill the blanks, will furnish us with the needed dates.

THE papers freely comment on the death of Richard Yates, in St. Louis, on the 27th of November. He had been a Representative in Congress, Governor of Illinois, and U. S. Senator. He attained these positions in spite of the incubus of intemperate habits. He was a brilliant, gifted man, popular and beloved, yet a slave to drink. Will not his death be a warning to those who are tampering with that which may overpower them, and destroy both body and soul?

THE first Sabbath of January is the day for the collection for the Church Extension Fund. \$2,000 is the sum named by Synod, and it is all needed. Applications are on hand that await the reports from the congregations of what is given.

THE second Thursday in January is the day appointed by Synod to be observed as a day of fasting and prayer in all the congregations under its care. The causes are given on page 222 of the July number.

### ECCLESIASTICAL.

#### ILLINOIS PRESBYTERY.

PRESBYTERY met at St. Louis, Mo., Oct. 14th, at 2, P. M. All the ministerial members were present except two, one of whom sent reasons for absence by letter. All the sessions were represented by duly certified elders, except two. J. M. Faris was chosen moderator, D. G. Thompson, clerk, and J. McCracken, assistant clerk.

Rev. J. Hamilton, who had been supplying in our bounds, was present, and on invitation took his seat in Presbytery as a consultative member. On request, Mr. Hamilton preached in the evening, at 7½ o'clock, as the moderator's alternate. His text was 2 Cor. 5: 20.

A commission, which had been appointed to hear specimens and trials of students, reported the following specimens of improvement given: By R. C. Wylie, an essay on "The true and false idea concerning God." By S. R. McClurkin, an essay on "The mental and moral constitution of man," and a lecture on Matt. 6: 24-33.

The following trials for licensure by R. C. Wylie: Explanation of Psalm 33: 1-5, and a lecture on Matt. 16: 13-19, all which were heartily sustained.

Favorable reports from committees appointed to attend to Presbyterial visitation, in the congregations under our charge, were received, except St. Louis, where it had not been attended to.

The interim committee, of which D. S. Faris, Sparta, Ill., is chairman, was directed to make provision for the supplying of Old Bethel, our only vacancy, as best it could, until first of March, when J. F. Crozier's appointments from committee of supplies would begin.

Committee to install Rev. J. M. Faris in Churchill congregation reported their work attended to, of which public notice has previously been given.

Old Bethel was granted the moderation of a call. It is hoped that this worthy congregation will soon obtain a pastor of God's own choosing. A more desirable location for a minister could hardly be found.

Presbytery finished its business in two sittings, and adjourned to meet at Oakdale, Ill., on the first Tuesday of May, 1874, at 6 P. M.

D. G. THOMPSON, *Clerk*.

#### ORDINATION OF REV. J. LYND.

THE Philadelphia Presbytery met in the Reformed Presbyterian church, Baltimore, on the 3d inst., at 7 P. M., to attend to the ordination and installation of Mr. John Lynd, who lately came from our sister church in Ireland. The candidate delivered a lecture on Heb. 4: 14, to the end of the chapter, and a sermon on Ps. 2: 12, "Kiss ye the Son," both of which were highly creditable discourses, and were unanimously sustained by Presbytery as trials for ordination. Mr. Lynd was then examined in Hebrew and Greek, and also in Theology, Church History and Church Government; and the examina-

ions being very satisfactory, were heartily sustained by Presbytery. Presbytery then adjourned to meet on the next day at 10½ A. M. On the next day at the appointed hour Presbytery convened, and the moderator, S. O. Wylie, D. D., preached a most instructive and impressive sermon on the text, "He was a burning and a shining light" (Gospel by John, 5: 35), after which, the usual queries being propounded and satisfactorily answered by the candidate, he was ordained with prayer and the imposition of hands, and installed in the pastorate of the Baltimore congregation. The relation thus constituted promises to be fruitful in happy results to both pastor and people. The congregation has a very neat and tasteful house of worship free from debt, and intends to build a parsonage as soon as practicable. There is good reason to expect that, under the influence of an enlightened zeal, and by hearty co-operation on the part of pastor and people, our covenanted cause will receive fresh impulses in this part of our beloved Zion, and the interests of truth and righteousness be greatly promoted.

Rev. J. Lynd's address is 432 N. Eden st.

ROBERT J. SHARPE.

WE have received from Rev. C. D. Trumbull the following:

"The new church at Morning Sun is nearly complete. The first services in it were held on the first Sabbath of December. The building is a frame, and presents a very neat and attractive appearance. The main building is 32 by 46 feet, with arched ceiling and windows, the ceiling being twenty-three feet high. In front of the main building is a vestibule 8 by 18 feet, above which is a belfry surmounted by a spire which rises to the height of sixty feet. The cost of the building will be about \$2,300, nearly all of which has been subscribed. The congregation contributed liberally, but would not have been able to complete their church so soon, had it not been for the generosity of friends in the vicinity. Nearly every man in the vicinity of Morning Sun contributed to its erection. Other friends in neighboring congregations also gave aid.

"The congregation was organized July 9th, with forty-six members. Since that time five persons have either handed in certificates, or signified their intention to do so."

### MONTHLY SUMMARY.

FOREIGN.—Mexico is agitated. Religious disturbances have occurred in Tezcoatlan. The Catholics made an attack on the Protestants, with shouts of "Hurrah for our religion," and "Death to Protestants." Troops have been sent to arrest the rioters and prevent further trouble. The *Revista* (newspaper) says the rioters burned alive the Alcalde of Anganguo.

THE long trial of Marshal Bazaine has ended in his conviction. He is convicted of treason against France, the nation, his country; and the

fatal moment for him was when he said there was nothing left when the empire was overthrown, he did not recognize the temporary government. The Duc d'Aumale, the president of the court, startled him, and spoke the voice of all, when he exclaimed, What of France! Mac-Mahon, whose power has been prolonged for seven years, has commuted the sentence of death to twenty years' seclusion, with degradation.

THE following is in the foreign items of the 9th of December: "If the intelligence from the west coast of Africa is to be depended on, we may very shortly hear of the return of Dr. Livingstone to England. By letters received in the last mail steamer, it was reported that he was then about thirty miles from St. Salvador, and, therefore, within 200 miles of the coast. Assuming, therefore, that he would travel nearly as quickly as the natives who brought the news, he might be expected home by the next steamer."

*Synod of the Free Church of France.*—The thirteenth biennial meeting of the Synod of the Union of Evangelical Churches of France met on Thursday, 21st August, at St. Jean-du-Gard, which is situated in the valley of the Cevennes, surrounded by memories of the Huguenots, and their struggles and sufferings. The valley is still nearly wholly Protestant.

Besides a numerous Free Church of upwards of two hundred communicants, the Reformed Church of France have at St. Jean a very large "temple," which was kindly granted for the evening meetings and services, and where upwards of 2,000 hearers sometimes assembled. The Synod attracted more than usual interest, and many came from considerable distances to be present at some part of the proceedings. A lady came from Algiers to attend.

M. Bersier, of Paris, was chosen president, and M. Theodore Monod preached the opening sermon, and caused deep sensation by relating the incident of one of the converts of Troissy, who, when signing the application for evangelical services, was observed to let fall a tear on the paper, and exclaimed, "I weep to think that last year at the census I entered myself as a pagan."

Various reports were given in from committees, and the state of the several congregations was examined. An interesting application was made for admission to the Union by the Church of Riou, and supported by M. Monnier in a touching speech, describing the revival from which this church of 93 members resulted. Independently of this addition, it was estimated that the total number of church members, 2,551, was an advance of 30 since last meeting of Synod.

M. Pilatte, of Nice, having been, as he said, for three years and a half exiled from the cares of the world, spoke of the delight which he felt in attending this Synod, and of being able to take part in its deliberations. He held out hopes that by another meeting his congregation would see its way to join the Union; and the same prospect was held out as regarded the Evangelical Church of Lyons by M. Leopold Monod, who explained the obstacles hitherto preventing this. A discussion took place on renewing the subsidy of 2,000 francs to the "*Eglise Libre*," and M. Pilatte expressed himself much gratified, not so much

with the granting of the aid, as with the spirit of sympathy and friendliness towards his work which was displayed.

HOME.—We record the death of John P. Hale, in Dover, N. H., on the 19th of November. He was an earnest friend of the slave, and maintained his cause in Congress, both as a representative and a senator, in the days when the oppressor was in power.

AGASSIZ, the distinguished naturalist, died in Boston on the 14th of December. He steadfastly opposed the views of Darwin, and recognized in all his studies the presence of a conscious mind in nature.

THE following comes with the intelligence as to the assembling of Congress. It needs no comment. Such scenes are connected with the sad ending of President Lincoln's life: "The new National Theatre in Washington was opened on the 1st inst. The house was full, and it presented a brilliant spectacle. President Grant sat in one of the stage boxes, and Gov. Shepherd in another."

THE following is of interest to us, as all increase in the means of communication between the various parts the earth must be:

An arrangement has been entered into between the United States and Germany for an exchange of postal cards between the two countries, to go into effect Dec. 1, 1873. The postage on postal cards sent from the United States and Germany is fixed at two cents each, prepayment of which is to be made by affixing to United States postal cards an ordinary one cent United States postage stamp, in addition to the stamp impressed on the card; but unpaid or insufficiently paid postal cards will not be forwarded in the mails between the two countries.

This assists in the advancement of the Redeemer's kingdom. Against this, we set the notice of the message of Governor Booth of California, the expected senator, who recommends that restrictions be placed on Chinese immigration.

CONGRESS met on the 1st of December. The President, in his message, refers to the strange state of affairs in Utah, as to the District Courts, the Supreme Court forbidding the U. S. Marshal, and the District Courts forbidding the Territorial Marshal to summon jurors. Popular opinion is against the laws of Congress as to polygamy, and they are not executed.

Cuban affairs are fully discussed, and the peaceful solution of the Virginius affair is presented in the agreement between Secretary Fish and the Spanish Minister. We should remember how foreigners were imprisoned in South Carolina, if negroes, and how the government was embarrassed by this violence to international rights, and the Castelar government merits our sympathy in dealing with the hot-headed slaveholders of Cuba.

The announcement is made that the laws of the United States have been codified, a work of many years; and in connection with this we learn that the Department of State has just completed a revised edition of *Treaties and Conventions concluded between the United States of*



America and other powers since July 4, 1776, to which is appended valuable notes by Assistant Secretary of State Davis, with some references to negotiations preceding them, to the executive, legislative or judicial consideration of them, and to the causes of the abrogation of some of them.

In our discussions, frequent reference must be made to these.

In the Report of the Secretary of the Treasury, it is stated that the imports of opium and extracts thereof decreased in the last year to the extent of \$128,839—a matter of gratitude.

THE new denomination, to which reference is made in our Notes, has issued the following Declaration of Principles:

I. The Reformed Episcopal Church, holding the faith once delivered to the saints, declares its belief in the Holy Scriptures of the Old and New Testaments as the Word of God and the sole rule of faith and practice; in the creed commonly called the Apostles' Creed; in the divine institution of the sacraments of Baptism and the Lord's Supper, and in the doctrine of Grace as they are set forth in the Thirty-nine Articles of Religion.

II. This church recognizes and adheres to Episcopacy, not as of divine right, but as a very ancient and desirable form of church polity.

III. This church, retaining a liturgy which shall not be imperative or repressive of freedom in prayer, accepts the Book of Common Prayer as it was revised, proposed and recommended for use by the General Convention of the Protestant Episcopal Church, A. D. 1785, reserving full liberty to alter, abridge, enlarge and amend the same, as may seem most conducive to the edification of the people, "provided that the substance of the faith be kept entire."

IV. This church condemns and rejects the following erroneous and strange doctrines as contrary to God's word:

*First.* That the Church of Christ exists only in one order or form of ecclesiastical polity.

*Secondly.* That Christian ministers are priests in another sense than that in which all believers are "a royal priesthood."

*Thirdly.* That the Lord's table is an altar on which an oblation of the body and blood of Christ is offered anew to the Father.

*Fourthly.* That the presence of Christ in the Lord's supper is a presence in the elements of bread and wine.

*Fifthly.* That regeneration is inseparably connected with baptism.

ANOTHER great calamity on the sea occurred in the morning of the 22d of November. The *Ville du Havre*, from New York to Havre, was cut down to the water's edge by the sailing ship, *Loch Earn*. Two hundred and twenty-six lives were lost. The details are distressing. The *Presbyterian Banner* contains this account of some who were on the vessel:

On board were the following members of the Evangelical Alliance: Rev. Messrs. Emile Cook, Nathan Weiss and Lorriaux, of Paris; Rev. Antonio Carrasco, of Spain, and Rev. Cæsar Pronier, of Geneva; the last two were among the lost.

Rev. Antonio Carrasco was a young man of great promise, thirty-one years of age, and of fine personal appearance. He was married and leaves three children, one of whom has been born since he left home. His career

has been one of great interest. When he was about sixteen years old, he, with Manuel Monterey, was condemned to be a galley slave for life, on account of his religious and political sentiments, which were not acceptable to the monarchical government which was in power in Spain before the expulsion of the Queen. At the special request of England and the American government the sentence was commuted to banishment for life. M. Carrasco went to Geneva, and there received his education. After the rule of Isabella was ended in Spain, he returned to Madrid and there established the first Protestant church which had ever existed in that city, and had been its pastor up to the time of his death. He was a very eloquent speaker, and in favor of the Castelar government, by whom he had been invited to take part in political affairs and to speak in the Cortes on subjects of special interest. During the sessions of the Evangelical Alliance he read a paper on "Protestant Missions in Spain." After the Alliance adjourned, M. Carrasco visited Washington and Niagara in company with others, and then returned to New York, where he remained till he sailed. He spoke in Dr. Adams' church on Nov. 13, two days before he sailed. During his stay in America he won the esteem of many friends, who sincerely mourn his premature death.

Rev. Cæsar Pronier was a Professor of Theology in the Evangelical Seminary at Geneva. He was forty-two years old, and leaves a wife and six children. He has distinguished himself as a theological writer, and has issued several pamphlets, among which were two, entitled "*Le Ministère de la Parole*," and "*La Liberté Religieuse et le Syllabus*." During the Alliance he read a paper on "Catholicism in Switzerland."

#### OBITUARIES.

DEPARTED this life, on the morning of November 7th, 1873, MARY TAYLOR, wife of James Wiggins, in the 56th year of her age. She was a native of Glasgow, Scotland, and made an early profession of her faith, in connection with the first Reformed Presbyterian congregation, Glasgow, under the pastoral care of the late Dr. William Symington, and was for the past sixteen years a member of the Second Reformed Presbyterian congregation, New York. She was of retiring habits. Spending the most of her time attending to the cares of the family, and the religious training of her children. She is most missed where she was best known. J. W.

DIED, at his residence near Walnut City, Iowa, on November 3d, 1873, JAMES DOUGHERTY, aged 73.

Deceased was born in County Antrim, Ireland, an dearly in life emigrated to America, and connected himself with the Reformed Presbyterian congregation of Pittsburgh, then under the pastoral care of Dr. Black. He was afterwards connected with the congregations of Brookland and North Washington, Rehoboth and Walnut City. For many years he had been a ruling elder. He had the respect of the entire community, for he was both a joyous and a pious man. His last suffering was severe, but he bore it with Christian patience. I. F.

DIED, 7th June, 1873, JAMES SHARPE, in the 71st year of his age. Deceased was born in County Antrim, Ireland, was brought up in the

late Dr. Stavelly's congregation, and emigrated to this country in 1835. He moved to Indiana Co., Pa., from New York, in 1854, and settled near Bear Run, in the late Dr. Dodds' congregation. Dropsy was the disease which took him off suddenly. He leaves a wife, son and daughter to mourn his loss. To them and to all surviving friends this dispensation utters the warning, "Be ye also ready." COM.

---

#### A CARD.

THE readers of the *Reformed Presbyterian and Covenanter* are apprised that my connection with it as editor has ceased. I feel it to be a duty and a privilege, in retiring from this position, to express my acknowledgments and gratitude to the patrons of the magazine, for the constancy with which they have sustained and encouraged me in my labor. By their support, for the most part punctually given, they presented cheering assurance that its monthly visits were appreciated. Speaking in the name of my late co-editor, Rev. J. M. Willson, D. D., whose lamented decease devolved on me for a time the entire labor, and in the name of him who has for some years been associated with me, I can say that, keeping steadily in view the requirements of the Scripture injunctions that have a standing place on the title page, it was our desire and endeavor to let none of the attainments of the church fall into abeyance, and to bear an open and faithful testimony for the whole truth committed to her as a sacred trust. At no time has the thought been entertained that it would be wise or faithful to permit to fall into disuse any of the principles or practices by which the Reformed Presbyterian Church is known as a distinct ecclesiastical organization. How far these convictions of duty have been exemplified in the pages of the magazine, it is for the reader to judge.

In relinquishing my trust to other hands it gives me pleasure to say that I do it in full confidence that the general course of the magazine will be unchanged. The editors will speak for themselves. With their names and antecedents the church is well acquainted. They bring with them to their work, the ardor of youth, tempered by a consciousness of their responsibility to the church and her Head. That by their diligence in using the facilities which are now so abundant, they will make the *Reformed Presbyterian and Covenanter* still more interesting and profitable to its readers, I have not the least doubt. I ask for them the continued patronage and earnest prayers of the friends of the testimony of Jesus Christ.

It is with a feeling of sadness that I take my leave in this formal manner of my thousands of friends, many of whom I have never seen. It will afford me pleasure still, when my labor in the Seminary will allow, to speak to them occasionally through the magazine.

May "the God of all grace, who hath called us unto his eternal glory by Jesus Christ, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you; to him be glory and dominion for ever and ever. Amen."

I remain, dear brethren, your fellow servant of Jesus Christ,  
THOS. SPROULL.

# OFFICERS, BOARDS, INSTITUTIONS, &c., OF THE Reformed Presbyterian Church.

JOS. McCracken, *Moderator*; REV. J. R. THOMPSON, *Recording Clerk*; REV.  
J. W. SPROULL, *Assistant Clerk*; T. SPROULL, D. D., *Stated Clerk*.

## TRUSTEES OF SYNOD.

D. Gregg, *President*; D. Euwer,.....Term expires 1874.  
W. Wills, *Treasurer*; Daniel Chestnut, *Secretary*....." 1875.  
Sterrett, M. D., J. A. McKee....." 1876.

## BOARDS, &c.

*Sign Mission*.—S. O. Wylie, D. D., *Chairman*; Rev. T. P. Stevenson, *Secretary*;  
Walter T. Miller, *Treasurer*, Box 553, New York.  
*16 Mission*.—T. Sproull, D. D., *Chairman*; Rev. D. B. Willson, *Secretary*; D.  
Euwer, *Treasurer*, Ridge ave., Allegheny City, Pa.  
*17 Extension*.—James Wiggins, *Chairman*; Rev. J. C. K. Milligan, *Secretary*;  
Walter T. Miller, *Treasurer*, Box 553, New York.  
*18 Extension*.—.....*Chairman*; Rev. T. P. Robb, *Secretary*; D. Boyd, *Treasurer*,  
Bellefontaine, O.  
*19 Extension*.—S. O. Wylie, D. D., *Chairman*; Rev. D. McAl-  
ster, *Secretary*; D. Gregg, *Treasurer*, 161 Wood st., Pittsburgh, Pa.  
*20 Extension*.—J. R. W. Sloane, D. D., *Chairman*; Rev. T. P. Stevenson, *Secretary*.  
*21 Extension*.—D. Gregg, *Chairman*; W. Wills, *Secretary*; D. Gregg, *Treasurer*,  
161 Wood st., Pittsburgh, Pa.  
*22 Extension*.—W. Wills, *Treasurer*, 110 Market st., Pittsburgh, Pa.  
*23 Extension*.—D. Gregg, *Treasurer*, 161 Wood st., Pittsburgh, Pa.  
*24 Extension*.—Walter T. Miller, *Treasurer*, Box 553, New York.  
*25 Extension*.—Rev. S. Carlisle, *Treasurer*, Newburgh, N. Y.

## INSTITUTIONS.

*Allegheny City, Pa.*.—T. Sproull, D. D., J. R. W. Sloane, D. D.,  
*Professors*. Session begins on the second Tuesday of September and closes on the first  
Tuesday of April.  
*West Geneva, Ohio*.—Rev. H. H. George, *President*. College  
year begins September 10.

## COMMITTEES TO REPORT AT NEXT SYNOD.

Signs of the Times, - - - -	Rev. D. J. Shaw, Chairman,	Min. p.
Temperance, - - - -	Rev. A. M. Milligan, D. D., "	216
Homestead Oath, - - - -	Rev. A. M. Milligan, D. D., "	223
Terms of Communion, - - - -	Rev. Jas. Kennedy, "	225
Memorial of Henry George and others,	Rev. Jas. Kennedy, "	269
Memorial Fund, - - - -	Rev. S. Bowden, "	269
Collection and Digest of Laws, - -	S. O. Wylie, D. D., "	269
Reduction of Fares, - - - -	Rev. T. P. Stevenson, D. Boyd, D.	
	Chestnut, J. McCracken, W. T. Miller	270
Bequest of John Black, - - - -	S. Henning, Chairman,	72, 206

*Order of the Day for Friday morning of Next Synod*.—Consideration of Rules of Order.

## PERIODICALS.

Reformed Presbyterian and Covenanter, monthly, Allegheny, Pa.  
Christian Statesman, weekly, 104 N. 6th Street, Philadelphia, Pa.

## NEXT MEETING OF SYNOD.

First Church, Philadelphia, Pa., May 27th, 1874, 7½ o'clock, P. M.  
Moderator's alternate to preach opening sermon, Rev. J. A. Black.

## FORM OF BEQUEST.

When there is real estate, the form should be, "I devise to the Trustees of the Synod of the Reformed Presbyterian Church of North America." When there is personal estate, the same form with the exception of "I give and bequeath," instead of "I devise."

## MEETINGS OF PRESBYTERIES.

Illinois—Oakdale, Ill., May 5th, 1874, 6 P. M. Treas., Rev. J. McCracken, 2315 Gamble ave., St. Louis, Mo.  
Iowa—Morning Sun, Iowa, May 5th, 1874, 10 A. M. Treas., John McIlhenny, Linton, Iowa.  
Kansas—Winchester, Ks., April 14th, 1874, 7 P. M. Treasurer, Rev. J. Dodds, Winchester, Ks.  
Lakes—  
New York—Fourth Church, New York, May 26, 1874, 10 A. M.  
Ohio—Jonathan's Creek, O., May 6, 1874, 10 A. M. Treasurer, Rev. J. A. Thompson, Londonderry, Ohio.  
Philadelphia—Second Church, Philadelphia, Pa., May 27, 1874, 3 P. M. Treasurer, W. Brown, 1635 Locust st., Philadelphia.  
Pittsburgh—Central Church, Allegheny, April 14, 1874, 7 P. M. Treasurer, W. Wills, 110 Market st., Pittsburgh, Pa.  
Rochester—Rochester, May 5, 1874, 7½ P. M. Treasurer, A. Ernisse, Prince st. Rochester, N. Y.

## DIRECTORY OF CITY CHURCHES.

	PASTORS.	CHURCHES.	SERVICES.
Allegheny, Pa.,	Rev. D. B. Willson,	Sandusky and North Diamond sts.	10½ a m 2¼ p m
Baltimore, Md.,	Rev. John Lynd,	Aisquith & Chase sts. and Hart ave.	11 a m 3¼ p m
Boston, Mass., First cong.,	Rev. W. Graham,	New Era Hall, 176 Tremont st.	10½ a m 3 p m
" " Second "	Rev. D. McFall,	Caledonian Hall, 94 Hanover st.	10½ a m 3 p m
Brooklyn, N. Y.,	Rev. J. H. Boggs,	Fayette avenue and Byason st.	10½ a m 3 p m
Central, Allegheny, Pa.,	Rev. J. W. Sproull,	Sandusky st. south of Ohio	10½ a m 2¼ p m
Cincinnati, O.,		Clinton st. bet. John & Central aves.	10½ a m 3¼ p m
McKeesport, Pa.,	Rev. T. O. Sproull,	School House, Market and 6th sts.	2d and 4th Sabs.
Newburgh, N. Y., First cong.,	Rev. S. Carlisle,	Grand st. bet. 1st and 2d sts.	10½ a m 2 p m
" " Second "	Rev. J. R. Thompson,	Grand st. bet. Catharine & South sts.	10½ a m 3 p m
New Castle, Pa.,	Rev. S. J. Crowe,	Oak and Spruce sts.	11 a m 1 p m
New York, First cong.,	Rev. J. C. K. Milligan,	28th st. bet. 9th and 10th aves.	10½ a m 3 p m
" " Second "	A. Stevenson, D. D.,	Continental Hall, 34th st. & 8th ave.	10½ a m 3 p m
" " Third "	Rev. D. Gregg, Jr.,	23d st. bet. 7th and 8th aves.	10½ a m 3¼ p m
" " Fourth "	Rev. Jas. Kennedy,	48th st. bet. 8th and 9th aves.	10½ a m 7¼ p m
Oil City,		South Oil City, 2d and State sts.	11 a m 3 p m
Philadelphia, First cong.,	Rev. T. P. Stevenson,	17th and Filbert streets.	10½ a m 3 p m
" " Second "	S. O. Wylie, D. D.,	17th st. below Race.	10½ a m 3 p m
" " Third "	Rev. R. J. Sharpe,	Deal st. east of Frankford road,	10½ a m 3 p m
Pittsburgh, Pa.,	A. M. Milligan, D. D.,	8th st. north of Penn.	10½ a m 3 p m
Rochester, N. Y.,	Rev. R. D. Sproull,	St. Paul st. north of Andrews,	10½ a m 2¼ p m
St. Louis, Mo.,	Rev. J. McCracken,	Gamble avenue and Mercer st.	10½ a m 3 p m
Syracuse, N. Y.,		South Salina street,	10½ a m 2¼ p m

## LICENTIATES.

J. F. Crozier,  
E. G. Elsey,  
Lewis Johnston,

J. C. McFeeters,  
J. A. Speer,

J. C. Taylor,  
S. R. Wallace.

## STUDENTS.

First Year.	Second Year.	Third Year.	Fourth Year.
G. M. Elliott,	J. W. Dill,	T. J. Allen,	E. G. Elsey,†
W. S. Fulton.	Alex. Kirkpatrick,	J. M. Crozier,	L. Johnston,†
Samuel A. George,	J. M. Foster,*	M. A. Gault,	J. C. McFeeters,†
W. McKinney,	S. R. McClurkin,	W. O. Sproull,*	J. A. Speer,†
J. L. Pinkerton,	Theo. Sproull,*	R. C. Wylie.	S. R. Wallace.†
W. M. Shanks,	G. E. Stewart,*		
J. R. Wylie.			

\* Not in attendance at the Seminary. † Licensed.

## ALPHABETICAL LIST OF MINISTERS.

**1867** In the first column will be found, first, the name of the minister; second, of the resbytery by which ordained, third, date of ordination; fourth, name of present resbytery, if other than by which ordained. In the second, Post Office address.

**Abbreviations.**—Western Presbytery of Western Sub Synod, W. of W. S. S. Southern resbytery, S. New York Presbytery, N. Y. Rochester, R. Philadelphia, Phil. ittsburgh, P. Illinois, Ill. Iowa, Ia. Lakes, L. Kansas, K. Northern Ireland, N. Id. Will the ministers of the church aid in making this list accurate, if they discover any mistakes, and in completing it. Address T. A. SPROULL, New Alexandria, Westmoreland Co., Pa.

M. Armour, N. Y., Sept. 23, 1857, R.	Syracuse, N. Y.
O. Bayles, N. Y., Jan. 10, 1866	West Kortright, N. Y.
M. Beattie, N. Y., May 29, 1844	Ryegate, Vt.
Joseph Beattie, N. Y., 1856	Latakiah, Syria.
A. Black, P., Nov. 18, 1868	Clarkeburg, Pa.
H. Boggs, N. Y., Dec. 14, 1864	136 Lafayette ave., Brooklyn, N. Y.
C. Boyd, L., May 13, 1847, O.	Utica, O.
P. Boyd, L., May 22, 1872	Cedarville, Ohio.
Amuel Bowden, R., Dec. 30, 1846	York, N. Y.
B. Cannon, P., May 5, 1847, Ia.	Waukesha, Wis.
Amuel Carlisle, N. Y., Nov. 15, 1849	Newburgh, N. Y.
H. Coulter, Ia., April 18, 1867	Hopkinton, Ia.
J. Crowe, P., May 21, 1872	New Castle, Pa.
John Crozier, P., April 4, 1833	Elizabeth, Pa.
Isiah Dadds, L., Oct. 6, 1847, K.	Winchester, Ka.
Henry Eason, P., Oct. 15, 1872	Latakiah, Syria.
M. Elder, P., May 11, 1859	Dayton, Pa.
C. Faria, N. Y., June 25, 1873	South Peacham, Vt.
S. Faria, Ill., Oct. 7, 1857	Sparta, Ill.
Isiah Faria, Ia., Sept. 21, 1870	Walnut City, Iowa.
C. K. Faria, O., Dec. 6, 1865, K.	Evans, Col.
M. Faria, N. Y., Sept. 1, 1869, Ill.	Coult-rville, Ill.
John French, L., Sept. 3, 1860	Ray, Steuben co., Ind.
John Galtbraith, P., June 28, 1843	Glade Mills, Pa.
H. George, L., June 23, 1858	Northwood, Ohio.
J. George, P., May 19, 1870	Canfield, O.
F. George, L., Dec. 8, 1853, Ill.	Stanton, Ill.
William Graham, N. Y., July 11, 1869	57 3d street, East Cambridge, Mass.
David Gregg, N. Y., Feb. 23, 1870	244 West 4th street, New York.
Joseph Hamilton, N. Id., Nov. 7, 1867, B.	Birmingham, Mich.
R. Hill, L., May 16, 1872	Wilkinsburg, Pa.
Joseph Hunter, P., April 13, 1852	Washington, Iowa.
Hutcheson, P., Sept. 144, Ia.	1015 Morgan st., Philadelphia, Pa.
W. Johnston, N. Y., Aug. 5, 1868	New Galilee, Pa.
M. Johnston, P., April 14, 1864	Elliot, Minn.
R. Johnston, N. Y., Nov. 10, 1852, P.	Kosuth, Iowa.
Johnston, Ia.	Washington, Iowa.
P. Johnston, Phil., Aug. 4, 1864, N. Y.	334 West 55th street, New York.
James Kennedy, N. Y.	Brushland, N. Y.
Anna Kennedy, N. Y., Nov. 6, 1846	Frederick Station, Ia.
James Love, P., June 27, 1839, Ia.	482 N. Eden st., Baltimore, Md.
John Lynd, Phil., Dec. 4, 1873	Princeton, Ind.
C. Martin, Ill., Nov. 7, 1872	410 West 43d street, New York.
McAlister, N. Y., Dec. 16, 1863	Northwood, Ohio.
L. McCartney, L., Nov. 12, 1861	New Concord, Ohio.
P. McClurkin, P., Oct. 15, 1850, O.	2315 Gamble ave., St. Louis, Mo.
Joseph McCracken, Ill., Oct., 1856	New Wilmington, Pa.
J. McClurkin, Ill., June 2, 1843, P.	Ann Arbor, Mich.
McCullough, L., 1855	139 Spring st., E. Cambridge, Mass.
McFah, P., May 18, 1871, N. Y.	Putnam, Ohio.
McFarland, W. of W. S. S., 1837, O.	Stanton, Jefferson co., Pa.
J. McFarland, P., Feb. 5, 1862	Blackville, N. Y.
William McFarland, R., May 11, 1871	Clarinda, Ia.
David McKee, Phil., July 5, 1854, Ia.	Olmithe, Kansas.
W. McMillan, Phil., Dec. 26, 1859, K.	Latakiah, Syria.
David M. Menden, M. D., P., Sept. 10, 1873	Allegheny, Pa.
M. Milligan, P., Nov. 23, 1848	347 West 30th street, N. Y.
C. K. Milligan, L., Jan. 5, 1853, N. Y.	North Cedar, Kansas.
S. T. Milligan, L., Nov. 11, 1853, K.	Northwood, Ohio.
William Milroy, L., Oct. 12, 1853	Fairbanks, Iowa.
James Neil, May, 1843, Ia.	Lutesco, Pa.
Robert Reed, P., June 29, 1854	Titusville, Pa.
Amiel Reid, P., Dec. 18, 1861	Orange, Ind.
P. Robb, L., May, 1871	825 E. Norris st., Philadelphia, Pa.
J. Shaw, P., Phil., April 6, 1866	Bloomington, Ind.
J. Shaw, Ill., May, 1855	Coldenham, N. Y.
W. Shaw, N. Y., May 24, 1844	Almonte, Ontario, C. W.
Shields, R., 1863	Venice, Pa.
Slater, P., May 24, 1843	Allegheny, Pa.
R. W. Sloane, L., Jan., 1854, P.	Rose Point, Pa.
C. Smith, P., May 16, 1863	

J. W. Sproull, P., April 10, 1866	261 North ave., Allegheny, Pa.
B. D. Sproull, R., May 14, 1863	126 Alexander st., Rochester, N. Y.
Thos. Sproull, P., April 4, 1833	259 North ave., Allegheny, Pa.
T. A. Sproull, P., June 17, 1868	New Alexandria, Westm'd co., Pa.
T. C. Sproull, P., Oct. 3, 1871	Elizabeth, Pa.
A. Stevenson, S., Nov. 14, 1839, N. Y.	314 West 30th street, New York.
S. M. Stevenson, Ia., Oct. 5, 1864, K.	Republican City, Kansas.
T. P. Stevenson, Phil., May 5, 1863	1623 Brown st., Philadelphia, Pa.
J. C. Taylor, N. Y., Dec. 17, 1873	East Craftsbury, Vt.
D. G. Thompson, Ill., Oct. 9, 1872	Oakdale, Ill.
J. A. Thompson, P., Aug. 31, 1859, O.	Londonderry, O.
J. R. Thompson, N. Y., Dec. 19, 1855	Newburgh, N. Y.
B. M. C. Thompson, L., Sept. 9, 1866	Winfield, Ind.
A. C. Todd, Ill., July 29, 1852, K.	Evans, Col.
C. D. Trumbull, Ia., Jan. 29, 1864	Dodgeville, Ia.
James Wallace, L., July 14, 1840	2 Carondelet av. St. Louis, Mo.
John Wallace, O., April 14, 1833, P.	Adamsville, Pa.
M. Wilkin, R., Oct. 23, 1856, K.	Sylvania, Mo.
J. B. Williams, N. Y., Nov. 13, 1850	White Lake, N. Y.
D. B. Willson, P., Nov. 29, 1870	Allegheny, Pa.
P. H. Wylie, L., 1855	Rushsylvania, O.
S. O. Wylie, P., May 17, 1843, Phil.	636 North 17th st., Philadelphia, Pa.

## ALPHABETICAL LIST OF CONGREGATIONS.

In the following list is given the name of the Congregation, the Presbytery to which it belongs, and, when known, the date of its organization. The assistance of all interested is asked, that the exact date of the organization of every congregation may be obtained. Address T. A. SPROULL, New Alexandria, Westmoreland Co., Pa.

1 Adamsville.....Pitts.	Nov. 1873	63 N. Alex. & Greensburg...Pitts.	
2 Allegheny.....Pitts.	1833	54 New Castle.....Pitts.	Jan. 9, 1871
3 Baltimore.....Phila.		55 New Concord.....O.	
4 Barnett.....N. Y.	July 9, 1872	56 New York, First.....N. Y.	
5 Bear Run and Mahoning...Pitts.	Oct. 1870	57 New York, Second.....N. Y.	
6 Bethel.....Ill.		58 New York, Third.....N. Y.	Mch. 1843
7 Bethel, Old.....Ill.		59 New York, Fourth.....N. Y.	Feb. 21, 1870
8 Bethesda.....Ill.		60 North Cedar.....Ks.	Sept. 23, 1871
9 Boston, First.....N. Y.	June, 1854	61 Oil City.....Pitts.	1863
10 Boston, Second.....N. Y.	Nov. 21, 1871	62 Oil Creek.....Pitts.	Feb. 14, 1880
11 Bovina.....N. Y.		63 Olathe.....Ks.	1886
12 Brookland.....Pitts.		64 Philadelphia, First.....Phil.	
13 Brooklyn.....N. Y.	June 15, 1857	65 Philadelphia, Second.....Phil.	1842
14 Brownsville.....O.	1854	66 Philadelphia, Third.....Phil.	1851
15 Cedarville.....Lakes.	June 1, 1850	67 Pine Creek.....Pitts.	Apr. 1864
16 Cedar Lake.....Lakes.	1841	68 Pittsburgh.....Pitts.	1885
17 Central, Allegheny.....Pitts.	Oct. 24, 1870	69 Pleasant Ridge.....Ks.	Aug. 1871
18 Churchill.....Ill.	1854	70 Poland & N. Jackson.....Pitts.	
19 Cincinnati.....Lakes.	Feb. 24, 1853	71 Princeton.....Ill.	
20 Clarinda.....Ia.	Dec. 17, 1855	72 Ramsey.....Ia.	1861
21 Clarksburg.....Pitts.		73 Rehoboth.....Ia.	1851
22 Coldenham.....N. Y.		74 Rehoboth.....Pitts.	
23 Conococheague.....Phila.		75 Rep. City & Eagle Bend...Ks.	Nov. 9, 1871
24 Craftsbury.....N. Y.		76 Rochester.....Roch.	
25 Eliota.....Ia.	Nov. 5, 1863	77 Round Prairie.....Ia.	1873
26 Elkhorn.....Ill.		78 Rushsylvania.....Lakes.	
27 Evans.....Ks.		79 Ryegate.....N. Y.	
28 Fremont and Wahoo.....Ks.	Dec. 10, 1871	80 St. Louis.....Ill.	1845
29 Garrison.....Lakes.		81 Salem.....Pitts.	
30 Hickory Grove.....Ia.		82 Sandusky.....Lakes.	
31 Jonathan's Creek.....O.		83 Sharon.....Ia.	1846
32 Kortright.....N. Y.		84 Slippery Rock.....Pitts.	
33 Kossuth.....Ia.	1865	85 Southfield.....Lakes.	
34 Lake Eliza.....Lakes.	Sept. 6, 1852	86 Springfield.....Pitts.	1852
35 Lake Reno.....Ia.	Oct. 29, 1869	87 Staunton.....Ill.	1863
36 Land Grove.....Ia.	1856	88 Sterling.....Roch.	
37 Lisbon.....Roch.		89 Sylvania.....Ks.	Aug. 10, 1871
38 Little Beaver.....Pitts.	Apr. 1859	90 Syracuse.....Roch.	1849
39 Lochiel.....Roch.		91 Topsham.....N. Y.	
40 Londonderry.....O.		92 Toronto.....Roch.	Jan. 23, 1872
41 Macedon.....Lakes.	July 5, 1852	93 Union.....Pitts.	
42 Manchester & Parnassus...Pitts.	June 20, 1870	94 Union, North.....Pitts.	Apr. 1870
43 Maquoketa.....Ia.	1855	95 Utica.....O.	
44 Miami, First.....Lakes.		96 Vernon.....Ia.	
45 Miami, Second.....Lakes.	Aug. 9, 1851	97 Walnut City.....Ia.	Mar. 1868
46 Middle Wheeling.....O.	Apr. 1859	98 Walton.....N. Y.	1861
47 Miller's Run.....Pitts.		99 Washington.....Ia.	
48 Monongahela.....Pitts.		100 West Hebron.....N. Y.	1866
49 Morning Sun.....Ia.	July 9, 1873	101 White Lake.....N. Y.	
50 Muskingum & Tomika.....O.		102 Wilkinsburg.....Pitts.	
51 Newburgh, First.....N. Y.		103 Winchester.....Ks.	1863
52 Newburgh, Second.....N. Y.	Dec. 1854	104 York.....Roch.	

THE

# Reformed Presbyterian and Covenanters.

VOL. XII.

FEBRUARY, 1874.

No. 2.

ORIGINAL.

## THE SLAVERY OF SIN.

BY REV. C. D. TRUMBULL.

IT was a cruel slavery which existed in these United States prior to the civil war. Human beings were bought and sold like cattle; husbands and wives, parents and children, were separated; the bondmen were made to toil all their lives without compensation, often received a scanty supply of food and clothing, and oft were put under the lash. That was dreadful slavery even in its mildest form. There is, however, slavery worse than that—the slavery of sin. The one was of the body, the other is of the soul; the slave might love and serve God, the servant of sin hates God and yields his obedience to Satan. Living habitually a life of transgression, there is none who is a greater slave than he. Yet ordinarily the sinner thinks he is the only freeman. Now what is it that the sinner calls freedom? I answer, it is to be away from all restraint, so that he can act according to the promptings of his own nature. When he calls this liberty, he mistakes the term; he should call it licentiousness. It is nothing less than “contempt for the just restraints of law, order and decorum.”

There are sometimes those who are born and baptized in the church, who yearn after this so-called liberty. They want to dance, perhaps also to drink; they want to associate with the wild and reckless, to talk as they do and to act as they do; they do not want to go to the Sabbath school, nor to the prayer meeting, nor to the communion table; at least, not yet. Is there such a one among my readers? Let him beware, lest, thinking himself free, he become a slave; lest, boasting of liberty, he falls into licentiousness.

The slavery of sin is *ignominious*. Who is more base and ignoble than Satan, the grand master of sinners? He was a murderer from the beginning, and a liar and the father of lies (John 8:44). He is “an unclean spirit” and “the evil one.” To be a servant of such a master, and led captive by him at his will, is to be an ignominious slave. It is no less ignominious to be subject to wicked companions and to do as they do, lest they should laugh at us because of our conscientiousness. Equally ignominious is the slavery of passion and lust.



Some sins acquire a kind of respectability among men, because so common. We might instance the sin of covetousness. Perhaps no sin is more common. The covetous are found everywhere. They grasp and hoard, and rob the Lord of his due by withholding tithes and offerings. This is a very respectable sin now-a-days in the eyes of most persons, but in God's sight it is no more so than theft. No sin can ever, in the sight of God or of good men, become respectable; on the contrary, every sin is disgraceful.

The slavery of sin is also *cruel*. Sin commands its servants, and they must obey. The avaricious man is a servant of sin, and he has but little rest. He rises early and goes to work, and often is found toiling when night has spread her mantle of darkness over the earth. He grows old, his strength decays and he would fain cease from labor, but his avaricious spirit bids him toil on, and often makes him toil until he lies down to die. This cruel master often requires service by night as well as by day. The servants of sin are often busiest when the servants of Christ are taking rest in sleep. They are revelling in sin, and sowing the seeds of disease and death, while the virtuous are being invigorated and refreshed for the duties of life.

The cruelty of sin is further seen in that *its demands are constantly increasing*. One sin leads to another. Most sins lead to falsehood; sometimes they lead to perjury, sometimes to murder. How cruel the master who leads on to such deeds! As Pharaoh increased his demands upon Israel, so Satan increases the demands he makes of his servants. He acts like the tyrant mentioned by the great London preacher, who sent for one of his subjects and asked him, "What is your employment?" He said, "I am a blacksmith." "Go home and make me a chain." He went home and made it and brought it to the tyrant, and he said, "Go and make it twice as long." He brought it again, and the monarch said, "Go and make it longer still." Each time he brought it the command was repeated, until at last he said, "Take it and bind him hand and foot, and cast him into a furnace of fire." Here is a meditation for you, ye servants of sin.

Again, the slavery of sin is *profitless*. Paul asked the Romans, "What fruit had ye in those things whereof ye are now ashamed?" (6: 21.) The answer evidently is, "None." There was no profit in their course of sin; there is no profit in any sin. True, the avaricious may increase his store, the ambitious may obtain honor and renown, but what real profit is there in these things? The wise man examined thoroughly into this matter, and his conclusion was couched in these terms: "Vanity of vanities, all is vanity." The profits of sin, at best, are only apples of Sodom and grapes of Gomorrah.

Sin is worse than profitless; *it brings a curse on all who are subject to it*. Look at the earth; it brings forth thorns and briars by reason of it, so that in the sweat of his face man eats his bread. War, famine, pestilence and death waste and devour it; the whole creation groaneth and travaileth in pain together until now. Look into the habitations of men; how often do we see poverty and suffering. Why those *wailings, those sighs and groans* we so often hear, and why those tears we see? *These are the rewards of sin*. Look upwards; the wrath of God

is revealed from heaven against all unrighteousness and ungodliness of men. Yet many sinners think for a time that their profits are great. Like some lunatic who imagines himself to be rich, regards pebbles as jewels, brass as gold and lead as silver, so these proclaim that the things which they now have are a reward for all their toils. But soon they must leave them. Then what will they have as a reward for all their service? On this point the word of God is very clear. "The wages of sin is death." "The soul that sinneth, it shall die." God will say to such, "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Reader, we have need to guard against the slavery of sin. Stealthily and wily it seeks to surround us with its chains, and thus lead us captive at its will. We need to *watch* against it; to watch every gate and every avenue to the heart, lest sin gain entrance and get the dominion. We need to *strive*, not only against great sins, but also against those that are little in our eyes. "Take us the foxes, the little foxes that spoil the vines." We should *hate* sin and *loathe* it as we hate and loathe a deadly serpent. "Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass not by it, turn from it and pass away."

---

#### "OUR NATIONAL OBLIGATION"—THE PRIZE ESSAY.

IT is a favorable indication of the times, that so many Christian people are turning their attention to the *moral character* of the national life. The scum constantly thrown up to the surface of society indicates very plainly the depravity of the human heart in all nations of the world, and raises the inquiry, How is that to be remedied? Can it ever be checked? Divine revelation has presented the church and her institutions as the remedy for the disorders of society. But in the church visible there is but little less of irregularity than in the world that lies in wickedness. The same divine wisdom has given us civil government to hold in check what cannot be remedied; but this, in many instances, seems to be used only to concentrate, intensify and develop the power of evil. Partly by the direct operation of the written word, partly by the unfoldings of providence, partly by the testimony of the witnesses, attention is being drawn to the evils inherent in the state as well as in the church, so that the way is being prepared for healthy action in both. Passing other agencies, the prize essay, with which most of your readers have some acquaintance, is a valuable accession to the tower of strength. The *Christian Statesman* of Milwaukee, in its name if nothing else, gives indication that a certain form of literature is required for the good of the nation; although that paper furnishes a very small quantum of supply. The *Christian Statesman* of Philadelphia, with its accessory *Tracts*, has been successfully filling the blank with well selected material, not altogether transient. The *Nation* and some other works are giving the subject a standing in the more permanent form of books. The prize essay is in all respects well adapted to its position as a corner-stone in this literature. 1. It is well written; both in the conception and the style, strong, clear and

trenchant—without one “if” or “but,” although produced by a member of the bar. 2. In the publishing department it is well got up. I have read it as if reading “proof,” and find only two barks; and one of them (p. 88, line 1) evidently occurred between the “stone” and the “press.” 3. The book is the proper size exactly for the purpose intended—a place between the library volume and the tract—adapted to easy distribution, whether gratuitous or otherwise. 4. A very happy feature of the work is the *incompleteness* of each chapter. I do not intend by this, that the book is fragmentary; no; in its plan it is complete; but it leaves the reader just where he should be, feeling that the half has not been told, at the end of each and every chapter, as *aforeaid*. It leaves room for half a dozen such books alongside, as soon as the demand is made for them. It is exactly as complete, and just as incomplete, as an apple tree in fall; each limb is there, alive, and ready for development next spring. 5. The author is free to confess his disappointment in canvassing the precedents—that he could not find one acknowledgment of Messiah, King of Nations, in all the public documents of the government and its officers.

Some forty years ago we had men whom we would not term sciolists, who pretended to find the SON in the vulgar designation of *Sunday*, and the duplicate in *the year of our Lord*, the date of the constitution. These writers found, in those days, the liberty of the colored man amply provided for in the African slave trade and the fugitive clause. Our author claims no subterfuge—needs none; he is free to confess *our national obligation*, and asks us to meet it in our collective, individual, and official positions.

6. I never remember to have read a book less exceptionable. The author has handled Rom. 13 with singular dexterity. Governments “are to be submitted to in all their appropriate functions, although those functions may be exercised in particular instances by ungodly men.” p. 91. Again, “It is plain that the above-quoted precepts simply contemplate submission to the legitimate functions of a government, as an ordinance of God, and to rulers in the actual exercise of those functions, as ministers of God, and a terror, not to the good, but to the evil.” p. 93.

In discussing the right of revolution, which he freely admits, there is a singular coincidence with our testimony, where we deny the right, or rather the obligation, of Christians “to effect a change in the moral state of nations with the sword.” Chap. 3, Error 2, p. 93. The author does not seem to have ever entertained the thought that there could be a national government in existence which is *not* the ordinance of God. This he neither affirms nor denies; it did not lie in his way, and would not be in the way of the present writer if it were not for one sweeping adjective in the first proposition, to wit: “ALL civil government must, in the nature of things, have had a divine origin.” (This, by the way, ought to have been numbered Chapter 1; then we would have all the chapters homogeneous, with an explanatory introduction and a closing appeal.) The proposition is discussed in such a manner as to correct any misapprehension that might arise from the sweeping enunciation. The heading is about as logical as would be the an-

nouncement that all wisdom is from God, in view of James 3: 15, where the quality of the wisdom from above is given, and an exception made of that wisdom which is of a different quality. The moral character and legitimate functions of civil government are given in Rom. 13; and in other parts of Scripture we have, as exceptions to "all" civil rule, the character of certain institutions of a governmental kind, whose *power* is like the *wisdom* of this world, not from above. Only two specimens of this latter kind of power are presented here. One is found in Rev. 12: 3, "And there appeared another wonder in heaven; and behold a great red dragon, having seven heads and ten horns, and seven crowns upon his heads." The other is in Rev. 13: 2, "And the beast which I saw was like unto a leopard, and his feet were as the feet of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his seat, and great authority." On the change between the two, Dr. Scott remarks very judiciously that the devil had appointed another vicegerent.

Our author has committed no such blunder as to include these powers within the sweep of the divine ordinance; other authors have, however; and these remarks are written in entire commendation of what he has written, so far as I am able to judge of *Our National Obligation*.

It is left for other writers in their turn, to point out the entire applicability of the divine law to the civil institutions of this nation. In the mean time, I hope the friends of the cause will give a liberal patronage to the work. May the Lord himself give it efficiency.

R. H.

[The publication to which reference is made, is to be had of the Western Tract and Book Society, No. 176 Elm street, Cincinnati, O. Eds.]

---

### PRACTICAL CHRISTIANITY.

THERE is really no opposition between practical and doctrinal Christianity. They are parts of the same thing, rather halves of the same whole. And yet many persons appear to think that to enforce the former is to disparage the latter. That woman, who, after listening to a very earnest presentation of everyday duties, remarked to an acquaintance, "I am tired of such preaching, I want the gospel," no doubt thought she was both intelligent and "sound," whereas she really showed her ignorance and folly, and gave good reason for the suspicion that had her practice been a little better her indignation would have been a little less.

Now, Christianity is valuable only as it is practical, *i. e.*, only as it evidences itself in the life. It is not enough to have correct views of its doctrines, not enough publicly to profess them, not enough to be able and ready to explain or defend them. Professors must live them; show them in their everyday walk and conversation; let them be seen in all they say and do. The living principle within should evidence itself in the life without.

That Christianity is not worth having which does not go beyond the

profession. It does good to none but harm to many. However excellent may be the profession, the inconsistent life gives it the lie, and in the opinion of many the system is soon regarded as a fraud. "He that saith he abideth in him, ought himself also so to walk, even as he walked." What is needed is a religion that operates, takes hold of the man, transforms him, works a radical change in him; a religion that will make the untruthful, truthful; the dishonest, honest; the licentious, chaste; the mean, spirited; a religion that will affect and control the tongue, the ears, the eyes, the hands, the feet, all the members; that is as active in the work shop or counting house as in the prayer meeting, and on the week days as on the Sabbath.

It is a most excellent although a very old maxim, "by their fruits ye shall know them," i.e., character is to be judged by what a man does, not by what a man says. This was the rule Christ adopted when on earth. Hence those terrible woes denounced upon the Pharisees, "Woe unto you, scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation." "Why call ye me Lord, Lord," he indignantly demands of the inconsistent professors, that were so ready to hear his words and acknowledge his authority, but so reluctant to do his will; "Why call ye me Lord, Lord, and do not the things which I say?" Either give up your profession or change your practice. The life furnishes the evidence by which will be determined the future condition of every one. "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." "Inasmuch as ye did it not to one of the least of these, ye did it not to me." "These shall go away into everlasting punishment: but the righteous into life eternal." By this rule we are to prove ourselves. If good fruit is produced, there is the evidence of the good tree; if bad fruit, there is the evidence of the bad tree. It is a settled principle that where there is not good fruit there the Spirit does not dwell, and the Lord says to such, give up your profession or change your practice. Alexander, who had a namesake in the army that was a great coward, said to him, on one occasion when he showed his cowardice, "Either change your name or else learn to honor it." Christ says to the careless, the lukewarm professor, "I would thou wert cold or hot."

The world judges Christianity almost entirely by the conduct of its professors. How much it has suffered in consequence, it is impossible to say. This argument against it cannot easily be confuted. It will not do to show the high morality inculcated, the noble examples of virtue and self-denial presented, while they who profess the religion differ very little from those who do not, and in their lives evidence few of the virtues required. The world has a right to expect a marked difference between professors and nonprofessors. The former claim to have a different rule, and to be animated by a different spirit. With the Bible in their hands, they challenge a comparison of the practical workings of Christianity with the workings of any other system of religion. The apostle, in Galatians, contrasts the works of the flesh with the fruit of the Spirit. "The works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft,

hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like." "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." The world has a right to expect these graces to shine in the conduct of every professed Christian, and if instead of them, are seen the works of the flesh, has the right to conclude the Christian is merely a nominal one. The difficulty, however, is, the world condemns the system instead of the professor, and brands it as a fraud instead of him as a hypocrite.

After all, we need not wonder that Christianity has not accomplished more, when we remember that it has not only to war against the opposition of the world but also to bear up under the inconsistencies of its professors. How many and glaring are these inconsistencies! From the time a change has been wrought in the heart until the moment when sanctification is completed at death, there is a constant temptation to unite the service of God with that of the world. The very best endeavor at times to explain away the sinfulness of many questionable practices or bring forward excuses to justify them, while not a few appear constantly to endeavor to see how closely they can conform to the rules and practices of those about them. "Brother Sniffin" is no uncommon character. He thought he experienced a change of heart, but was not willing to experience a change in business. So in order, if possible, to satisfy his conscience and not lose his gains, he concluded to consult Deacon Tweedle. "Now, look a here; you don't s'pose, Brother Tweedle," he began, "you don't s'pose them little stories, sort o' lies like, that you and I tell in the way of trade, will be reckoned up agin' us in the day of judgment? Sarcumstanced as we air, we can't help it, you know. I don't s'pose it will make no sort o' difference at all in the sight of the Lord, long's the heart's all right; now does it, Brother Tweedle?" The conduct of Brother Sniffin is no more inconsistent than that of multitudes of professors, who are untruthful in their statements, dishonest in their dealings, avaricious in their actions, revengeful in their feelings, and hypocritical in their professions.

---

#### PERSONAL HOLINESS.

THE work, to which reference was made in our last number—the perfecting of holiness—must, as has been seen, include both body and soul, outward acts as well as the inward frame. This may be called its extension, the breadth of the work to be done. The other view of it is in its intensive aspect—as it is to be carried on to the end—till the whole man is perfectly holy. The word in 2 Cor. 7: 1, beautifully expresses this, as the Greek verb, while signifying to perfect, has also the meaning to sacrifice, and thus we have brought to mind the words of Rom. 12: 1, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This is our sacrificial work towards God.

It is not implied, *that we can perfect holiness in this life.* Were the

sacrifice to be accepted as of merit, perfection would be demanded in the thing itself; but our sacrifice is not atoning, it is eucharistic—an offering of thanksgiving, and the defects in it are made good by the atoning sacrifice of our Lord Jesus Christ. It is clear from 1 John 1: 8, that this holiness is not perfected here. "If we say that we have no sin, we deceive ourselves, and the truth is not in us." Nor is this consideration disheartening, since we know this is not to be done for merit, but it is rather stimulating when we fall short in our thank-offering, and are blessed with promises, and kept in awe by our heavenly Father's authority. If we sin, we fall under his displeasure, we are chastened.

In all these ways we are urged to go on with this work to the end. In heaven is that general assembly, which includes the spirits of just men *made perfect*. We must never lose sight of our dependence on the Spirit of God, whose it is to work in us to will and to do of his good pleasure; yet *we* must be active, and we can be. An unregenerate man can do much to promote outward holiness; in his aims in life, devoting his mind to the pursuit of knowledge, making science the shrine at which he worships; in the society he keeps, persons of refined tastes and pleasures; in his avoidance of avenues to sin. If this be so, and none can doubt it who look at the lives of men, who out of the church have a fair name, how much more may a regenerate man do! He should avoid temptation, making his companions of those that fear God and keep his precepts, finding delight in their society; not entering places which the gay and worldly control, as the theatre and ball-room; not learning their amusements, as dancing, card playing and the use of dice, lest he seek their company to indulge in these. And just at this point we see how those who thus act against the testimony of the church, moth-like, sport about the flame. The work of perfecting holiness is standing still, if not receding, while they venture into forbidden paths.

Apart from guarding against these incitements to sin that have been named, personally we are to see to the body, lest it be pampered, lest we give it over to its own desires. Paul speaks of keeping under the body, referring to the discipline of the athlete, who underwent a course of physical training to run in the Grecian games. So literally the body needs watching, that the Christian may run his course, for fleshly lusts war against the soul.

Then we have the means of grace. These we are to use. We are called on to exercise faith. We must rely, we must trust, we must be constant in prayer. "Lead us not into temptation, but deliver us from evil," are to be ever our words. Who, knowing the labor, can neglect this means of gaining help? No one is to rest satisfied with present attainments, no one is to cease vigilance as though he has no need to guard. The interests at stake are too important. "Without holiness no man shall see the Lord." Much is against us in our present surroundings. The customs of the country are demoralizing, in the evil example of rulers, in the indifference to the Sabbath; papers are regularly sold on that day, we seek the news and are tempted to buy; trains are run, we are tempted to use them. Against all this chilling

influence we must be protected by a fire within. We must toil and struggle, and ever look to him who is able to keep us from falling and to present us faultless before the presence of his glory.

### CHRISTIAN ALPHABET.

**ACTIVE.**—"Always abounding in the work of the Lord." 1 Cor. 15: 58.

**Benevolent.**—"Distributing to the necessity of saints; given to hospitality." Rom. 12: 13.

**Contented.**—"But godliness with contentment is great gain." 1 Tim. 6: 6.

**Diligent.**—"Give diligence to make your calling and election sure." 2 Pet. 1: 10.

**Enduring.**—"Thou, therefore, endure hardness as a good soldier of Christ." 2 Tim. 2: 3.

**Forgiving.**—"And when ye stand praying, forgive, if ye have aught against any." Mar. 11: 25.

**Good.**—"A good man sheweth favor and lendeth." Psalm 112: 5.

**Humble.**—"By humility and the fear of the Lord, are riches, honor and life." Prov. 22: 4.

**Improve.**—"The righteous shall grow like a cedar in Lebanon." Ps. 92: 12.

**Just.**—"The path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4: 18.

**Kind.**—"And be ye kind one to another, tender-hearted, forgiving one another." Eph. 4: 32.

**Liberal.**—"The liberal soul shall be made fat, and he that watereth shall be watered also himself." Prov. 11: 25.

**Meek.**—"Blessed are the meek, for they shall inherit the earth." Matt. 5: 5.

**Neighborly.**—"He that is void of wisdom despiseth his neighbor." Prov. 11: 12. Luke 10: 29-37.

**Obedient.**—"As obedient children, not fashioning yourselves according to the former lusts." 1 Pet. 1: 17.

**Patient.**—"Be patient, therefore, brethren, unto the coming of the Lord." James, 5: 7.

**Quiet.**—"And that ye study to be quiet and do your own business." 1 Thess. 4: 11.

**Reasonable.**—"Be ready always to give a reason of the hope that is in you." 1 Pet. 3: 15.

**Spiritual.**—"To be carnally minded is death, but to be spiritually minded is life and peace." Rom. 8: 6.

**Temperate.**—"Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance." 2 Pet. 1: 5, 6.

**Unwavering.**—"Let us hold fast the profession of our faith without wavering; for he is faithful that promised." Heb. 10: 23.

**Vigilant.**—"Be sober, be vigilant, because your adversary, the devil as a roaring lion, walketh about, seeking whom he may devour." 1 Pet. 5: 8.



*Wise.*—"Wisdom is the principal thing, therefore get wisdom ; and with all thy getting, get understanding." Prov. 4 : 7.

*Exemplary.*—"Be thou an example of the believers, in word, in conversation, in charity." 1 Tim. 4 : 12.

*Yielding.*—"Yielding pacifieth great offences." Eccl. 10 : 4.

*Zealous.*—"Be zealous, therefore, and repent." Rev. 3 : 19.

E. S.

### SELECTED.

### THANKSGIVING SERMON.

BY REV. S. CARLISLE.

"Thanks be unto God, for his unspeakable gift."—2 Cor. 9 : 15.

WE are assembled to-day to express gratitude for temporal and spiritual blessings to ourselves and others, and our text suggests as worthy of thanksgiving the fountain and source from whence these flow. For the unspeakable gift we should be grateful.

First. Because of its peerless excellence. The apostle here refers to something higher than mere benevolence or charity. Admitting this is a great and noble virtue, the spirit of love to God and man, and enforced in the context, yet to limit this expression, as some commentators do to this, is far short of the grand design of the writer. While nature teaches truths essential and necessary, and which underlie revealed religion, it says nothing of the unspeakable gift. The Bible is full of it. He is "the all in all." His pre-eminence to all others is the principal topic of revelation. So engrossed was the mind of the apostle with this great theme that he glances naturally and imperceptibly from acts of benevolence among men, to that great gift, the Lord Jesus Christ.

Second. It is the gift of infinite love. "God is love," as if that were his essence. The earth is full of his goodness. The recurring seasons, the atmosphere that surrounds and encompasses our globe, the overflowing fulness of the ocean, are all marks that God is good ; but here we have evidence that excels them all. The universe in its every department furnishes proof of the divine beneficence, but this proof is superior to them all : "God so loved the world that he gave his only-begotten Son." We love those that are lovely. We confer favors and gifts upon those related by ties of consanguinity and affinity, but this gift is bestowed upon those who are devoid of all moral loveliness, anything to attract the divine compassion, aliens to the commonwealth of Israel, and strangers to the covenant of promise.

Third. It is freely tendered and singularly adapted to the wants and necessities of man. The reason that some other intelligent race is not reading concerning our world, what we read concerning the apostate angels—"they have been reserved in chains, under darkness, until the judgment of the great day," is because God hath laid help upon one that is mighty. Jesus is singularly adapted. Appointed the Son—intimately related to us. A divine being, the only mediator between God and man. No fact is more clearly revealed than that this gift is

manuel—God with us. Deeply are we concerned in forming right ideas of the person of Christ, as well as of his mission and authority. If he be not divine he cannot save to the uttermost. To those laboring under convictions of sin, feeling that they are liable to guilt, it is a matter of infinite moment to know that he is divine, for never till the inner realizes that he is "the mighty God," will he cast himself upon him for salvation.

There is no fact that affords sources of purer and deeper joy to the redeemed, than this: that Jesus is a being of infinite dignity, of sinless and peerless excellence. Upon this impregnable rock the church is built, and the gates of hell shall not prevail against it. It is above all. This gift is freely tendered in the gospel to men of all peoples, kindreds and tongues and nations. While faith is the act of the mind, it is the one that receives, appropriates and makes this gift ours.

Fourth. It enriches the possessor. "He that spared not his own son, but delivered him up to the death for us all, how shall he not with him freely give us all things?" The enriching influence of Christianity is manifest around us in the high civilization for which this nineteenth century is so eminently distinguished—in the progress of liberty, free speech, a free press, free schools and a free Bible; in those noble and charitable institutions with which Christian lands are studded, where the sick are so tenderly nursed, the naked clothed, the hungry fed, and the orphans provided for; in protection of person and property, and in all our national greatness that has made us what we are. Its beneficial and exalting nature will be manifested in the evangelization of the world, and in the introduction of that period when the kingdoms of the world shall become the kingdom of our Lord and his Christ. But specially is it displayed in the fact that the possessor of this gift is at peace and reconciliation with God. Thus he is a child of God, and if a child, an heir of God and joint heir with Christ Jesus. This is the pearl of great price, the treasure hid in the field.

Fifth. It generates activity in the recipient. The gift is not communicated that society or men may be enriched merely by its possession, but that they may disseminate it and make it known to others. The necessity to do so is great, and the encouragement is ample; "for as I live, with the Lord, the knowledge of the glory of the Lord shall cover the earth." It generates activity in not merely supplying men's spiritual, but temporal necessities as well. "Blessed is he that wisely doth the poor man's case consider." Men are only stewards. They hold what they possess in trust. "The earth is the Lord's, and the fulness thereof," and in the inclement season of the year, should we not remember, "He that giveth to the poor lendeth to the Lord." When we think of the unspeakable gift, the matchless goodness and love of God to the children of men, should not we ask the question, "What doth the Lord require of us for the destitute and needy in our midst?" If he, though rich, for our sakes became poor, that we through his poverty should be made rich, should we not willingly and cheerfully give of our abundance that others may be enriched, thereby recognizing the infinite obligations we are under to God for what we are and have, promoting *our own happiness and that of others?* And on that day when Jesus

shall come to judge the world, we may hear, "Inasmuch as ye have done it to one of the least of these little ones, ye have done it unto me."

Sixth. Because it will be a source of unspeakable joy and satisfaction. For these and many other reasons, we should on this day of national thanksgiving say, "Thanks be unto God for his unspeakable gift."  
—*Newburgh Journal*.

### PREACHING.

THE position of the minister of the gospel is that of an ambassador of Jesus Christ. This is his claim to a hearing from his fellow-men. He stands in the name of Christ, representing him in his prophetic office, and of right demanding the same attention to his message that would be given to a present Saviour. He is "in Christ's stead;" and when he speaks, it is "as though God did beseech you" by him. This truth he should never forget himself, nor let a shadow of doubt rest upon it in the mind of any one of his hearers. The blessed Redeemer, having accomplished all his work as a priest, has ascended up on high, and the application of the work of redemption is in the hands of the Holy Spirit, through the visible agency of the ministry of the word.

The matter of this mission, so important and so exalted, is fully and carefully defined. The letters of instruction to this ambassador are the words of eternal life, the Holy Scriptures. His commission from his Master is simply and solely to preach the words of this life. The Bible contains the provision of infinite wisdom for the guidance of sinful man, all the way from the City of Destruction to the Heavenly Jerusalem. And this in all its parts, the word of truth rightly divided as needed in every case—"whatsoever I have commanded you"—is the matter of the minister's message. Whatever the Holy Spirit has said in the Bible—whatever our blessed Lord would say, if on earth, on any particular occasion—that his ambassador may and should say in his name.

The manner of saying these truths is evident from the very office. It is first with authority—the authority of our Lord and Master. The preacher is nothing in himself in this matter. His hearers care nothing for his opinions or his reasonings. If he put himself forward and would give weight to his message by his own person or wisdom, this is an impertinence that deserves and will receive the rebuke of the Master. It is a trifling with the eternal interests of those to whom he is sent. Confining himself to a simple declaration of scripture truth, "mighty in the Scriptures," "reasoning out of the Scriptures," every thing that he utters must come manifestly upon the mind and the heart of his hearers, with the authority of "Thus saith the Lord."

And as he must speak with the authority of him who has the right to command a hearing, under penalty of eternal death, so it is needless to say he must speak in the spirit of the Master, from a soul full of love and of compassion and tender sympathy, laboring to save souls from hell, and to distribute out of the Father's storehouses the portion *provided for every one that is weary*.

This, in brief, is the true idea of the Christian ministry as it is appointed by the Master. It is his ambassage, speaking his words, by his authority, and in his Spirit. Such a ministry cannot be despised nor lightly esteemed. He who established it has his own witness, in the conscience of every man, which he will cause to bear testimony to the truth and to tremble at his word. The shortest and surest way to combat all the falsehoods of infidel reason, is to oppose to them the simple word of God, calling for repentance and faith. If the preacher will trust in human logic, his adversary the devil will meet him there. But when he is instructed by his Master's example, and betakes himself to an "It is written," he will surely come off the victor.

This is the ministry upon which the Spirit of God will delight to pour out the blessing of success. When the things of God are displayed in the preaching, they cannot fail to glorify God. The promise is to them, and the results will follow. And just as surely as only in the atoning death of Christ is there hope for this ruined world, just so surely will no preaching but that of the word of God, revealing this hope, in the name and by the authority of God, result in any permanent good to the world, or glory to the holy Redeemer.—*Presbyterian Banner*.

#### PARENTAL TRAINING.

PARENTS are largely responsible for the spiritual condition of their children. They, of course, transmit their own nature, especially their corrupt and sinful appetites and desires, their depraved will, and their mental type, to their offspring. Pious parents, who have overcome the evil of their own hearts, by the power of divine grace, nevertheless entail upon their children their own carnal depravity. The rights to the covenant of grace and all its blessings, are also inherited by children in God's elective providence, by the fact of their birth. So that Christian parents have it within their power, to secure gracious blessings and to train up their children in the fear and nurture of the Lord. And God's word of promise is, that if a child be rightly trained up in the way he should go, he will not depart from it. Mistakes are, however, very frequently made even by undoubtedly Christian parents. Imperfect in their own apprehensions of the conditions of covenant grace, and unfaithful in some measure to the sacred trust committed to them in the gift of children, to be nourished for the Lord, they fail to do their duty in behalf of the covenant children. Thus the neglect of religion on the part of many young people, lies farther back than their own carnal desires. The bent of the natural will, the taint of the carnal heart, and the error of blinded reason might have been corrected in the right use of the means of grace, through Christian nurture of the family. The sin lies at the door of the parental home. Children, if properly nurtured in the Lord, would become Christian disciples as surely as cause follows effect. This is the Lord's constituted method, by providence and grace, of continuing his covenant among men. To neglect his provisions, is to run counter to his will in the most natural order of his supernatural grace.

No pious Jew would have neglected to observe the order and conditions of the covenant. All the children of Abraham were trained for their covenant inheritance of grace; and they, when having arrived at proper age, claimed their birthright privileges. This appears from the fact, that it was a most rare exception for any one, like profane Esau, to undervalue his inherited blessing and break the Lord's covenant.

Not so with many Christians now. A notion has come too much to prevail, which is purely atomistic as to its conception of organic redemption, that the child must be left unbiassed and free entirely to do as it pleases in religious duty. Every individual is so absolutely regarded as self-responsible, that parents are not willing to assume anything for their children. And children dare not, according to the same notions, claim any birthright privilege of grace on account of their organic relation to the Christian family. Every one, in this false view, is supposed to stand entirely alone; and so must paddle his own canoe through the Red Sea of deliverance and across the Jordan, to the realms of gracious inheritance, which, on this side, is as yet only by promise.

The old idea, a whole redeemed people, of holy tribes, of blessed families and covenant households, inheriting in common the benefits of grace, is not held to be of much account. But the family, as well as the household of faith, has a common life relation, in the bosom of which all its members find the roots of their being. Every life is not an absolute independence in itself alone. In the families of the church, more value should therefore be attached to the power of grace in Christian nurture.

Home training of children in Christian families has far too little religion in it. The baptismal covenant is too much left out of view. Early religious teaching is mainly in the mother's sphere. Rudimentary training of every kind falls to her lot. Burdened with the manifold cares of a family and household, some very important things may fail to receive the attention they so imperiously demand. If the children are taught a short daily prayer, that is as much of practical religious duty as is generally inculcated.

Where is the Christian nurture in most families, by which the children, planted in the garden of the Lord, shall come to flourish in the courts of our God? Family catechization is hardly known. Care to have the children instructed in religious reading is too much neglected. Because they have been left to stray at large on the world's barren commons, they refuse to hear the shepherd's voice, leading them into the green pastures of gracious privileges. A rightly trained lamb will naturally grow up to be a full member of the flock. This would save many precious ones to the church of Christ.—*Reformed Church Messenger*.

---

#### "HOW LONG WILL IT DO TO WAIT?"

DR. NETTLETON had come home from the evening service, in some country town, to his home for the night. The good lady of the house, rather an elderly person, after bustling about to provide her guest with refreshment, said, directly before her daughter, who was in the room,

"Dr. Nettleton, I do wish you to talk to Caroline; she don't care nothing about going to meeting, nor about the salvation of her soul. I've talked and talked, and go to our minister to talk, but it don't seem to do good. I wish you would talk to her, Dr. Nettleton." Saying which, she soon went out of the room.

Dr. Nettleton continued quietly taking his repast, when he turned round to the young girl and said: "Now, just tell me, Miss Caroline, don't they bother you amazingly about this thing?"

She, taken by surprise at an address so unexpected, answered at once: "Yes, sir, they do; they keep talking to me all the time, till I am sick of it."

"So I thought," said Dr. Nettleton. "Let's see; how old are you?"

"Eighteen, sir." "Good health?" "Yes, sir."

"The fact is," said Dr. Nettleton, "religion is a good thing in itself; but the idea of all the time troubling a young creature like you with it, and you're in good health, you say. Religion is a good thing. It will hardly do to die without it. I wonder how long it would do for you to wait?" "That's just what I've been thinking myself," said Caroline.

"Well," said Dr. Nettleton, "suppose you say till you are fifty! No, that won't do; I attended the funeral of a lady fifteen years younger than that. Thirty? How will that do?" "I'm not sure it would do to wait quite so long," said Caroline.

"No, I do not think so either; something might happen. Say, now, twenty-five, or even twenty, if we could be sure that you would live so long. A year from now; how would that do?" "I don't know, sir."

"Neither do I. The fact is, my dear young lady, the more I think of it, and of how many young people, as well apparently as you are, do die suddenly, I am afraid to have you put it off a moment longer. Besides, the Bible says, *now* is the accepted time. We must take the time. What shall we do? Had we not better kneel down here and ask God for mercy, through his Son Jesus Christ?"

The young lady, perfectly overcome by her feelings, kneeled on the spot. In a day or two, she, by grace, came out rejoicing in hope, finding she had far from lost all enjoyment in this life.—*Presbyterian*.

---

#### WOMAN'S MISSIONARY SOCIETIES.

THE following facts give the age, work, and periodical of each of the various woman's missionary societies of America. The oldest of these, organized in 1861, represents a union of six different Christian denominations and is known as the Woman's Union Missionary Society. Its receipts for 1872 were \$56,012, and it was represented in the field by thirty missionaries, twenty-seven Bible-readers and teachers, and fifty schools. Its reports are given to the public through the *Missionary Link*. The woman's boards in connection with the Congregational Church, founded in 1868, are known as the Board of Missions and Board of the Interior, and have for their headquarters respectively Bos-

ton and Chicago. They carry on their work through means of the American Board. Last year these societies received \$56,169, employing 54 missionaries, 70 Bible-readers, and supported 18 schools. Their periodical is *Life and Light for Heathen Women*. The Methodist Episcopal Woman's Foreign Missionary Society was established in 1869, received last year \$54,920, employed 12 missionaries, 93 Bible-readers, taught 83 schools, and published *The Heathen Woman's Friend*. The Presbyterian boards are the Woman's Foreign Missionary Society and the Woman's Board of Missions for the Northwest. These societies, formed in 1871, received last year \$51,226, employed 74 missionaries, 27 Bible-readers and teachers, have in operation 21 schools, and tell their story through the pages of the *Woman's Work for Women*. The Baptist societies of East and West were both instituted in 1871. Their receipts are given as \$29,997, their missionaries 15, Bible-readers 7, and schools 20. They are represented in print by the *Helping Hand*. The Protestant Episcopalians have also a woman's auxiliary to the Board of Missions, with which 19 missionaries are connected. In all, a little more than a quarter of a million of dollars were collected for the support of 193 schools, 204 missionaries and 234 Bible-readers and teachers.—*Pittsburgh Chronicle*.

---

### MISSIONARY INTELLIGENCE.

#### HOME.

MESSRS. EDITORS—The minds and hearts of men, you know, are much alike all the world over, and the work of the preacher of the gospel west of the Mississippi does not differ much from that of him whose location is east of the Alleghenies. Yet, like the country, society here differs much from that of the East. Much as has been written of these far Western States, those whose homes have always been in the East can have no accurate knowledge of either the character of the country or the condition of society here. Besides, Minnesota differs greatly in some respects from the other States west of the Mississippi. Except for the length and severity of its winters, it is probably the most desirable State in the Union. As to its winters it is similar to Northern New York and the Northern New England States. The surface of the country generally is neither hilly nor level, though bordering on the Mississippi, or near the large inland rivers, the hills might almost satisfy the eye of a Vermonter. Wet, marshy, or unhealthy lands are unknown. Exceedingly fertile in soil, easily tilled, producing good crops of corn and the finest oats and wheat, Minnesota gives a most desirable home for the farmer. It is the greatest wheat producing State in the Union, and is known by the name of "The Wheat State." In its fine scenery, its multitudes of fine springs, streams and lakes, all pure and clear, with abundance of fish, the State has no equal. And, though the severity of the winters is a serious objection to a home here, this is more than balanced by the pleasantness of the summers, the exceeding purity of the atmosphere and the salubrity of the climate. This is

owing partly to the high latitude, but principally to its remoteness from the great lakes, which, in countries adjacent to them produce so much moisture in the atmosphere, and partly to the absence of all that tends to produce miasma. Some diseases that prevail in most of the Western States are wholly unknown here, and the mortality of Minnesota is, I believe, less than that of any other State.

But when you asked me to write, I suppose you wished your readers to learn not so much of the character of the country as of the condition of society, of which I first began to speak. Excuse the digression.

That society here differs from that of the East might be expected from the fact that the State was settled by emigrants from so many different States and countries. New England and Northern New York have probably furnished the greatest number. In some parts of the State the Norwegians are numerous. As most of the early settlers from other States came for land and for homes, religion and church privileges were secondary considerations, if thought of at all. In the rapid tide that flowed into the country fifteen or twenty years ago—a mixed multitude of all religions or of none—the ecclesiastical gregarious principle seemed to be very weak, or to have been lost altogether. The Norwegians probably were an exception, as they generally located in groups or “settlements.” Others sought homes wherever they could find the best or the cheapest land, or the most promising village or position for business, or for manufactories or trade. Their pastors, their churches, their brethren, and sometimes their religion (whatever they had) seemed to have been all left behind. Years passed before churches were organized or houses of worship built. Many who had been church-going people in the East became practical heathen here; and many for whom the churches there had no attraction, came here to find themselves without the restraints of the religious society by which they had been previously surrounded.

Notwithstanding all this, the gospel is now preached here as elsewhere; churches have become numerous; and as to morals, education and intelligence, society compares favorably with the East, and is far better than in the South or South-west. The steady habits of New Englanders prevail. I hear almost no profanity. Drunkenness is not prevalent. Except among the Norwegians, who are by no means teetotalers, drinking is disreputable.

The phase of religious society is peculiar. The Norwegians, who are an honest, industrious and very thrifty people, making the best of farmers and the most successful artisans and traders, are nearly all Lutherans in their religion. Partly because they are foreigners, they are, ecclesiastically, almost wholly isolated from others.

About four miles north of me lives a Lutheran minister—a fine scholar and most excellent man—who has charge of a very extensive congregation in which he has seven different places of preaching, with a membership of about three hundred and fifty. In the branch in which he lives there are about eighty families, and yet he preaches here only once in four Sabbaths. This illustrates how greatly the denomination is in need of more missionary or ministerial aid. To meet this emergency, however, they are making laudable exertions. In



Decorah, a thriving and beautiful little city, about twenty miles south of us, in Iowa, they have a flourishing college, where young men are prepared for their theological school.

Though the people have generally learned to speak the English language, the pastor of whom I have spoken preaches in the Norwegian, *i. e.* the Danish, language. In the public schools, the children learn only the English language; hence, no doubt, this whole class of population will soon become, at least in this respect, wholly Anglicized. At present, however, one of the great problems to be solved by Christian workers is, how can this class of population be reached so as to be elevated to a higher level? That they are not beyond the reach of others is shown by the fact that in this State there are several Norwegian Methodist churches, and at least two or three Presbyterian. The latter are probably mission churches.

Speaking of Presbyterian churches reminds me of the fact that in Northern Iowa and in Minnesota they are few—few compared with others and with their number in the Middle States. In the large county in Iowa, adjacent to Elliota, I believe there is none whatever. In our county there are only two or three. Congregational churches, as there are so many New Englanders here, are numerous; but many of them are feeble and destitute of permanent pastors. Of course we have Methodists among us. They, you know, are ubiquitous. Here they are our only ecclesiastical cousins. The society numbers about thirty members, and they have a very neat little house of worship, with preaching every Sabbath. Of United Presbyterians there are no congregations in all this region of country. Indeed I have not had the pleasure of meeting a single individual member. There is, however, a congregation of them in an adjacent county, and a few others in the State. Covenanters are the only kind of Presbyterians in this community. Of their character and progress, and of the work being done by and among them, I may write you in a subsequent letter. Meanwhile, however, I may say, that if proselyting is a part of our work, and if distance is convertible into time, it will probably be a long time before the Reformed Presbyterian Church here will become numerous by the accession of proselytes.

N. R. J.

ELLIOTA, MINN.

---

#### FOREIGN.

LATAKIYEH, December 8th, 1873.

DEAR EDITORS—I suppose the people at home will think it is nearly time that they should hear something about our school; so at the earliest moment after its opening, I embrace the opportunity of addressing them through your pages. Owing to a delay in the arrival of our funds, and the feeling existing with regard to the teachers who were taken to Damascus, we were not able to open the girls' school until the 11th of November—seven weeks after the usual time. You have already heard the particulars of the arrest and detention of these three men. Short-sighted humanity is always prone to look at the *darkest side* of things, and we greatly feared that our work in the

nountains would be seriously hindered. The people seemed to hold us responsible for the three teachers, and many said that if we did not procure their release, no children would be sent to our school. But God has plainly said to us, "Why are ye fearful, O ye of little faith?" For we have now a larger school than we have ever had. As soon as we got a little money in our hands we thought we would try what we could do. We sent word to our teacher, Miriam, to come down. Three of the girls had been staying with her at Bahlulu, and another, fearing that an effort would be made by her relatives to detain her, got away from them and also went to Miriam. These four came down with Miriam on the 7th of November. Hoosie, another of the girls, left home by night and made her way to us. The next week we went to B'hamra, to see what prospect there was there. Maree and Brabahan, the two girls, whose friends prevented their return last year, came to see us during our stay. On talking with them, I found them still firm in the faith; they long very much to return to school, but there seems to be no prospect.

There is now quite a comfortable room in the mission building for the accommodation of the missionaries when they go up. Sith Yasmine, the wife of Muallim Yakoub, supplies us with clean sheets, and we find ourselves very well taken care of. We stayed from Tuesday afternoon until Thursday morning. We then mustered our forces, and found that eight little boys and girls were ready to go. We found all well on our arrival at home; the children came a little slower than we, and got here about the middle of the afternoon. All who had been here before were delighted to get back. From one point and another they have been coming, until there are now thirty-seven. There are eleven little boys and twenty-six girls. Some of them are learning very fast. They are of all ages from four up to sixteen; we have four not more than four years old. One girl was accompanied by her mother, who stayed all night. An incident occurred during her stay, which shows what barefaced falsehoods these people utter. Halumy, one of the large girls, lost her shoes, and after inquiring among the girls about them, asked the woman if she had seen them. She denied, and Halumy, seeing that she had something rolled up and thrust under her arm, asked her what that was; she replied that it was bread for her journey the next day. After prosecuting her search unsuccessfully, Halumy returned and asked the woman if she was sure that was bread. She swore by all the holy places of the Fellahin, that it was, but refused to exhibit it. This confirmed Halumy's suspicions, and, wresting the bundle from her by main force, opened it and found—the shoes, of course. Do you suppose the woman looked guilty, or confused? Not she. She raised her hands with an air of innocent astonishment, and wondered "how the shoes could have got there, as she was sure it had been bread." What can be expected of the children of such parents?

We expect more children yet, and I hope we will not be compelled to turn any away for want of funds. I appeal especially to the women for help in this work. You who are mothers in Israel, when you teach your children the doctrines of our holy religion, I beseech you to remember the *many little ones* who are ignorant of the very simplest

truths of the gospel. 'Teach your children to pray for them, and work for them. Very touching was the answer of a little girl about ten years old, when asked if she knew who made her: "No; how should I know? I only came yesterday." It said plainly, "we look to you for teaching and guidance;" and we, in turn, look to *you*, dear sisters, for means to carry on this work. How many of us have enough and to spare, while these perish with hunger! How far beyond the price of any earthly treasure, is the value of one of these souls!

I need not say much about our communion, which was yesterday, as I presume Mr. Beattie will write and give the particulars much better than I can do. There were thirty-four communicants. Two of these joined with us for the first time on this occasion. One was a Fellow, from B'hamra, named Khaleel Rahghi. He is the nephew of a man to whom Mr. Lyde paid a certain sum every week to keep him from robbing him. Kahleel was baptized on Sabbath morning. The other man is one who has been mentioned frequently in letters—Muallim Hanna Deeb. He was a member of the Greek Church, but for some time has not attended there, nor conformed to its rules. He has a large connection, and is a man of importance among them. He has been hearing our doctrines for twelve years, or perhaps more, and at last is fully convinced of their truth. We witnessed a very solemn and affecting scene on Sabbath morning. A man from B'hamra, who had joined our church long ago, and afterwards returned to his corrupt practices, brought a letter, on Saturday, from Muallim Yakoub, certifying that for the last year he had lived a consistent Christian life. On Sabbath morning he confessed his sin, and his desire to live a godly life in the future, before the congregation. Mr. Beattie addressed him in a few well-chosen and touching words, and read the parable of the prodigal son.

A box was placed on the table on fast day, and an announcement made that contributions would be received for the purpose of *building a church*. The girls felt very sorry that they could not help. One of them said, "We have nothing to give, but we do want to help." I told them that to any one who would do with bread for their supper one day in the week, I would give the money that would have gone to buy cheese, oranges, &c., to accompany it. It would have delighted you to see how eager they were. Every one agreed to the plan; so one day in every week, our children will eat dry bread to help build a house of worship. The mother of Miriam Jedud, of blessed memory, said, "Yes, we can eat dry bread *twice* a week."

I believe it is since we have written last, that the death of one of Miss Crawford's girls occurred. Naomi died of fever this fall. She was a pleasant child, and was one of those who were not permitted to return last year. She was hoping to come this year, but her Lord had better things in store for her. Her elder sister was ill at the same time, and a few days before Naomi's death, one of her school-mates visited her, and found her much distressed lest her sister should die and be lost. She did not think that her own end was so near, but her mind was evidently on religious subjects. None of her Christian friends were with her at the last, so that we heard nothing, only that she was dead.

Dr. Martin was not able to attend the communion, being ill with the dysentery. We hope that he is beginning to recover. The rest of us are all well. Last mail, to our great joy, brought us news that Dr. Metheny and Miss Crawford had arrived safely in Liverpool. We look for them about the first of January.

I forgot to mention that I still have three girls studying English, and since B'shara's illness I have been hearing four boys who recited English to him. These seven pupils form six classes. In the Arabic department, too, the labor is much increased, from the fact that nearly every child forms a separate class.

I believe I have nothing more to communicate that would be of interest. Asking the prayers of the church in our behalf, I am

Yours for the work,

MARY E. DODDS.

---

LATAKIYEH, December 10th, 1873.

MY DEAR BROTHER—We have just had our autumn communion, and probably it is not too much to say of it, that in some respects it has proved one of the most interesting communion seasons ever enjoyed by this mission. Of course it came attended with its usual weariness and care, but these are soon forgotten, when precious fruits are the reward of toil, as was conspicuously the case on this occasion—evincing that, notwithstanding our discouragements from oppositions, our labor is not in vain in the Lord. After the services on fast day, we had re-enacted what took place at our communion last spring. At the close of the morning service, the members of two families, who had been at variance for months previous, assembled in one of their houses, reviewed the differences between them, and were reconciled by mutually asking and receiving forgiveness for what each to the other had done. The scene on the occasion was most affecting. After talking over their affairs together, they read passages from the Bible, knelt down and united in prayer, and then arose and embraced each other, weeping. Only a few of our mountain members were in attendance, and some of them not being able to get down to attend the fast day in Latakiyeh spent that day in the mountains, coming early the following morning, to be present at the Saturday's services. Among those who came, were two whose cases required attention—one an applicant for admission to membership, and another an applicant praying to be restored to privileges, from which he had been suspended several years ago. Services having terminated before their request was made known, we pursued the only course remaining, *i. e.*, called a meeting in the evening, at which, after examining the respective applicants, we resolved to admit them to the Lord's table on the following day—the one by the dispensation of the ordinance of baptism, the other by the public confession of his sin, and the administration of an open rebuke in the presence of the congregation assembled. We thought the circumstances required that an example should be set, and that justice demanded that as the offence had been publicly committed, a satisfaction by the offender should be publicly rendered. This seems like an extensive programme to be carried out by one man on a communion Sab-

bath, but I will tell you how we proceeded. I had thought at first of performing the two services together as usual at the close of the sermon, before debarring, but finding the baptism and rebuke so incompatible with one another, I concluded to divide them—performing the latter *before*, the former *after* the sermon, as is customary in the churches at home. I had a particular object in this, as I wished to make the penitent an especial subject of remark and prayer, which could not be conveniently done in connection with another service. So after opening with prayer in the morning, instead of paraphrasing a chapter or psalm, I called up the guilty person and proceeded with the confession and rebuke, addressing him as follows: "You, Yakoub Canaan, for improper and scandalous behavior, have for a long time been deprived of the privilege of uniting with your brethren in the sacrament of the supper. Trusting, however, that you have seen the error of your ways, and that you are sorry for what you have done, and your desire to be received again into the communion and fellowship of the church, is heart-felt and real, we now welcome you to the privileges you so earnestly seek to enjoy. But inasmuch as what you did was openly committed, giving thereby the enemies of true religion reason to blaspheme, you are required to express your sorrow publicly by an open acknowledgment of your sins. Do you, therefore, express such sorrow before God and this assembly, and desire to be restored to membership of the church?" "I confess before God and all present, that I have greatly sinned, and feel sincerely sorry for what I have done, and desire, like the prodigal, to return to my father's house." Whereupon I read the story and parable of the prodigal son, declaring that as that father had so tenderly received his returning son, so our Father which is in heaven is ever ready to greet the penitent's return. He now receives *you*, and we will therefore unite in asking for you his blessing and guidance in the future. We then had prayer on his behalf, following it by singing a portion of the 51st psalm.

Though I had never performed or witnessed such a service before, it impressed me very deeply, adding new meaning, as it afforded a practical illustration, of the wonderful parable of the prodigal son. After sermon I performed the baptism, as intended, then proceeded with the remaining services. Besides the person baptized, there was another important accession to our number on the occasion, in the person of M'alam Hanna Deeb. He had long been debating the matter of joining us, but never until now could make up his mind to take the step; but when his resolution had been made, he entered into the matter boldly, apparently esteeming it a *privilege* to add his name to our little band. He sustained an excellent examination, and as an evidence of sincerity gave one hundred piastres to the mission, a little before the communion. Though cast down by what has befallen our beloved Yusuf, Saleem and Daoud, we have enough to assure us we are not forsaken.

Affectionately in the gospel,

J. BEATTIE.

---

WE have a painfully interesting case in Damascus, at the present time, that I wished to describe fully in a former letter; but before I was aware that letter dragged its weary length to such a distance from

the starting point, that I was compelled to amputate it and begin again. About twenty years ago, three boys, named respectively, Yusef Jedid, Salim Khalify and Daoud Suleiman, entered the Irish and American mission school at Latakiyeh, Syria. Their parents belonged to a heterodox sect of Mohammedans, called Nusairiyeh, the remnant of a secret sect called Carmathians, who worshipped the heavenly host. The sect numbers from one to two hundred thousand, and inhabits the region from Tripoli to Antioch. For nearly seventeen years these boys, or young men, have declared themselves Protestant Christians, and for nine or ten years have been communicants in good standing in the United American and Irish R. P. Covenantan Mission Church at Latakiyeh, Syria. For some years they have been acceptable teachers in the schools of that mission, and one of them has been a student of theology at the seminary at Abeih. In the month of September last they were arrested at their homes. After a form of trial, in which it appeared there were no accusations, except that they were Christians, they were brought, handcuffed, to Beirut, and thence to Damascus, September 22d. Their missionary fathers, Revs. Beatty and Martin, accompanied them to Beirut, and in order to prevent their being driven on foot, before horses, 70 miles, paid their fare to Damascus in the diligence. Here they were brought before a court and questioned about their religion, asked why they had forsaken the straight way for a crooked one, and threatened with transportation if they did not recant. These men, made brave by the love of Christ, answered that they had once hated the true Moslem and Christian alike; but now they loved Christ, and would not recant even though they might be put to death for their faith. They were then taken before the chief court of the city, and further threatened, and again stated their willingness to die rather than return to Islamism. The conscription bag was then brought by which conscripts are chosen for the army, and, of course, these men all drew black tickets, and were drafted into the Turkish army. This was entirely illegal, or, at least, unjust, according to Turkish usage. Christians have never been received into the Turkish army, being considered too low to be brought on a level with their Moslem fellow citizens, and being compelled to pay a heavy exemption tax, without choice of entering the army instead. These men had paid this exemption tax for many years, and thus had been recognized as Christians. But now, as a punishment and as a means of coercion, they are drafted into the army in the absence of any legal cause of proceeding against them. They were sent to separate barracks, no one knowing what had become of the other. Each one was compelled to occupy quarters with low beastly soldiers, who were constantly committing crimes too revolting to bear mention, and which the western world had supposed were burned and forgotten in the overthrow of the two cities of the plain in the days of Lot.

But this is not all. The officers of their divisions seem to understand that it was their official business to compel these men to recant by a series of petty annoyances and punishments. They endeavored to compel them to learn Moslem prayers, and to conform to Moslem religious rites; *but finding them intractable, they were beaten.* One of

them was cast into prison and starved, and, on November 5th, he succeeded in sending to our mission on a scrap of paper a cry for "bread, for the love of Christ!"

Our American vice consul in Damascus had been instructed to look after these men, and if they needed money or any help of this kind to supply it to them. This was promptly attended to; but money was refused by them in every case, except for bread at the time they were being starved, and during the Moslem fast of Ramadan, in which rations were issued and allowed to be eaten only in the night. The missionaries united in a petition to the English consul, who had by no means been idle; but in order to give him more ground for his complaint we sent in a formal petition that he demand their release, or that they be allowed that Christian liberty which Turkey had promised to guarantee to all its subjects in the treaties with the European powers after the Crimean war. The consul waited on the military commander-in-chief twice, but was answered both times that there were none but Moslems in the army, and all soldiers must conform to Moslem usages. But I have now a letter in my pocket from our excellent consul general, Mr. Hay, in Beirut, stating that this same military governor had promised him, several weeks before in Beirut, that these same three men should be released immediately on his arrival in Damascus! The English consul then went to the civil governor general and represented the case. He being more politic, immediately granted that this was a violation of treaty obligations, and released the man from prison; but they are still in the army, denied religious liberty, and subject to the constant taunts and abuse of their horrible godless companions, and any moment liable to be put to death silently and without a cause.

I am sorry to say that I have good reason to know that, although the particulars of this case have been faithfully and promptly reported by the excellent Mr. Hay to the American representative at Constantinople, he has thus far turned a deaf ear to it. What a spectacle! The nation which leads the world in the proclamation of religious liberty, standing like a dumb-dog before religious persecution when she has the right to demand that it shall cease!

Sincerely,

Nov. 19th, 1873.

J. F. PATTERSON.

—*Christian Instructor.*

#### EDITORIAL NOTES.

THE following earnest appeal has been handed us for publication. It contains a statement of facts well known to the writer. We ask from our readers a careful perusal of it and a liberal response. The church in America never had a more earnest, self-denying and faithful minister than Mr. Buck. Is it right that his family should be left destitute?

Without a home! How the heart sickens, how the soul chills at the thought! Bereft of dearest companions and sweetest enjoyment by the providence of God, and neglected by the church of Christ, wandering through the cold and dreary world without a resting-place,

without a fireside that is our own—how the heart sighs for a home! The eye looks forth upon the birds singing and warbling around their nests; it sees the little animals of the forests feeding and playing around their hiding-places; it sees the flocks and herds warmly sheltered from the storm, and the soul longs for a home. How little we think of those who are thus unfortunate, and how little we sympathize with them when they are remembered! There is one such to whom we would again direct the attention of the church. That one is Mrs. Buck. Being bereaved of her husband, and separated from her children, she journeys to and fro, a desolate widow, a bereaved mother, without a home, without a fireside that she can call her own. The church is full of happy homes, but she has none. Every congregation is full of merry circles, but her children are scattered hundreds of miles apart. Not long since, in one of her journeys, she was thrown upon the charity of strangers, for a short time, a night. It was caused by a railroad accident. It was night; crusted snow covered the ground; the air was frosty and piercing. She was very delicate in health. In vain was every effort made to find lodging for the night. Four families were entreated, and four refused a bed whereon to rest her fevered brow and wasted frame. A cruel and heathenish neighborhood, surely! But what can we say better of a church that has so sadly neglected her? How much better the charity that causes her to feel so painfully her bereavement and low so lowly in poverty? The church has already heard an appeal in her behalf, but it met with a cold and heartless response. We turn once more and call again. We appeal to you, fathers, who have been spared with your families; to you, mothers, who can nestle your children under your own care; and to you, sons and daughters, who live in the sunshine of parental love, amidst the pleasures and joys of home. Have mercy on the widow and fatherless. Show mercy by giving for their comfort, and give immediately. Let each one bring a present. Let each congregation send an offering. Let the church shower her blessings on the first week of February on this worthy mother in Israel, and she too shall have a home. Her children shall be gathered to her, where she shall cherish them and where they shall comfort her.

Send your contributions to Robert Speer, New Castle, Lawrence County, Pa.

ANOTHER effort on behalf of the sanctity of the Sabbath has been made in St. Louis by the Christians of all denominations. In attempting anything, it has been seen that judgment must begin at the house of God. We take from the *Christian Statesman* the following (the italics are our own): "It is stated that the different steam railroads employ 1,250 men on Sabbath; the horse cars employ 358 men, 549 are employed in barber shops, 600 in livery stables, 4,500 in dram hops, 100 in beer gardens, 700 in attendance at the theatres, and several hundred in the editing and carrying of newspapers. *The committee believed much of this desecration was an effect of the patronage given by Christian people, and they hoped it would be discontinued.*" The fourth day of December was observed as a day of fasting and



prayer. "The first address by the Rev. L. M. Lewis was an earnest plea for greater faithfulness and boldness in exercising discipline in the church. \* \* \* The speaker led in prayer that the Lord would restore to the church the power which belonged to its earlier age, \* \* \* and that we might rid the church of all that sin which prevents the manifestation of his saving grace. The Rev. Mr. Marshall said, Joshua was not afraid to point out sin in the camp, and punish it, Ezra was another example pointing to confession of sin and humiliation of self before the enforcement of discipline, and showed us that if there was a weeping place around the altar, the church, instead of losing, would gain in members and influence." Is not this plain? Yet how we are receding! But a few years have passed since public conveyances on the Sabbath were introduced. Christians in Philadelphia and other cities resisted that introduction—taking the matter to the courts. The wedge was used—the carrying of the United States mail, even on the street cars. Now Christians have turned to be their most liberal patrons. The transit of passengers to hear the popular Brooklyn preacher crowds the boats and cars. Is this excusable? Of course the employees who thus work on the Sabbath become demoralized, they have not access to the means of grace. For example, Division 17 of the Brotherhood of Locomotive Engineers, comprising the engineers of the Pittsburgh, Fort Wayne & Chicago Rail Road, and the Cleveland & Pittsburgh Rail Road, was out on a strike in December. They held a meeting on Saturday, December 27, and assembled the next day, the Sabbath, to discuss the secular business of their relation to the roads. There are practical matters for us to consider in the church, as well as those that engage our attention in the nation.

THE call for the National Convention in Library Hall, in Pittsburgh, is in the hands of many of our readers. The convention will be in session two days, February 4th and 5th. Mr. McAllister judges that the attendance will be larger than ever. For many years, we were left to witness for the truth of the headship of Christ over nations as against this nation. Events that we do not order are compelling Christian men to speak for or against this truth in its practical bearing, and while some leaders array themselves against it, others equally as prominent speak boldly in its favor. The hearts of men are in the hand of the Lord. We may and ought to pray that the proceedings of the coming convention may be so directed of God, that the truth may be commended to all that hear it, and we should give personal attendance, where this can be done.

AMONG the petitions presented in the Senate of the United States, on January 7, we find in the daily papers, notice of the following, by Mr. Sumner:

"A petition was presented by Mr. Sumner, of 35,174 persons of Ohio, against the proposed theological amendment to the constitution of the United States. The length of the petition was nine hundred and fifty-three feet."

A formidable document, truly! The opposers of the movement, both in the church and without, may feel easy. Such a demonstration of

hostility to God and Christ and the Bible, ought to calm the fears of the most sensitive. Presented, too, by Mr. Sumner, it will not fail for want of able advocacy.

The friends of the measure have nothing to fear but much to hope from this demonstration of the power of the enemy. Somebody is beginning to see that the movement is gaining strength. More are they who are with us than are against us.

CHICAGO is entitled to bad eminence. The following is clipped from the *Times*, a secular paper of that city :

The Old Testament is a dead weight upon an enlightened Christianity. It relates to a Jehovah who was simply a barbarous and bloodthirsty demigod. He was almost everlastingly engaged in exciting a little band of half savages and wholly robbers, called the Jews, to the work of wholesale assassination and plunder. He seemed to create nations solely for the purpose of having the pleasure of seeing them smitten hip and thigh by his 'chosen people,'—a band of cut-throats, who, if in existence to-day, would be hung, shot, guillotined, or otherwise exterminated as enemies of the human kind.

Grosser blasphemy it would be hard to find, and yet how many are here who profess to believe the Bible, who hold similar sentiments ! It is the natural result of subjecting the word of God to be tested by the blind judgment of men. God is long-suffering to bear with such impious utterances against him and his word.

WE have on hand a number of communications, all of which will appear in due time. As showing the interest the report of the committee on Sub-Synods is exciting, and also as indicating the feeling with which the contemplated change is regarded, we would add that two of the communications, one from a minister and one from an elder, have reference to that report, and both in opposition to its adoption. The committee on the Terms of Communion have not as yet forwarded their report for publication. Its appearance in the March number is anxiously looked for. In addition to the obituary notices published this month, we have ten more on hand. We must insist on the writers of such notices studying brevity. Complaint has been made that often valuable space is occupied by them unnecessarily. The remedy lies with the writers.

THE programme for the Week of Prayer was not out when the matter for publication in our last number was made up. We agree with the *United Presbyterian* that the series of subjects is too extended ; and in connection with this, we see that the notice of the services in Philadelphia, as given in the *Presbyterian*, presents in brief form the topic for each evening. The blessing of God has rested in the past on his lifting up of our hands—this evening sacrifice, and we know that his hand is not shortened still.

THE latest intelligence from the Mission in Syria is to the effect that the young men had not been released. God is making the wrath of man to praise him far contrary to expectation. The schools are larger than at any previous time. The returning missionaries, Dr. and Mrs. Mc-

theny and Miss Crawford, were far on their journey at the last intelligence, and would probably be at Latakiah by the 25th of December.

WE omit this month, Monthly Summary, monthly report of Home Mission work, and Book Notices, in order to insert other matter, some of which had been on hand a long time.

By direction of Synod, the collection for the McKinney Fund is to be taken up in February. Rev. S. Carlisle, Newburgh, N. Y., is the treasurer, and to him all remittances should be sent.

A CALL was moderated on the 23d of December, by Rev. R. D. Sproull, in Stirling congregation, in favor of Rev. J. C. McFeeters.

Communion and assistant.—First New York, Rev. S. O. Wylie, D. D., Jan. 11.

### **ECCLESIASTICAL.**

#### **ORDINATION OF J. C. TAYLOR IN CRAFTSBURY, VT.**

AT a late meeting of the New York Presbytery a call from Craftsbury was accepted by Mr. J. C. Taylor, and a commission was appointed to ordain and install him on the 17th of December, 1873. This commission, consisting of Revs. James Kennedy, J. H. Boggs and D. C. Faris, with elders A. Morse, Wm. Bowen and A. Shields, met on the day appointed in Craftsbury.

A very large congregation was present, and the deepest interest was manifested in all the proceedings. The day was favorable for attendance; clear and not too cold.

Rev. James Kennedy presided in the ordination. After examination in Hebrew, Greek, Church History, Theology and Church Government, the candidate delivered a lecture from Is. 63 : 1-6, and a sermon from 1 Tim. 1 : 15. All these exercises were heard with interest and unanimously sustained. After a short recess, Rev. Jas. Kennedy preached the ordination sermon, from Phil. 1 : 21, "For to me to live is Christ." His theme was the work, enjoyment and reward of the Christian minister, as it is expressed in the text.

After the ordination, the pastor was addressed by Rev. J. H. Boggs, and the people by Rev. D. C. Faris. The congregation very cordially greeted their new pastor, and many expressed the desire that he may be long continued with them.

A handsome parsonage stands immediately opposite the church, and when the pastor and his young wife are settled there, they will indeed be comfortably fixed.

Our brethren here are much encouraged, and the congregation will enter upon its work with new life. May they ever enjoy the gracious and comforting presence of the great and good Shepherd. J. H. B.

#### **OHIO PRESBYTERY.**

*THE Ohio Presbytery met at Utica November 5th, 1873; was constituted with prayer by the moderator, H. P. McClurkin. Constituent*

members all present. Congregations were all represented by elders, except Sandusky, Muskingum, Tomika and Brownsville. Presbytery had three sittings.

Jonathan's Creek was recommended to the Board of Church Extension for aid. As the appointments made by Presbytery were left discretionary with the pastors appointed, I deem it unnecessary to note them, except that the several pastors of Presbytery were appointed to spend one Sabbath (during the winter) in missionary labor gratis, leaving the field to their own selection.

Presbytery directed clerks of sessions and treasurers of congregations to make full statistical reports, and forward them to clerk of Presbytery before the 30th of April, 1874.

The moderator was appointed to deliver a discourse or lecture on Secrecy, at the opening of the next Presbytery in Jonathan's Creek church, on the first Wednesday of May, at 10 o'clock, A. M.

It is hoped that all the congregations will take up a collection for Presbytery's Home Mission fund, and forward to the next meeting, that Presbytery may be enabled to prosecute that work more thoroughly hereafter.

J. A. THOMPSON, *Clk. of Presby.*

---

#### LAKES PRESBYTERY.

PRESBYTERY met at Rushsylvania, Ohio, on the fourth day of November, 1873, at 2 o'clock, P. M., and concluded its business the same day. Constituent members were all present, except R. M. C. Thompson, but only five elders attended the meeting. A sermon was preached by the retiring moderator, from Exodus 32 : 26, middle clause, "Who is on the Lord's side?" Rev. P. H. Wylie was chosen moderator, and J. R. Hill clerk for the ensuing year. A half hour was spent in devotional exercises, with special reference to our Syrian mission, and the pestilence in our own land. Samuel A. George, J. R. Wylie and Wm. S. Fulton were taken under care of Presbytery, and recommended to the student's fund.

Presbytery adjourned to meet in Geneva College on the second Tuesday of April, at 7 P. M.

J. R. HILL, *Clerk.*

---

#### ELKHORN SABBATH SCHOOL.

THE Sabbath school of Elkhorn congregation, of which Mr. John Wylie is superintendent, had a formal closing of its session until the 1st of April next, on the evening of December 2d. Revs. J. M. Henderson and J. M. McKittrick, of the U. P. Church, on request, were present, and made eloquent and touching addresses. They were followed by an address from the pastor, all of which were listened to by a large and very attentive audience. No supper was given, not even candy and nuts to the children; but when the addresses were ended, each pupil went forward as his or her name was called, and received from the secretary, Mr. J. C. Kennedy, a certificate of merit; and the most diligent, prompt and successful, a beautiful roll of honor.

*All went away feeling that the evening was pleasantly and profitably*

spent, and the officers and teachers that if spared until next April, when the time for bad roads and bad weather is over, no effort will be spared to make the next term of the Sabbath school even more successful than the last.

M. A. T.

### OBITUARIES.

DIED, on the morning of October 8, 1873, in the 29th year of her age, after a painful illness of four weeks, Mrs. MATTIE C. MARSHALL, wife of S. W. Marshall, of Lima, Ohio, and daughter of Alexander Jameson, of Branch county, Michigan.

Deceased was a member of the Reformed Presbyterian Church. Was married March, 1865; went with her husband to Lima, where she lived to the time of her death. Although deprived of her own church privileges during all this time, and frequently requested to join other churches, she continued to the last a member of the Reformed Presbyterian Church. During her last sickness she was visited by her father, for whom she had sent, having been persuaded from the first that her sickness would prove fatal. Her father asked her "if it was the Lord's will to take her away, was she willing; or to spare her life, was she willing?" her reply was, "Either way, father." She said if it had been the Lord's will to have spared her life to have trained her children well; but she was perfectly resigned, and said she knew the Lord would take care of them. Her father asked her if she put her trust in her Saviour. She replied, "I have put my trust in my Saviour long ago, father." Her last words were, "I am dying, and am happy." She leaves a husband and three children, and three step-children. Her oldest child, aged four years, was buried about three years ago.

H. M. J.

DIED, near West Lebanon, Indiana Co., Pa., November 1st, 1873, Mr. SAMUEL GILMORE, in the 89th year of his age.

The deceased was a native of the north of Ireland. He emigrated to this country in 1811, and after residing for a time in the eastern part of the State, moved west of the mountains to what was then a sparsely settled country, and located himself and family in Indiana county. Though a Seceder in the land of his birth, he saw reason to change his views in reference to civil government, and, adopting the principles of a covenanted testimony, he united with the Reformed Presbyterian congregation of Clarksburg, in the membership of which he continued till his death. His last years, while free from sickness, were marked by the infirmities of age, which prevented him from attending the public means of grace. His solitude, however, was enlivened by reading God's holy book, in which he took great delight, especially the Psalms, portions of which he was fond of repeating when in conversation with his pastor and Christian friends. Slowly sinking into the grave beneath the weight of increasing years, his death was hastened by a fall which fractured his thigh. The shock was too great for one of his age to sustain, and in a few days he breathed his last. His bereaved family and friends are comforted in the belief that he has gone "to be with Christ, which is far better."

CON.

MARTHA JANE MCKEE, died August 23d, 1859, aged 1 year and 11 months.

HUGH MCKEE, died Dec. 29, 1869, in the 18th year of his age.

The above were children of Hugh and Martha McKee, members of the Central R. P. congregation of Allegheny. Though somewhat late, yet a brief notice of the latter of these children may be of interest and advantage to some readers. He was a boy of promise, loved in the family, and highly esteemed by his acquaintances. For more than a year before his death his health began to fail. The disease was some form of affection of the heart. Frequently his sufferings were very severe, and for a considerable time there was little ground of hope that he would recover. Amidst all he was resigned and cheerful, supported by faith resting on Christ his Saviour. He felt that he was in the hands of his heavenly Father, and awaited the issue with calmness and composure. When near his last his suffering was greatly increased. He, however, told his parents that he had asked God to give him an easy death. His prayer was answered: for several hours before his decease he was without pain, waiting for his dismissal. His parents have felt and still feel their loss in his removal, but they are comforted by the confidence that to him to die was gain. T. S.

DIED, August 7, 1871, while on a visit to his daughter, Mrs. J. Allsworth, New Alexandria, Pa., \* ROBERT ALLEN, in the 75th year of his age.

The deceased was a native of Paisley, Scotland, where he joined the Reformed Presbyterian Church, and sat under the ministrations of Dr. Andrew Symington. About the year 1829 he emigrated to America, settling first in Western Pennsylvania, and afterwards in Eastern Ohio, near Brownsville. He was twice chosen to the office of ruling elder, first in Monongahela congregation, and afterwards in Brownsville congregation, of which congregation he was a ruler at the time of his death. To those acquainted with Mr. Allen, no extended notice is necessary. The bare announcement of his death will recall his many excellent qualities. He was singularly conscientious and devotional, and intensely devoted to the covenanting cause. His prayers abounded in adoration of God. More than once he had been heard in his sleep commanding the angels to adore the Most High.

This tribute of respect and testimonial to his high Christian character is given by one who was privileged to minister to him during his last illness. T. A. S.

MRS. ELIZA J. WRIGHT (formerly Miss Ramsey, of Cullybocky, County Antrim, Ireland), wife of James Wright, of Vernon R. P. congregation, Wisconsin, died May 24th, 1873, of meningeal inflammation, in the 55th year of her age.

She was an active member of the church, seeking her good and rejoicing in her prosperity. Her place in the house of prayer was seldom

\* An obituary of Mr. Allen was expected from one more intimately acquainted and associated with him than the writer, which accounts for the delay of this notice.

vacant; when there she gave "good heed to the things that were spoken." Benevolence was in her a prevailing characteristic; the suffering had her sympathy, and those within her reach, her help. On several occasions during her illness she expressed her confidence of a personal interest in the merits of the Redeemer's work, and consequently was not disturbed in contemplating the probable approach of death. We believe that, having fallen "asleep in Jesus," her "flesh is resting in hope."

Another disciple has fallen asleep. On the 23d of September, Mrs. CATHARINE FORSYTHE, wife of elder John Forsythe, "was not, for God took her."

The subject of this notice connected herself with the Reformed Presbyterian Church after her marriage, and for about forty years proved a consistent and exemplary member. For many years she lived with her husband in Union congregation. As years advanced she became corpulent and suffered from this cause. Other maladies for a long period were gradually taking down the earthly tabernacle. Under her afflictions she possessed a good degree of patience. She habitually cherished good hope of eternal life, and before her departure she gained a full assurance of hope. God grant to the reader the death of the righteous and a latter end like his.

COM.

DIED, at Utica, Ohio, Feb. 20th, 1873, JOHN McDERMOTT, in the 62d year of his age.

He was by birth and profession a member of the Associate Presbyterian Church, but afterwards acceded to the Reformed Presbyterian Church, connecting with the First congregation, New York. Removing to Ohio in 1841, he became a member of Utica congregation. He was firmly attached to his profession, and was rarely ever absent from his place in church. His death was sudden and unexpected. Five sisters, one in Ireland and four in this country, remain to mourn their loss of an only and beloved brother.

COM.

DIED, at Scotland, Franklin Co., Pa., July 31st, 1873, Mrs. MARY GILL, in the 80th year of her age. She came from Ireland when a child, and with her parents settled in the Cumberland valley. In her youth she united with the Reformed Presbyterian congregation of Conococheague, and continued in its membership till her death. She was an exemplary Christian, who adorned the doctrine of God her Saviour in all things, and, in the hope of a glorious immortality, fell asleep in Jesus. "Write, blessed are the dead who die in the Lord."

COM.

DIED, September 28th, 1873, BELL, infant daughter of William and Margaret Copeland, Grove Hill, Bremer county, Iowa, aged 3 months and 4 days.

COM.

DIED, January 26th, 1873, Mr. JOHN WILKIN, at his home in Pine township, Armstrong county, Pa.

Also, JANE LEEPER, June 27th, 1873, in the same house.

A. J. W.

THE

# Reformed Presbyterian and Covenanter.

VOL. XII.

MARCH, 1874.

No. 3.

ORIGINAL.

## ANTI-SABBATARIAN DEFINITION OF MORALITY UNREASONABLE AND SELF-CONTRADICTORY.

BY REV. JOHN BROWN, A. M.

AFTER making the usual distinctions between positive institutions and moral duties, observing that the former are right solely in virtue of their divine appointment, whereas the latter are necessarily right, a certain author says, "The Sabbath is not moral, else it never could have been altered; for all moral law is eternal, and will exist in heaven." On this view of the subject permit me to make a few observations.

1. That "all moral law is *necessarily right*," is self-evident. This is the grand distinction between positive institutions and moral duties. Positive institutions "are right solely in virtue of their divine appointment." Consequently they are not obligatory until they be instituted; and, as God is perfectly at liberty to abrogate or change them at pleasure, the conscience is bound by them no longer than they remain in force. Thus, circumcision and the passover were positive institutions under the former economy. During that dispensation, they had all the force of a moral precept; but, as under the new dispensation it has pleased God that these institutions should give place to the ordinances of the gospel, we are not only released from the obligation of observing them, but solemnly charged not to return to them. Gal. 4: 9. But moral precepts being founded in the nature of things, "are necessarily right." They are written with the finger of God on the natural conscience, and are binding independently of any divine command. The moral law is a transcript of the divine nature, and therefore even God himself could no more change it than he could cease to be. "It is impossible for God to lie," Heb. 6: 18, and for the same reason it is impossible for him to do or sanction anything that is wrong.

2. That "all moral law is *unalterable*," is therefore also self-evident; for, as we have already seen, it is even beyond the power of God to alter the nature of moral virtue. The decalogue, therefore, appears to us to be of a moral nature. There is only one precept in the ten, the



morality of which has been called in question by any who profess to believe in the being of God. The morality of the other precepts has not been disputed, because they are "necessarily right," and incapable of being altered. Even God himself could not reverse the precepts forbidding idolatry, image-worship, profaneness, disobedience to parents, murder, adultery, theft, false-witness-bearing, and covetousness, so as to turn these vices into virtue. But is the law of the Sabbath capable of being altered any more than these precepts? The moralist, whose definition of morality I am just considering, supposes that it is not only capable of alteration, but that it *has* been "altered." This, however, I do not believe. The alteration of the day on which the Sabbath is observed does not imply the alteration of the Sabbath itself. The Sabbath might be observed on any day of the week, should that be the will of God, and the terms of the fourth commandment would not be violated; we should still labor six days and rest on the seventh, according to the commandment. Nor do I believe it to be capable of being "altered." If religion be necessary, the Sabbath would also seem to be necessary. If God ought to be worshipped, it would seem reasonable that some time ought to be set apart for the purpose. The two things are so intimately related, that the giving up of the one nearly amounts to the giving up of the other. Only imagine Jehovah annulling the law of the Sabbath in such terms as these: "Thus saith Jehovah, I do solemnly appoint that there shall no more be any Sabbath, or time set apart for my worship; but that every man shall be left at liberty to choose his own time, and act according to his own inclination on that subject." Were the divine being thus to annul the fourth commandment, his conduct in so doing would appear to me as unlike himself as if he were to annul any of the other nine. I admit, however, that different minds are differently constituted. What appears moral to one man does not appear moral to another; for, though "all moral law" is self-evident, yet all minds are not equally moral. Man in a state of innocence could perceive a moral obligation intuitively, but the light of the natural conscience is impaired by the fall. What a mercy that the moral law is contained in the *Bible*, and that we are not left to depend on the decisions of the conscience of fallen humanity!

3. That the great principle of "all moral law is *eternal*," is, consequently, no less self-evident. But as many moral precepts arise out of relations that are bounded by time and space, these precepts must cease to bind, when the relations out of which they arise cease to exist. Thus, it is a moral duty for parents to train up their children in the way they should go, and for children to obey their parents; it is a moral duty for husbands to love their wives, and for wives to obey their husbands; it is a moral duty for servants to obey their masters, and for masters to remunerate their servants; it is a moral duty to observe justice in buying and selling, and in everything relating to life and property; but, as all these relations belong to time, the precepts arising out of them must also be limited to time: the obligation ceases when the relation is dissolved. Even admitting, then, the *impracticability* of observing the Sabbath when our relation to this world shall

come to a close, that would no more disprove the morality of the fourth commandment than the impracticability of observing the other precepts would disprove the morality of the fifth, or the sixth, or the seventh, or the eighth; for all the precepts are equally impracticable beyond certain limits. Visiting the sick, feeding the hungry, clothing the naked, &c., are confessedly moral duties; but they are at least no more adapted to the heavenly state than the Sabbath. The same argument, therefore, that would exclude the Sabbath from the code of morals, would also exclude the other precepts; for if it be not "eternal," neither are they.

4. But as "all moral law is eternal" in its principle, and as these precepts are of a moral nature, they must also be eternal in their principle. If the relations out of which they arise were eternal, the duties of these relations would be eternal. If Adam and Eve, for example, had retained their original immortality, the relative duties of husband and wife would have been eternally binding upon them; and if their children had been born in a state of immortality, and had retained that immortality, the relative duties of parent and child would have been eternally binding upon our first parents and their children. And if in the event of the dissolution of these relations they could be formed over again, the duties of the relations would become binding just as often as the renewal of the relations, even if these relations were dissolved and renewed alternately in an eternal series of events. But, does not the same reasoning apply to the Sabbath? What hinders the principle of the fourth commandment from being eternal, any more than the principle of the fifth? If our relation to this world were eternal, so as to require us to spend the six working days in our own employment, what would hinder us to observe the seventh day eternally as a day of sabbatic rest, any more than if the conjugal or parental relations were eternal, the duties of these relations would be eternal? Or, if our circumstances were to change eternally, so as to render the observance of the Sabbath sometimes possible and sometimes impossible, what would hinder the fourth commandment from being binding as often as we might be placed in circumstances in which it might be possible for us to comply with it, on the same principle that the other precepts would be binding under similar circumstances, and under similar circumstances only?

5. As "all moral law is eternal," so it is *universal*, "and will exist in heaven." It not only exists through all time, but extends to all being. The angels are subject to it as well as men. But though they, no doubt, observe it in its principle—love to God and love to our neighbor—yet most of the precepts which are given for the regulation of human conduct are inapplicable to them. The fifth commandment is inapplicable, because they do not sustain the relations of parent and child; the sixth, because they are immaterial and spiritual beings; the seventh, because they are not diversified by sex. It is evident, then, that if the angels are incapable of observing the fourth commandment, they are equally incapable of observing the other precepts which have been specified. If the fourth commandment, therefore, be not moral, because it is not of universal application, the same argument will prove

the other precepts to be not moral, for neither are they universally applicable. Should it be said that the angels would observe these precepts if placed in our circumstances, it is readily granted; but would they not be equally capable of observing the Sabbath if placed in our circumstances? The truth is, moral laws, when resolved into their principles, are eternally and universally applicable; but when reduced to particular precepts, they are necessarily limited by the circumstances of the case.

6. If "all moral law" be universal, it must exist in *hell* as well as "in heaven." However far removed the inhabitants of that miserable world may be from moral virtue, the essential principles of moral law must be the same at every *time* and in every *place*. It is the duty even of the devil to love God with all his heart and soul and mind and strength, however inveterate his hatred may be to the best of beings. No degree of depravity in men or angels can release them from moral obligation, or destroy the distinction between right and wrong.

7. This definition is *self-contradictory*. If we apply it to most of the precepts of the decalogue, we shall find that the last part of it refutes the first. For example:

First. The fifth commandment must be moral according to the first part of the definition, for, being founded in the nature of things, it is "necessarily right;" reason at once approves, and conscience solemnly subjoins its "Amen." "Children, obey your parents in the Lord: for this is right," Eph. 6: 1; *i. e.*, it is "necessarily right." But according to the last part of the definition, it is *not* moral; for the relation between parent and child only exists in this world, and, consequently, the duties of that commandment will not "*exist in heaven*." The definition, therefore, proves the fifth commandment to be both *moral* and *not moral*!

Secondly. By the first part of the definition, the sixth commandment must be moral, for it is a plain dictate of conscience, and, therefore, "necessarily right;" but it is not moral by the last, for it is altogether inapplicable to immaterial and spiritual beings, and consequently will not "*exist in heaven*." The definition, therefore, proves the sixth commandment to be both *moral* and *not moral*!

Thirdly. In the same way the seventh commandment must be moral, for it is also *necessarily* right; but not moral, because it is inapplicable to the heavenly state, and, consequently, will not "*exist in heaven*." "For the children of this world marry and are given in marriage, but they who shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage," Luke 20: 34, 35. The definition, therefore, proves the seventh commandment to be both *moral* and *not moral*!

8. After all, the Sabbath does not appear to us to be ill adapted to the heavenly state, especially as the apostle represents heaven under that notion, and calls it by that name. "There remaineth, therefore," says he, "a keeping of Sabbath to the people of God," Heb. 4: 9. Heaven is an eternal Sabbath.

## THE NECESSITY OF A REVIVAL OF RELIGION AMONG DEACONS.

BY A DEACON.

HAVING read with interest and delight the article, "Need of a Revival of Religion among Elders," by an Elder, I thought, why should there not be a revival of religion among deacons also, as they are an important functionary in the church, and a revival of religion among them would be of great benefit. So, in humble dependence on divine grace, I desire to say something on this subject. Without any feeling of ostentation I would say, that, as I am an incumbent of the deacon office—took it upon me at first, so far as I was able to judge in the sight of God, intelligently; have had an experience in the same, of its duties, its trials, and its responsibilities, for more than a quarter of a century; I feel that I should know something about it, if I can only be enabled to express myself intelligently to others. I would then, humbly, submit the following considerations:

It is not necessary for me to say much about either the divine appointment of the office or the extent of its duties. The word of God and our standards are sufficiently explicit in regard to this. My object is to stir up to greater activity those who are invested with the office, and have taken upon themselves the performance of the duties.

It is altogether wrong to suppose, as many do, that all the qualification a deacon needs is some degree of scholarship and a business talent, or to be a good financier. When the office was about to be instituted in the New Testament church, the apostles said to the multitude of the disciples, "Look ye out among you seven men of honest report, full of the Holy Ghost and wisdom." Now what higher qualification can be required of any officer in either church or state? And in compliance with this direction, it is said that "they chose Stephen, a man full of faith and the Holy Ghost," &c. That is, they chose the very best man that they could find for it. We hear nothing of Stephen's mathematical or scientific attainments, or of his being a man of property and influence in the community, nor of his knowing how to make money and how to save it, and therefore would be a good and safe man into whose hands to put the church funds. Neither do we hear of him being elected in order that by conferring a little honor upon him the church might obtain some advantages by his property or worldly influence. But we hear about his faith, his belief in God, his belief in Christ as the anointed of the Father and the Saviour of the world. We hear of his answering to the qualification required by the apostles, of being full of the Holy Ghost. That is, he was divinely inspired for the duties of his office, full of zeal, desiring to spend and be spent for Christ, having nothing that he called his own, but all was Christ's, and by his godly and devoted example inspiring others to seek first the kingdom of God and its righteousness. We have no doubt that he had the other qualification of wisdom; that is, he knew how to make use of his faith, of his hope and trust in God. For we are assured that those who disputed with him "were not able to resist the wisdom and spirit by which he spake." He certainly was a model,

and one who, as the apostle Paul says, "used the office of a deacon well, and purchased to himself a good degree and great boldness in the faith." But lest we become tedious we will not wait to speak of the qualifications mentioned by the apostle in Tim. 3: 8. Suffice it to say that we fear they are not as well considered and observed as they should be. The duties the deacons are to perform are of such a character as to require those who are invested with the office to have these qualifications in order to perform them acceptably. Business qualifications alone will not answer. There must be the divine fitness, the anointing by the Holy Ghost. When this divine fitness is bestowed the duties will be efficiently performed; for, blessed be God, he has provided not only the bread and the water of life, and all spiritual blessings for the salvation of sinners; not only the means whereby these can be made use of and brought within the reach of all for whom he has purposes of mercy, but has also promised help to those who, in accordance with his will, endeavor to use these means.

Now any one can see we do need a revival. There is no doubt but that a very large proportion of the difficulties that arise in congregations, that disturb their peace and prosperity, and often unsettle the minister, proceed from the neglect, or bad management of the finances. And we do think that the many blanks, and, in some respects, unsatisfactory condition of our statistical tables, show either the want of the proper officers to attend to these things, or the disqualification of those whose duty it is. While it is the duty of the minister and pastor, and also the elders in their respective places, to teach and instruct the people in regard to their duties in supporting the church and the ordinances of divine grace, and the people's duty to receive and obey these instructions; yet it remains for the deacons to put all these into practical operation. The deacons should be well acquainted with the requirements and regulations of systematic beneficence, and should endeavor to exemplify them to their full extent, according to their abilities. They should be willing and ready to solicit, receive and faithfully disburse all church and benevolent funds, to keep a correct record, and render a faithful account of all these things.

We wish to say something about the responsibilities of this office. The church is represented as the body of Christ, and he as her head. There is, then, an intimate connection between him and all the officers and members of the church. They are all responsible to him for the performance of their duties, and the fulfilment of their vows and obligations. And we cannot see any difference between the responsibilities of deacons and those of ministers or elders, in their different places and stations. But we do think that there is a responsibility resting on deacons, as we hinted before, for the running order of the church, which we are not aware of as we should be. The deacons generally appear to be sensible that they are looked upon as an inferior, if not an unnecessary officer, and it is not much difference whether they exert themselves or not. But we think the time has come when we should endeavor to make our influence to be felt. As we claim to have received our commission from Christ, and are responsible to him, so we *should* ever ask him for that grace and strength which we need for

the performance of the duties required of us. And although our official duties concern the outward affairs of the church, yet these are a part of Christ's religion, and there is as much need for a revival in these as in any other part; aye, and perhaps more, for a revival of religion that does not reach the pocket is not of much account. And until we have a revival that will reach even to the bottom of the pocket, we will not effect much deliverance in the world.

Now, brother deacons, shall we have a revival of religion among ourselves? and if so, how shall we go about it? Has not Christ, our King and head, said that if any two of you shall agree as concerning anything that ye shall ask, it shall be done for you? We should, then, seriously consider our calling and responsibilities, and often meet together for prayer and conference with regard to our special duties, and endeavor to make our influence felt by our godly example and devotion to the church.

---

### THE "NO-SOULITES."

IN Northern Iowa, and in Southern Minnesota, there is a sect whose adherents are numerous, and which I do not remember to have found in Pennsylvania or Eastern Ohio. In Iowa they are nicknamed "No-soul-ites," because they deny that man has a soul, or spiritual and immortal part, distinct or separate from the body, or the animal life or spirit. Here, I have not heard them so nicknamed. They are called Adventists, or Second-Adventists. Their proper cognomen is Advent Christians. They differ from the "Christian Denomination," so numerous in the New England States; nor are they the same as the Seventh-day Adventists, whose head-quarters are at Battle Creek, Michigan. These are evangelical in their theology, and rigidly adhere to the seventh-day Sabbath. The Adventists here are generally Unitarian in their creed, and of course, therefore, deny the divinity of Jesus Christ. I say *generally*, because I find that some of them do not deny that cardinal truth or fact. Others of them, moreover, hold to the divinity of Christ in a peculiar manner. They say he is *divine*, but not in the sense that he is "the eternal Son of God, of one substance and equal with the Father." As a body, however, they may properly be denominated Unitarian.

The creed of these western Second-Adventists is unwritten. On their peculiar or distinctive principles, however, they are of one mind, and they understand their denominational creed about as well as if it were written. Of their three distinctive principles, there are only two peculiar. The three are: First, that Christ will immediately appear personally, and reign on the earth. Second, that the dead are unconscious. Third, that after the general resurrection all the wicked will be destroyed, or, as we would express it, *annihilated*.

The doctrine of "the immediate, personal coming and reign of Christ on the earth" is not peculiar to the No-soulites, but was taught by Miller, and was always maintained by the Millerites, and is now the faith of the Seventh-day Adventists. And as to the personal reign of Christ on earth, they differ little or nothing from Millenarians, who are found in almost all denominations.

I am not aware that any other denomination hold to the doctrine of "the unconscious state of the dead," as does this. Their belief is, that when man dies he remains unconscious until the resurrection; or, that, as man has no soul except the animal life, when this life—"blood-life"—ceases to exist, as it does in death (or rather that this ~~is~~ death), nothing remains of man save the dust, or the decaying body. Hence man differs none, in this respect, from other animals. The only difference is in the fact that man will be resurrected, while brutes will forever remain dead. In the creed of the Adventists, while all men will be raised from their unconscious state in the grave to be judged at the final judgment, or at the second appearing of Christ, the wicked will be awaked from their unconscious state only to be judged and immediately "destroyed," "eternally destroyed," "burnt up," never to have any existence. They do not accept the word *annihilated*, as they suppose that the matter of the body may continue to exist, but no more to be a part of a human being. By this peculiar theory, "the final destruction of the wicked," the Adventists think they avoid both Scylla and Charybdis—the doctrine of the final salvation of all men, as held by Universalists, and that of the future and eternal punishment of the impenitent wicked. I do not think, however, that they like the old proverb, "*Incidit in Scyllam, qui vult vitare Charybdim.*" Reverse the order, and they might not object to it so much.

To be consistent with themselves, the Adventists deny the existence of angels, as pure spirits. They hold that there are no spiritual beings immaterial, or devoid of bodily parts. Angels have bodies, or are not necessarily invisible. They were often seen, they spoke, they walked, they ate, appeared as men. In like manner, strange as it may seem to the ordinary Bible reader, it is held that the divine being is not pure spirit, as evangelical Christians always believe. God, it is argued, has hands, feet, eyes, ears. Man was made in the image of God. Man is body and animal life. Therefore, God is not an immaterial essence. To such wild and anti-scriptural dogmas are errorists driven.

It must not be inferred from what I have written, that these people are either ignorant or fanatical. Many of them are intelligent; and, like the Universalists, who are generally familiar with all those parts of the Scriptures that they think favor their peculiar doctrine, or that are quoted by others in disproof of them, the Adventists study the Bible carefully to find arguments in favor of their distinctive principles. Many of them, however, live as though they had no religious faith whatever. Steel-clad in their own dogmas, they are beyond the reach of the arrows of truth. Satisfied that all others are radically erroneous, they rarely go to hear evangelical preaching of any kind. What can be done to convince them of the truth? How can they be won to our divine Redeemer?

Speaking of the character of the members of the sect, it is but due to them to say that some with whom I have formed a slight acquaintance seem to be excellent men, and possessed of a truly Christian spirit. One of the ministers of the denomination, and the only one whom I have met, lives in this place. He is an amiable, Christian gentleman; and, though not highly educated, he is by no means ignorant of the

Scriptures. He was formerly a Methodist preacher, and he may be presumed to be familiar with the system of theology as held by the evangelical churches. N. R. J.

### THE REPORT ON SUB-SYNODS.

THE introduction of novelties or innovations into the church being so much easier than the ridding of them out when once introduced, manifests that changes should not be carelessly made. This thought is suggested by reading the report of Synod's Committee on Sub-Synods, found in the July number of the *Reformed Presbyterian and Covenanter*, page 271. The portion of the report referred to is as follows: "One third of the members of either of the Synods shall be a quorum to do business, except in cases of appeal from or complaint against the decisions of any of the Presbyteries, when all such cases must be laid over till a majority of the members are present; provided, always, that one-half of the members present in such meetings are ministerial members."

We are not aware that either the Scriptures, the standards, or sound reason justifies any court in acting without a quorum, whatever that may be, and when there is a quorum for any business, why should it not be a quorum for every department that may legitimately come before said court? I would especially object to the department in which the exception is made, as it appears to be letting on the steam just where the brakes are needed. It is generally supposed, and not without some grounds for the supposition, that the churches are on the downward course in relation to the discipline of Christ's house.

The matters that "must be laid over," as recommended by the committee, are all such as are usually assigned to the Committee on Discipline; and for years past the consideration of the report of that committee, even in our own Synod, has been left to the last business of the session. Now why should the consideration of any one department of Synod's business be *uniformly* left to the last?

We are told (Rev. 21: 16) that "the city lieth four square." "The length and the breadth, and the height of it are equal." Yes, equal; neither first nor last. And in our Book of Discipline, page 59, we are taught that the sides represent the worship, doctrine, discipline and government of the church. In our public profession we recognize these sides as equal, but do we not in our public practice treat one as of less importance than the others? Suppose a member of our Synod were to make the proposition that the consideration of the report of the Committee on Discipline should be first taken up in Synod. Would he not make himself conspicuously peculiar? But let him propose that it be the last report taken up by Synod, and there would be nothing remarkable about it; that is common. Does not this appear as though we did not believe that the city lieth exactly four square?

These and many other circumstances might be given to show that we do not need any special law to popularize the laying over of matters of discipline. It is our opinion that our own and other churches are to-day suffering under the too much laying over of matters connected with the purity of the church in that regard.



We are aware that it may be claimed that we are entirely mistaken, and that the report of Synod's committee makes the discipline of so much more importance, that it requires more counsellors to take charge of it than to take charge of the other departments; but this is one of the arguments that proves too much.

We have no right to mar the dimensions of the city by giving even the discipline more importance than we give to the other sides. "The length and the breadth, and the height of it are equal," and we hope our Synod will never adopt a rule that will tend to mar the proportions of the city of our God.

One other matter in the report strikes us as peculiar, namely: "That one-half of the members in such meetings are ministerial members." We are of opinion that the present condition of congregations, especially in the West, where so large a portion of our congregations are vacant, that the proposed rule would render it impossible to hold such meetings at all. If every congregation should send one elder there must always be more elders than ministers, because there are more congregations than pastors. In the Western Sub-Synod as proposed, there are eleven vacant congregations; so that the court might meet, and after ascertaining that they had too many elders, they would have to cease to act till some of the elders would leave or be expelled. And we are just as ignorant of the proper foundation of the principle that *requires* one-half of the members of a court to be *ministerial* members, as we would be of the grounds for deciding that one-half of the members should always be elders, if such a proposition were made.

We have Scripture authority for apostles and elders meeting to attend to the church's business, but to decide the proportion of each is evidently taking a step in advance of divine revelation.

It is the opinion of your correspondent that the report should not be adopted as it now stands, at least till more light is shed on it.

T. M. H.

---

#### LETTER TO THE EDITORS.

MESSRS. EDITORS—Few things of late have afforded me greater satisfaction than to see the names of J. W. Sproull and D. B. Willson printed side by side as co-editors and proprietors of *The Reformed Presbyterian and Covenanter*. Literally is the promise verified, "Instead of the fathers shall be the children;" and I pray God what follows may be as true, "Whom thou mayest make princes in all the earth." May the Redeemer, by his Spirit, endow you with princely talents and princely courage.

And my pleasure at reading your names together on the cover was not abated when I opened the magazine and read the leading article. They are such "greetings" as are most welcome to the ears of your readers. As I said to my congregation on last Sabbath, they have the true old Covenanter ring.

Flattery does not lie much in my line, but I feel like saying of your introduction to your readers, what can be said of comparatively few magazine articles, it will bear scrutiny and amply repay a second read-

ing. But I will spare your blushes, for, like myself, you are modest men. It seems almost like a dream that the son of one of my teachers in theology, and the grandson of the other, should now be the editors of our magazine. If it were not that my own father is so hale and vigorous a man, I should almost be thinking that I must be growing old. If I am, let me take an old man's privilege, and give you a piece of advice. Let your own article be the model of those that you shall publish. Never suffer your pages to be burdened with those long verbose productions, that weary the patience of the reader, are half read themselves, and lessen the interest of the remainder. Let no one have cause to say, save from mere malice, that the *Reformed Presbyterian and Covenant* is dull and prosy, and needs to be supplanted, because it is such a pitiless thing. Use your editorial privilege remorselessly; pare down, scissor off, pitch into the waste basket, as you think best. Do any of these things with what I am now writing, as you shall deem proper. Only for the love you bear me, do not anything with the first eight or ten sentences, except publish them as they are.

Most heartily do I unite in sentiment with you when you say, "We are not of those who think that the Covenanting Church has served its day, and ought to be withdrawn from the lists of separate workers in the Christian kingdom." No; it has a mighty work yet to accomplish, as you have yourselves so well set forth. It will be mainly the fault of us (I mean us ministers), to whom the banner has been "given, that it may be displayed because of the truth," if the principles for which the Reformed Presbyterian Church has so long and faithfully contended, do not still stand out conspicuous before the world and before the churches, and are not embodied in their integrity in the creed of the millennial church. We have every inducement to "hold that fast which" we have, "that no man take" our "crown."

The history of a past, so recent as to be fresh in the recollections of some of us, is replete with instruction. In 1833 defection was urged as a vast improvement on the old ways. "Get the church out of the old ruts, and we will progress rapidly and do wonders." "And there were giants too in those days." Where to-day is the church they founded? Small by degrees and beautifully less! And the church they abandoned is still advancing, because it goes forward on the old beaten path of truth. Those who disturbed the sister church in Ireland are about forgotten. And the events in Scotland, still more recent, are still more instructive. It was much the strongest and most successful scheme to take the church out of the old ruts. It seemed that nearly all the ministry were on one side, the opposition reduced to nothing—the divergence from the former attainments of the church boiled down to a little negative by which piece of shrewdness (so characteristic of the canny Scotch), they succeeded in holding all their church property, and everything gay and serene. But what is the result? God is raising up a feeble few to be faithful, endowing them with strength and stability; while those great men, who imagined they could accomplish wonders when released from the few who were retarding their progress, are knocking beseechingly at the doors of other churches for admittance; and on whatever terms admitted, will soon

be swallowed up and never heard of again. Surely they mistaken mighty hand at work in all this!

Let those who would be faithful adhere with tenacity of purpose to all God's truth, and give no ear to those who talk about "little matters, non-essentials, the necessity of accommodation in some things, the dreadful evils of sectarianism." Let others bide their time when they hope to introduce changes. We purpose to go on our "way till the end be," to "rest," and stand in "our lot at the end of our days."

Yours, with the warmest wishes for your success as editors and ministers of the word.

S. BOWDEN.

### VOTING.

THE Reformed Presbyterian Church has uniformly witnessed against the present constitution of the government. Its members have held aloof from the civil administration of affairs, as inconsistent with their testimony. During the days when slavery flourished, we saw a great wrong sheltered by plain provisions of the constitution. Some men—as Dr. Cheever and others—attempted to interpret these clauses away, but the mass of anti-slavery people knew that they were in a union which was wrong, and hence not a few refused with us to vote, or hold office.

The constitution has been changed; the rights of men are established by law. But we have always had another cause for dissent. The narrative part of the Testimony states as to the constitution, "In this remarkable instrument there is contained no acknowledgment of the being or authority of God, there is no acknowledgment of the Christian religion, or professed submission to the kingdom of Messiah" (p. 121). On this ground we are still dissenters. For a long time, as in the anti-slavery struggle, we had an argument with those who, because they wanted to find favorable statements in the constitution, thought they were there. The words "Sundays," "A. D.," "oath," &c., were fixed upon and developed into national Christianity. We have passed that phase of the question now. Men step forward and boldly own that the constitution has not a religious, far less a Christian character.

The present state of the question is better for the success of the truth; the question simply is, what are Christian men to do? We have marked out *our* course; we must witness in word and in *deed*. We cannot vote, because the constitution rejects Christ. To be satisfied with such a civil attitude towards him, would be to abet rebellion against him. Mrs. Julia McNair Wright, with no reference to our church, puts the case strongly in the *Statesman*: "How would it strike them (*i. e.*, those who consider the omission to own Christ as an indifferent matter), if we should say in that instrument, 'Let it be distinctly understood that as a nation we deny the jurisdiction of Jesus Christ; as an organization we hold ourselves independent of him?' \* \* This broad denial would be a 'rebellion as the sin of witchcraft.' \* \* \* Our political economy must be grounded on his (*i. e.*, Christ's) laws, or *it is directly and positively anti-christian*. The neglect to express our

ng. But I to Christ in the constitution, is virtually to deny it, and the silence of any Christian is a silence assenting to that denial; it is the passive consent of the subject to an act of rebellion against his king, and in the eye of all law he is held guilty for not making active resistance to high treason wherever developed." (Nov. 22, 1873.) The reasons for our dissent are here clearly given by a stranger.

An incident occurred during the Reform Convention in Cincinnati in 1872, which has the same bearing as to the consistency of our ecclesiastical position. A knot of infidels sat on the left of the hall near the platform, during the whole convention. One of the addresses was calculated to show that under the present legislation, favoring Christianity, they were not oppressed in conscience, and that the proposed amendment would not lead to persecution. One of the infidels rose and said they could not be identified with a constitution that made religious acknowledgments to which they did not assent, and thus by amending the constitution they would be robbed of their privileges. One of our members near by them rose and asked the speaker to answer how Christians could avail themselves of privileges under a constitution favoring his views. A delegate here interrupted, and objected to the question. It was not answered. We must feel that what an infidel would deny to himself to preserve consistency, we should deny to ourselves; to honor Christ and to be loyal to him. Some say, however, that we tie our own hands, and are doing nothing. This we shall consider again.

### WHY IS IT?

BY A CHURCH MEMBER.

MESSRS. EDITORS—Permit me to make a few remarks on an article in January number, from a pastor, entitled "Why is it?" That there may be no misunderstanding, I wish to say, in the first place, that I admit and regret that there are some pastors whose salaries are inadequate even to their necessities, and many whose salaries are inadequate to a respectable and comfortable appearance in society; and where congregations are able to prevent this state of affairs and refuse to do so, they are deserving of severe censure, even to the removing of their candlestick.

That there are mean, close-fisted men in the church, I think no observing man doubts; but certainly, A Pastor, in his article, conveys an erroneous impression. One would think, after perusing it, that the writer of the article referred to had never seen an honest, liberal church member in his life, and that, in his opinion, such do not exist.

My purpose in this article is to find the cause for this state of things, if possible. In attempting to do so, I assume that there is a number of pastors in the church that are receiving an adequate support and from whom there is no complaint. And I am satisfied that even when that is not the case, a careful investigation would satisfy any unprejudiced mind that the close-fisted, hard-hearted, stingy (and certainly unregenerate people) are not altogether to blame. Indeed, very seldom are the people wholly to blame, as facts will show.

In one congregation I know the minister is liberally and cheerfully supported, while in another (and to all human appearance the material is precisely the same) the case is quite different. And the obligations taken by both ministers is precisely the same, *i. e.*, to watch over the flock over which Christ has made them overseers, to preach the word of God in season and out of season, to exhort with all long-suffering and gentleness; in short, to discharge their duties as they that must render an account corresponding to the importance and value of the trust committed to them. In the former case the minister discharges his duty faithfully as in the sight of God, and his congregation love him and esteem him highly for his work's sake, and invariably stand by him in at least a reasonable if not a liberal support, as the statistics referred to will show, and I cannot be persuaded that the membership of the church are lost to all reason and liberality, as their liberal and cheerful support of the Foreign Mission and National Reform movement and schemes of the church generally, will fully testify. But in the cases complained of it is quite different; the minister is not supported as he might and should be. But let us see what the minister is about. Well, he is a country pastor. He is, most likely, working on a farm some place, and the only place the people see him is in the pulpit, or if they see him any place else, they have to hunt him up instead of him hunting them. And then he invariably attends to annual family visitations in the winter time, and the way he can get over a congregation is fearful when one thinks of his responsibility. But some of them don't farm, it may be said. Well, I would like to know what they are doing; for if it takes them six days to prepare two short sermons, after spending four years in the Seminary, I will admit that preaching is a harder business than I thought it was. It is honestly said, however, that the minister has to work to live. That I admit, but he simply mistakes his field, which certainly is his congregation and the world, so far as he can possibly extend his influence (and not the ground). This is the field and vineyard over which Christ has made him an overseer and worker, and he must not fold his arms and sit down and wait until people come to him or into his church to be saved. His work is an aggressive work, and his Master will look for fruit, and liberality and honesty is certainly good fruit, especially for the minister if he is in straitened circumstances. But if the minister neglects to cultivate the field that Christ gave him to cultivate, he loses the confidence, not only of his congregation, but of his Master, and the result complained of is oftentimes the natural consequence. How many of these pastors are active workers in the Sabbath school? How often do they meet with the families and youth of their congregation, and those that are within their reach? How do these ministers preach the grace of liberality? in their own interest, or in the interest of their Master? If in the latter, they must be successful, for when he sent his disciples for even a stranger's ass, it was cheerfully given, simply because he had need of him; and I am persuaded that prompt action on these questions would go far to remove the difficulty, and be much more effectual than bemoaning and underrating the work of their own hands.

## MISSIONARY INTELLIGENCE.

## FOREIGN.

WE are gratified to be able to lay before our readers the following interesting letter from Mr. Beattie. It is under date of December 23. It ought to, and we are sure that it will, stimulate the church to still deeper interest in the work in Syria, and to more earnest prayer for the sufferers in the patience and kingdom of Jesus Christ.

The sickness of Dr. Martin compelled me to terminate my last sooner than I intended, and thus prevented me from telling you all I had to say.

The Doctor was taken with dysentery the 29th of November, and since the 5th of December has been confined to his bed. When we found the patient getting worse on our hands we sent to Kessab for Dr. Nutting, and not finding him at home, we called in the physician of the Turkish troops here, a skillful man, who has treated the case very successfully. Having passed the crisis, he is slowly but daily making progress in the way to recovery. Greatly to his disappointment, he was prevented from attending the communion.

Our teachers have not yet been released. The case is still pending, and they are yet in Damascus. The Turks evidently intend to ignore their Christianity, and *if possible*, the right of the Nusariyeh or any of the so-called Mohammedan sect in the empire, to become Christian.

In a letter to the Hon. Mr. Boker, our minister to these parts, I mentioned that "the names of these persons with their families were transferred some years ago, by request, to a separate register, in which they were recorded as Protestant Christians, with the understanding that thenceforth they should be acknowledged and treated as such by the authorities."

In alluding to this in his note of reply, he says, "Please to investigate that matter to the bottom, and send me a report of the facts." The poll-books of Jebly being at present in the hands of the Mohammedan clerks, I knew any attempt to obtain a copy of the registration would be barren of results, as they would rather destroy the register than to allow the testimony of such a record to appear. Cut off from all hope of obtaining the desired proof from *this* quarter, I was compelled to look for, and, if possible, to obtain it elsewhere, and, curious enough, in my inquiries, I providentially obtained a document which furnished the required proof. It was an order or proclamation issued by the Car-a-ma-carn of Jebly to the Nusariyeh chiefs in the mountains, in reference to three of our members, Assaad Canaan, Saleem and Ibraheem Khalaiffy, acknowledging their Christian character and defining their religious status in relation to the government. The following is the order, translated:

"Ismaeel Oeman,

Ahmad Jebboor,

Ahmad Jerkis,

Chiefs of the district of Kasdaha: Assaad Canaan, Ibraheem and

Saleem Khalaiffy, from the Protestant sect, who are from the district of Kasdala, from the villages of B'hamra and Blemboul, and residing at present in the village of B'hamra, belonging to the aforementioned district, have acknowledged that the taxes, poll and land, apportioned to them as they paid this year, so every year they will pay direct to the treasury of Jebly, and be reckoned with the taxes of the aforementioned village; and inasmuch as their demand is lawful, therefore according to their agreement and desire, you may not demand from them after the present, for that object, but they will pay the taxes allotted to them to the treasury direct, without a mediator, and for this end this has been expressly issued.

Car-a-ma-carn Jebly (seal) Mohammed Keffoat, Rizzah 3d, 1285, El Heggisa."

The original of the above I sent on to Mr. Hay a few days ago, to be presented to American Minister Boker, as furnishing proof positive of the acknowledged religious status and character of the abovementioned persons. It states in language unmistakably explicit, that these Ansyriyeh converts to Christianity, Assaad Canaan and Ibraheem and Saleem Khalaiffy, applied to the local government of their district, years ago, to be recognized as Protestant Christians, and that their petition was granted and authoritatively confirmed by an order from the governor authorizing them to pay their duties to the treasury direct. If, with documentary evidence like this, the Christian citizenship of these men is not recognized by the Turkish government and is allowed to be ignored by the representatives of the great European powers, the signs of the times are unmistakable; things are ripening rapidly for a near and inevitable change.

In the meantime we are toiling on with more than our usual success. Our apprehended fears in regard to the schools were not realized. We have forty-two boarders in Latakiyeh, and probably by this time as many in B'hamra. The cold weather and needy circumstances of the Ansyriyeh promise a large supply of pupils to our schools the present winter; and the question, what is to be done with them? you are to decide. Are they, as last winter, to be turned away? Let us say *no*, and let us meet the emergency by corresponding efforts of liberality and zeal. We have endured "*a great fight*" the first six months, and have maintained our position; we propose, therefore, to stand no longer on the defensive; henceforth it will be our aim to make our work aggressive, to push our outposts beyond their present limits, and to plant the gospel standard in the very heart of the enemy's camp. But to effect this, as I have said before, we want *money* at command. Without it you take the sickle from the reaper and allow the harvest to go to waste.

We hear from our brethren occasionally, and are cheered to know they are well and kindly looked after by the brethren in Damascus. With a faith firm and lofty, they commit their case to him who will be glorified thereby, *whatever* be the result. The following extract of a letter from Yusuf to Mosla Isa, will touch a chord in the reader's heart. After speaking of the Governor's wicked closing of his school, he proceeds to say: "His wickedness has reached us this time, until he has

brought us to the condition in which we now are. But the smallest thing he had not been able to do with us, had it not been given him from above; therefore we know that the hand of God is in this matter. On this account it is our duty to accept it with all patience and joy, hoping it will be to our good and to the good of God's people. Hence we entreat you, beloved brethren, not to forget us in your righteous prayers, trusting by the acceptance of your entreaty, there will be to us deliverance from God most high; for 'the effectual, fervent prayer of a righteous man availeth much.' I seek of you, Oh brother beloved, that you write us a letter, which shall be filled with all spiritual consolations and advice, and also with tidings on the state of your country and mine, and everything of news which you may be able to collect in those parts, whether good or evil; and if you desire information in reference to our condition, we are in health, needing but a sight of you and our brethren and companions." Then after various salutations and greetings to the different members of Isa's family, to us all, to his own family connexions and his brethren and companions in the gospel, all of whom he mentions by name, he concludes his epistle thus: "'Yea, though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, thy rod and thy staff, they comfort me.' 'Truly, goodness and mercy shall follow me all the days of my life, and I will dwell in the house of the Lord, forever.' 'Woe is me that I sojourn in Mesech, that I dwell in the tents of Kedar!' 'Deliver me, my God, in thy mercy. Amen.'" These are simple utterances, but they disclose a firm and unshaken faith, which is making this empire tremble.

The boys have had their likenesses taken; as soon as we can procure copies we will forward them to you.

A telegram from Dr. Metheny this afternoon assures us that the party will reach Latakiyeh to-morrow morning, by the French steamer from Marseilles.

I am yours in the gospel,

J. BEATTIE.

THE following letter from Miss Crawford, under date of January 6th., will be read with lively interest:

After a long, weary time of waiting, we have at length reached home. A twelve days' journey across the Atlantic, through rough weather and head-winds, brought us to Liverpool. Here we were detained for two weeks or more, waiting for a steamer to carry us to Alexandria. We experienced, during our stay, the unfailing kindness of our friends and the friends of the mission, Messrs. and Miss Peoples. They had ready and presented us with a teacher's desk for our girls' school-room, and pictures from Bible history, to be used as rewards for studious scholars. For years they have not wearied in well-doing, and they continue to give their time and strength to the purchase of necessities of any kind, either for the mission or the missionaries. If a cup of cold water even, given to a disciple, receives its reward, theirs will be great; for, as an Arab would say, "they have drowned your servants in the sea of their kindness." The little congregation of Liverpool also gave us substantial evidence of *their interest in our work*. At a tea meeting, of which



Mr. J. B. Long was chairman, the girls' school was presented with a case of prints. The missionaries also received gifts both from Mrs. Long and the congregation.

As the Cunard company had no steamer ready to send us on in, with their usual generosity they gave us back our passage money, and we made arrangements for crossing the Continent by way of London, Dover, Calais and Paris, to Marseilles. Mrs. Metheny and I were not sorry to escape the Biscay. Travelling by land was much easier too, on her, in her weak state. We reached Marseilles safely, and sailed on the French steamer bound for Latakiyeh, on December 12th, and reached Latakiyeh on the 24th. We landed amid the rejoicings of our brethren, missionaries and natives.

But our cup of joy was not unmingled. Our teachers, suffering for Jesus' sake, we had hoped to meet on our arrival; but they are not yet released, and another of our boys has been demanded. News had just come of the death of Muallim B'shara, the teacher of our boys' school in town. He was a good scholar and an earnest Christian, and had a good influence on the people here. It will be hard to find another qualified to fill his position. Dr. Martin, too, we found very ill, but he is fast recovering.

Through all these clouds the sunshine appears. The fears of the friends of the mission will be greatly disappointed to know that our schools are larger than ever. In B'hamra we have forty boys, boarders. Here in Latakiyeh, we have forty-four, girls and boys. In the day schools there are about forty more.

The beginning of our Fellah girls' school was the distress caused by the Turkish soldiers being turned loose among their people, on the pretence that they were in rebellion against the government. Again the same cause has produced the same effect. These brutal soldiers are the fit agents of an oppressive government. They have left behind them desolation and almost starvation. Murder and rapine, and scenes such as we are wont to suppose belong to a by-gone age, are described by some of our girls, eye-witnesses, that curdle the blood with horror. They tell of crops destroyed; of horses and cattle carried off; of the murder of the old; of tearing asunder of infants, and abuse of maidens. These wicked people are oppressed by the government, by the so-called Christians in town, and they oppress one another. Now they are left almost without the common necessities of life. So "man's extremity is God's opportunity." They are willing to give up their children to have them clothed and fed, and are glad to get them into our hands, to teach them the way of salvation through Jesus.

Miss Dodds has had her hands full this fall. The children are nearly all small, and about half of them sick and diseased from exposure and want, dirt and vermin. A little girl tells us she has not had water on her body for a year; others, that they had nothing to eat but clay and greens, until they are a mass of corruption. We have nine with scald heads, caused by want of cleanliness. Fever, itch, sore eyes and whooping-cough are among the diseases that another dozen or so are afflicted with. So we have to begin by trying to heal their bodies, before we can do much towards healing their ignorant minds. A

und of hospital duties has to be gone through with every day, the st thing. The most of them are able now to be in school, and are ginning to brighten up wonderfully. Twenty-one are fresh from the ountains, needing to be taught the A B C of everything, even of com-on decency. Four are babies of not more than four years, and it is d to think that they have more care in a large school like this, than eir mothers would give them. May the word of truth come with ower into their hearts, that they may return to their homes a blessing their friends; and when their turn comes to assume a parent's duties, ay they train up a generation better than their fathers.

An incident came to our knowledge recently, full of encouragement, nd showing that it is not those only who are under our care who re-ive the blessing. A woman who came down to be under Dr. Mar-ri's care in medical treatment, brought a niece along. She was around ith the girls, and they taught her the Lord's prayer and the story of e fall and of the cross. Returning home, she took fever and died. hen dying, she, remembering and recalling what she had learned of sus from the girls, said, "I surrender my spirit into Jesus' hands," nd repeating the prayer which he taught his disciples, she departed.

And now, is there no one amongst the young ladies of our church, ith the requisite qualifications, willing to "come up to the help of the ord, to the help of the Lord against the mighty?" Hoping, ere ng, that some one will dedicate herself to this work, I remain

Yours, in Jesus, BECKIE CRAWFORD.

In a letter from Rev. Henry Easson, we learn that there was a prob-ility that the Russian and French governments would demand of urkey the release of the teachers. A pressure from this quarter could urdly be resisted. In a letter of later date, January 6th, from Mr. eattie, he says that a rumor had just come that the teachers had been leased, and were in Beyrout. He had not been able to verify the re-ort, but thought it might be true.

---

### HOME.

THE following correspondence has been received:

Rev. S. M. Stevenson writes from Hebron, Kansas, December 29, 1873:

"As it respects the separate organizations, the centres of the two ngregations are about twelve or thirteen miles apart. The locations e well selected, the land is rich, and well adapted to grain or stock ising. All our people want is time and capital to make these con-egations self-supporting. The Republican City congregation has forty-ree members. The Tabor congregation has now twenty-six mem-ers, making in the two sixty-nine members. There are three families

Cloud county, west of this about ten or twelve miles. They are ry poor, and are desirous of preaching. They want to make that int a centre for another congregation. I intend giving them a day's eaching occasionally. I have preached there twice. The services ere held in the evening in the house of a Methodist. Our people have

no houses there, only dug-outs. There are two families that will unite with them if they can get preaching. I think there is a good opening for emigration at that point, as there is an abundance of good land to homestead."

Rev. J. S. T. Milligan writes from North Cedar, Kansas, Dec. 12:

"It may not yet be too late to make a brief report of the last half year of my labor here. I still occupy all the points mentioned in former reports, with good success so far as attendance and attention are concerned. I hope the scheme of grace and the Mediator's royal claims are both better understood and appreciated through my efforts. The affairs of the congregations are both pleasant and prosperous. We had an increase of twenty at our fall communion, six by profession, one from the Lutheran Church. We have the foundation built and the lumber on the ground for our new church. We have concluded to build a frame. Twelve hundred and fifty dollars have been subscribed by the people here."

Mr. Hutcheson's first letter from Minnesota after his arrival, is dated December 13th, at Round Prairie:

"I preached here last Sabbath for the first, and have not been to Reno, yet I learn that all are well there. One of our members died here about five or six weeks ago. This breaks up one family. He leaves a widow—sister to Mr. Russell—no children. On the other hand, one family has moved in—Dr. Ewing's. He is practising medicine with good success. He was a short while at Glenwood, but I cannot tell you whether his name is on the roll there or not. He will be a valuable accession to the congregation here."

"We have a very interesting class of young people. I met with them this week, and made a commencement of lessons in Genesis, Psalms, and Catechism, and I find that they are well instructed in all these departments. Other studies will be added as we can obtain books. I wish to have them study church history as soon as we can arrange for it, and the same at Reno. I begin to fear that some of our young members are deficient in that quarter. You will not find it an easy matter to get up a monthly report for such places as this, where there are so few persons and so little of the bustle of life."

The following letter from Rev. James Wallace, now at Wahoo, Nebraska, brings before the church a matter that will appear again in our annual report:

"Having made a visit recently to the Pawnee tribe of Indians, I wish to submit a few facts and thoughts which occurred to my mind on that visit, to the Board of Missions, with a view of establishing a mission among these too long neglected people. This tribe of Indians settled near a small village about ninety miles north-west of this place. It is said they number between twenty-five hundred and three thousand. The government is doing much for them; it has built school-houses, pays their teachers, provides books, and pays all the expenses of their education. Nearly all the children and youth attend *these schools*. The government also pays the tribe an annuity of thirty *thousand* dollars for their lands. They have still a tract of very *excellent land*, thirty miles long and fifteen broad. As to order and pro-

priety of conduct, these schools are excellent, and the teachers, in answer to my inquiries, assured me that these children, though they have to learn our language, will compare favorably with white children. The more advanced classes in these schools are separated from their parents, and live and board in a large school-house built by the government for this purpose. One department in this house consists in manual labor. The boys are instructed and trained in farming, mechanical labor, the girls in housekeeping, cooking, sewing, knitting, &c. So the rising generations will be prepared for civilized and Christian life. As the government pays the expenses of the education of the children and youth of the Indians, our church could support a mission or missions among them with small expense. All that would be needed would be to appoint a missionary to each tribe and give him a salary. He could superintend and direct the whole concern of education and Christian influence. He could in a comparatively short time have the rising generation, if not some of their parents, brought under the influence of our church. The salvation of a tribe of Indians is an object worthy of an effort. I remarked that these Indians are very religious and devotional; they take great care not to offend the Great Spirit, and if they imagine he is offended, they will take no ease or comfort until they think him appeased. They regard the Great Spirit as always present and observing all they do, and they believe they cannot succeed in anything without his power. It would seem that all they need is light. If their present zeal and devotional feelings were guided by the word of God, they would be exemplary Christians. Should not our church have something to do in civilizing and evangelizing these long-lost children of darkness?"

---

#### **ECCLESIASTICAL.**

#### **KANSAS PRESBYTERY.**

THIS Presbytery met in the Reformed Presbyterian church, Olathe, October 28, 1873, at 7 o'clock P. M., and after a sermon by D. McKee, from Luke 18 : 1, was constituted with prayer by the moderator, James S. T. Milligan. We notice the following items of public interest :

A call on S. M. Stevenson, from Republican City and Eagle Bend congregation, was presented, and declined by the candidate.

The congregation of Republican City and Eagle Bend was divided into two congregations, one to be known by the name of Republican City, and the other by that of Tabor; this action to take effect after their fall communion. Mr. Stevenson was appointed to intimate the action of Presbytery to the parties concerned, and carry it into effect.

A call on Mr. M. Wilkin, from Sylvania congregation, was presented to the candidate. He asked time to consider the matter. The call was left in the hands of the interim committee of supplies until they hear from Mr. Wilkin whether he designs to accept, and, if so, to appoint a commission formally to present the call, and upon its acceptance, to

proceed to his installation. The commission are empowered to make any change or modification in the bond, that they and the congregation may deem proper.

Mr. A. C. Todd—Mr. McMillan, alternate—was appointed to moderate a call in Evans congregation, at the convenience of the parties interested.

S. M. Stevenson was appointed to explore in Jewel county, Kansas; and W. W. McMillan in Southern Kansas, and organize a society in Kansas City. Messrs. Milligan, Dodds and Curry were appointed a committee to apportion to the congregations under the care of Presbytery, the amount per capita to be raised by each congregation, to defray the travelling expenses of delegates to Presbytery.

The clerks of sessions were directed to forward to the clerk of Presbytery full statistical reports, and congregations and missionary stations their quota of Synod's travelling fund, by the 1st of May, 1874.

The interim committee of supplies was instructed to make such provision for Fremont and Wahoo, and Pleasant Ridge congregations, as their circumstances may require, including moderations of calls in them, and also in the other vacant congregations.

Messrs. Dodds, McMillan and Curry, were appointed a committee to examine the incorporation laws of the State of Kansas.

The congregations of North Cedar and Pleasant Ridge were recommended to the Board of Church Extension for aid.

The treasurer of Presbytery was directed to solicit from Synod's Board of Missions one hundred dollars, to aid in missionary work for the next six months.

The congregations where Presbytery holds its sessions hereafter, are to be visited presbyterially.

The next meeting of Presbytery is to be held at Winchester, on the second Tuesday of April, 1874, at 7 o'clock, P. M.

D. McKEE, P. C.

#### REPORT OF THE COMMITTEE ON THE TERMS OF COMMUNION.

Two distinct points, in relation to the Terms of Communion, having been referred by the Synod to this Committee for consideration, we report on them in order.

First. It was referred to the committee "to consider what, if any, change in our fourth Term of Communion would appear to have become necessary in consequence of our recent act of covenanting."

On this point we report that the committee is unanimously of the opinion that such a change in our fourth Term of Communion should be made as would include in it the act of covenanting referred to, for the following reasons:

1. It appears from the minutes of the Reformed Presbytery in this country for 1807, that such a covenant as we have sworn, embracing the substance and spirit of the British covenants, and adapting them to the circumstances of the church in this land, was then contemplated, and the present terms adopted only *in the meantime*, till that and other contemplated measures had been effected.

2. In many respects our covenant of 1871 is a step in advance in reformation attainments, and as such, should be recognized, and have a place among our standards.

3. The taking of said covenant was so fully an ecclesiastical deed as to bring the whole church in this land under its obligation, and she requires to be often reminded, that by her fidelity in future to the vows which it contains, will she be judged of her Lord.

We suggest the following form for the fourth Term, as containing substantially all now found in that term, and also including our act of covenanting.

**Fourth Term.** An acknowledgment of the scriptural character of the National Covenant of Scotland, and of the Solemn League and Covenant of England, Scotland and Ireland; and of the perpetual obligation of these covenants upon all those represented in taking them; and especially of that obligation upon such in this land, as it is exhibited in the act of covenant renovation by the Reformed Presbyterian Church in North America, in 1871.

Secondly. The committee was "empowered to take into consideration whether, in relation to some of our other Terms of Communion, there could be any, and if so, what, improvement in phraseology and form of expression introduced, so as still better to adapt them to the purpose which they are intended to serve."

On this point we report, that whilst we do not think that there is any principle in our Terms of Communion, as they now stand, to be altered or left out, yet that it appears to us that a wise, careful and judicious revision of all our other Terms would be most desirable, especially for the following reasons:

1. It appears from the minutes of Presbytery, already referred to, that the present Terms were adopted only for the time being till a form of Church Government and Order, and Directory for Worship, and Form of Covenant, should be prepared, when it was intended that they should be revised.

2. In length, minuteness of detail, repetition, and unnecessary expansion, our Terms, now in use, present points in which, as to phraseology and form of expression, they are capable of much improvement, and a careful revision might still better adapt them to the purpose which they are intended to serve.

Whether, however, it would be judicious for Synod to attempt such a revision soon, or whether it would not be better first to endeavor to complete the whole of what was contemplated by Presbytery in 1807, as it has already been accomplished in part, we have no recommendation to offer, but leave it to the wisdom of Synod, after a careful consideration of the whole matter, to determine.

The following suggested form by which to amend our other Terms, was before the committee, and is merely added here to indicate where improvement in our present Terms seems more particularly to be needed:

1. An acknowledgment of the Scriptures of the Old and New Testaments to be the Word of God, and the only infallible rule of faith and practice.

2. An acknowledgment that the whole doctrine of the Westminster

Confession of Faith, and of the Catechisms, Larger and Shorter, is agreeable unto, and founded upon the Scriptures.

3. An acknowledgment of the divine right and authority of the Presbyterian form of church government and worship.

4. The owning of all the scriptural testimonies of Christ's faithful witnesses, in defence of truth and in opposition to error; and especially of the Declaration and Testimony of the Reformed Presbyterian Church in North America.

5. An engagement practically to adorn the doctrine of God our Saviour, by walking in all his commandments and ordinances blamelessly.

Respectfully submitted,

JAMES KENNEDY,

J. R. W. SLOANE,

R. M. McALLISTER,

T. SPROULL,

ROBERT GLASGOW,

Committee.

COMMUNIONS.—Central Allegheny, March, 4th Sabbath; Rev. S. Bowden, assistant. 2d Philadelphia, March, 4th Sabbath; Rev. J. Lynd, assistant.

A COLLECTION for the Superannuated Ministers' Fund is to be taken up in March. The money is to be sent to William Wills, Market street, Pittsburgh.

A CALL has been moderated in Sharon congregation in favor of Rev. T. P. Robb.

#### EDITORIAL NOTES.

THE following, referred to in the report of the committee published elsewhere, will be of interest in connection with the proposed change in our terms of ecclesiastical communion. It is the action of the Reformed Presbytery in 1807, the highest court at that time in the country. Two things are worthy of special notice. First. The Terms of Communion were adopted without having been before the church in overture. It appears that, until that time, the terms of our church in Scotland and Ireland had been used. A committee at a preceding meeting was appointed to report terms adapted to the condition of the church in this country. The committee, at the meeting, an account of the proceedings of which is given below, reported the formula which has been since in use and which was adopted by the court. Second. It was designed to reduce the terms to a permanent form when the whole system of ecclesiastical order should be complete. A revision of those thus adopted, when the church would be in circumstances to do it, was evidently contemplated by the Presbytery.

WEDNESDAY, Oct. 7, 1807.

The Presbytery, having had no opportunity heretofore, since the publication of their Testimony, to consider the terms of Christian communion usually read out in each congregation before delivering the tokens of admission to the Lord's table, did at this time appoint the Rev. Messrs. Wylie and McLeod a committee to revise said terms and report thereon.

FRIDAY, Oct. 9, 1807.

The committee to whom was referred the terms of communion, reported, that however desirable it is to read out in every congregation, immediately before the distribution of tokens of admission to the Lord's table, a summary of the articles upon which they join in church fellowship, these cannot be reduced to a permanent definite form until this whole system of ecclesiastical order be completed; it is, nevertheless, requisite that church members should be referred to the faithful efforts of their predecessors in the reformation, and kept in remembrance of their unity with the Reformed Presbyterian Church in Europe. They therefore recommend the present adoption of these terms of communion which they now present to the court. They were adopted accordingly.

THE National Convention, to which reference was made in our last number, assembled in Library Hall, Pittsburgh, on Wednesday, February 4th, at 2 P. M., and adjourned on Thursday night. The weather, which before and after was unfavorable, at the time of meeting was propitious, only a slight fall of snow occurring. The audience at every session was large, filling the hall, and the interest continued unabated. The movement is rapidly growing, and we found ourselves on entering the hall among many entire strangers, and not, as in former days, among acquaintances, for the most part. The certified delegates numbered 641, the enrolled, 423; total, 1,064. Eighteen States were represented. The proceedings will soon be in the hands of many of our readers, through the columns of the *Christian Statesman*. Mr. Brunot still continues as President of the National Association, with a clear apprehension of our national disloyalty to God and his Christ. Mr. McAllister gave an outline of testimonies to the religious defect of the constitution, which has a permanent value, as showing that from the time the constitution was framed until to-day, God has not left himself without witnesses. The paper deserves careful reading. Some things that were said have no value, and will drop out of sight, but this convention will let the nation know that it has to deal with an important and a growing movement. We cannot be expected to solve the infinite number of questions, of side issues, at present, but we are to teach the truth, in faith that the right will prove, as it always does, the expedient. The danger will be when men of little knowledge as to truth and duty join themselves to what is gaining power, and seek to be leaders. We would urge all our members to study well their principles, to have well-informed minds, while, with earnest hearts, looking to God, they engage in this work of National Reform.

In our December number there was published an extract from the paper of ex-President Woolsey, read before the Evangelical Alliance, in which it is asserted that "the constitution of the United States has properly nothing whatever to do with religion," and that "if the people were Mohammedans, under the same constitution, similar departures in minor points from the principle of absolutely ignoring a particular religious faith would be possible." No material change, he declared, would be needed to adapt it to a Mohammedan nation. This statement at the time attracted much attention and produced a deep impression. The high position and acknowledged ability of ex-Presi-



dent Woolsey gave great weight to what he said. While some defended and rejoiced in the unchristian character of the constitution as then presented, and others endeavored to explain it away or apologize for it, not a few, convinced now of the truth of what they long had refused to believe, were incited to labor for such a change as would make it distinctly and emphatically Christian. The paper was needed to give an impulse to National Reform. What the publication of the demands of the radicals accomplished last year, with one class of persons, its publication this year accomplished with another. The committee acted wisely in directing attention to it in the call for the National Convention. We are not surprised, now that the convention is over, that again reference is made to it, and a new effort made to explain away the meaning of some of the statements made by those who are unfriendly or indifferent to National Reform. "This saying" (we quote from the *Presbyterian Banner* of February 11) "has been published all over the country and repeated in numberless pulpits and on many platforms, without taking into consideration the circumstances or the connection in which it was made. We are fully persuaded that Dr. Woolsey would never endorse the application made of it, and that he must regret the perversion of his words by good men who have mistaken his meaning."

We present to our readers without comment a few extracts from a sermon preached by President Woolsey at the Collegiate Reformed Dutch church, New York, on the evening of February 8th, in which he lays down principles, in our opinion, irreconcilable with some of those presented and defended in the paper read before the Alliance. The subject treated was "A Universal Law of Nations and its Relation to Christianity."

After showing how impossible it is to separate Christianity from our law, he continues :

"If the nations of Europe and America should banish Christianity they would begin to lose their culture, arts and energy, and the centre of the world's influence would be transferred to some new-born Christian commonwealth that believed in Christ and in the life hereafter. We come of necessity either to one law of nations introduced by Christianity into all the nations where it gets a foothold, or to a number of laws, like one another, but differing in important points ; and so we are brought by this preliminary consideration to the probability that the law of nations will travel all over the world in the trail of gospel righteousness and peace.

\* \* \* \* \*

Religion by itself, as a sentiment alone, would bring men here and there, one and another, into fellowship with God ; but the sublime idea of the kingdom of heaven could never be realized. If, then, Christianity is what it claims to be, and is worth anything for mankind, its noblest aim is expressed in the text : 'He that sat on the throne saith, Behold, I make all things new.' Not the heart only new, but society new, in its governments, its institutions, its arts, its law. In such a renovation there must be a unity, moral and spiritual, in mankind, and those who are one with Christ must be one with another.

\* \* \* \* \*

Permit me now to recapitulate the concurrent principles of our religion.

It is a religion which pre-eminently unites humanity. It is devised for mankind, and spreads by appealing to the common sense. It seeks to spread one law of justice throughout the world. Among the inferior tribes it goes with the force of a higher authority. Can it be doubted, then, that Christianity becomes the religious law of nations?"

Let the reader contrast with the assertion in the Alliance address that "the law has as little to do with Christianity, and Christianity with the law, as possible," the following :

"I come now to the closing, to the actual spread of the law of Christian nation; beyond their own circle, and to the influence of Christian faith and of such a law in aiding each other's extension. The speaker referred to the changes slowly but steadily going on in Turkey, Persia, China, Japan, Burmah, Siam, and India, and concluded with the assurance that the doctrine of sin and redemption which forms the essence of the gospel must be united with the principles of civilization and law; that it must elevate the moral standard; that it must reach beyond the religious feeling into the realm of thought, and first into the realm of moral thought and purify law in all its departments."

THE following information is furnished at our request by one of our ministers. We have been at pains to procure it, knowing that there are many in the church who will be interested in it.

"In the beginning of June, last year, a young man entered a bookstore in New York. He found a collection of rare Covenanter books, having the name of Francis Gailey written on them. As he seemed to examine the books with interest, the bookseller inquired if he knew anything of the man who had owned that library, as he was anxious to obtain information respecting him. The young man replied that he had heard the name, but he knew nothing of the man. He said he had a friend who could probably tell something of Mr. Gailey. The friend alluded to called on the bookseller, and found him a frank man, evidently disposed to do right. His statement was, that about the first of May, 1873, he attended an auction. Mr. Gailey's library was sold according to law to pay storage. He bought the whole. The boxes containing the books were brought to the store. On examination he found one box contained the correspondence and private papers of Mr. Gailey. The receipts for money paid for the storage of his library were duly filed. The bookseller, a comparative stranger in the country, became anxious to find out Mr. Gailey or his relations. The search resulted in substance as follows: Mr. Gailey, while stopping in the city, had occupied a room by himself. About the time of the storage of his library he went to lodge and probably to board with a family who kept other boarders. After this, he seemed to shun society, rarely appeared in the street, lived much alone. He was pleasant enough with the family, but he was lonely and discontented. Soon after, his health failed. He refused to have a physician to visit him. The other lodgers were dissatisfied, when he refused to have a physician. It was therefore resolved to remove him to Bellevue Hospital. On April 25th the son of his landlady accompanied him to the hospital, but by some inaccuracy either in speaking or hearing, he was registered as *Francis Daly*. Everything else was correct. For two weeks after

entering the hospital he was cheerful and talked freely with the steward of the ward. Then he seemed to fail, talked little, gradually lost strength, and died a month after his entrance. The family with whom he had lodged and whose address had been left at the hospital, was notified of the death. The young man went up, saw him in the coffin, and fully identified him, but he was buried in the Potters' Field, and no man knoweth of his sepulchre. The only difficulty in the way of establishing his death was the inaccurate register, Francis *Daly*. The steward who waited on him in the hospital stated, that after he became acquainted with Mr. Gailey, he said to him one day, 'I think it strange that I should have two *Dalys* in my ward.' Pointing to a patient, he said, 'That is a *Daly*, and you are here; two *Dalys*.' 'No,' said Mr. G., 'my name is not *Daly*; it is Francis *G-a-i-l-e-y*,' spelling the name very deliberately. The steward said the register was *Daly*. 'No matter about the register,' said Mr. G., 'my name is *Gailey*.' This, together with the testimony of the young man who had so long known him and who identified him in the coffin, was considered sufficient proof of death."

WE clip the following from the foreign correspondence of *The Presbyterian*. How soul-stirring is this simple reference to the martyrs!

"Here is a scene in the life of Dr. Guthrie which may or may not appear in the forthcoming memoir. I take it, slightly abbreviated, from the *Literary World*. To understand the allusion, it is to be remembered that a minister of the same name suffered death with other Covenanters under the Stuart kings. 'The ragged schools were gathered. A brilliant audience was there, and the Duke of Argyll in the chair. At the close, Dr. Guthrie came to the front of the platform to move a vote of thanks to the chairman. Surveying the audience for a minute, without saying a word, expectancy was awakened. Then turning to the Duke, with great deliberation, he said, 'It is not the first time, your grace, that an Argyll and a Guthrie have met in the same place to bear witness to a good work in this city of Edinburgh.' The effect of the sentence was wonderful. Like a shock of electricity it went through every one. They saw the Grassmarket and the two martyrs before them; then started to their feet; and the Duke, stepping forward, gave his hand to Guthrie. Face to face, hand in hand they stood, the people, meanwhile, reiterating their joyous acclamations, and tears streaming down the faces of stalwart men. It was, perhaps, the greatest feat of oratory that even Guthrie ever achieved."

---

#### OBITUARIES.

OBITUARY OF MRS. MARY E. BOWDEN.—Many a time have I sat down, or rather attempted to sit down and write a few words with regard to the terrible loss I have sustained. But each time my heart has failed me, and the task has never been attempted. And only one thought constrains me now. It seems due to the memory of one endowed with so rare and winning excellence of character and life, that I who knew her best, should publish some record, however brief, of my sudden and shocking bereavement. I would not be thought wanting in reverent respect for her who was all too pure for earth, and was therefore caught up to the throne of God, and there

fore I force myself to write, however harrowing it is to my feelings in every other regard to do so.

I know not how to speak of her who is gone from us, without saying what seems to be exaggerated. Quiet, retiring, eminently, almost beyond any, a keeper at home, devoted to her family and her home, yet to a strange degree she gained the love of all. Of many it was discovered after her death, that it could scarce have been thought would have known her at all. Occupying that most difficult and trying of all positions, a mother to motherless children, no one could have discovered the remotest difference in her treatment of them and her own children. At her funeral the whole country seemed to be assembled, and, as was said by many, every one seemed to be in tears.

Cut off in a moment, there was no opportunity for even a word of parting, no opportunity for an expression of hope and faith. But this, in one respect, is of small importance. Her life is her evidence that all is well. And certainly no length of expectation could have prepared for such a state. It must be better as it is. All we can say is, the purest, gentlest spirit that ever breathed is now with "the spirits of the just made perfect."

Probably as the best testimony to her worth, I may add the following minute, prepared by those who were brought up with her in the congregation, and who knew well her excellence.

"REV. S. BOWDEN—At the last meeting of our Sabbath School Teachers' Association, a committee was appointed to convey to you resolutions, expressive of sorrow and sympathy, deep and unfeigned.

Whereas, our Heavenly Father has suddenly removed from our midst Mrs. Mary E. Bowden,

*Resolved*, That we record our sorrow at the loss of one, whom to know was to love and esteem, whose 'adornment was a meek and quiet spirit, which in the sight of God is of great price,' and whose uniform Christian life affords the comforting assurance that while for her 'to live was Christ, to die was gain.'

*Resolved*, That in this sudden call, we recognize the voice of the Master, saying, 'Be ye also ready,' and in this mysterious providence, 'Be still, and know that I am God.'

*Resolved*, That to our sorrowing pastor and his motherless children we tender our warmest sympathies, and commend them to the Lord, who, while he leads his chosen even into the shadow of death, sustains and comforts by the angel of his presence.

In behalf of the Association.

R. S. CULLINGS,  
MARY McCracken."

S. B.

DIED, July 27th, 1873, at her father's residence in Cambridge, BELLE MCCARTNEY, after a few hours' sickness, giving great comfort to all Christian friends by her assurance of salvation. The following, found among her papers after her death, and not known before, speaks the seriousness of her thoughts in entering upon her last year. May the reading of it be blessed to all her former acquaintances especially. She had just entered her 20th year.

COM.

"December 31st, 1872. Another year has almost gone, gone never to return. What a solemn thought! How many of our friends, that were well and happy this time last year, have gone to return no more! Who will be the next to bid adieu to time and enter upon the untried realities of another world? How numerous have been the mercies and how manifold the blessings that have been bestowed on us during the past year!

We have been afflicted, but it has been in great mercy. While our Heavenly Father lays on with one hand, he upholds and strengthens with the other. How diligently we should strive to live more devoted to the cause of Christ. If we knew the changes that would take place during the coming year, what would be our feelings to-night? But God, in his infinite goodness, has not revealed these things to us. How unspeakably kind of him to keep us in darkness concerning the future. O! the need I have of more grace, more zeal, more earnestness. In how many duties I have failed, many left undone that should have been performed. Great have been the privileges edjoyed during the past year. Make us more thankful for all our privileges. May I resolve to be more attentive to reading my Bible, and hearing thy word preached; and help me to keep my resolve, for without thy help and thy guidance and direction, I am utterly helpless. Prepare us for the many changes that await us, whether life or death, prosperity or adversity.

BELLE MCCARTNEY."

DIED, in Baltimore, on the 16th day of November, 1873, Mrs. ELIZA MABEN, a member of the Reformed Presbyterian congregation of that city, in the 69th year of her age.

The dead do not need the words of the living. The living do need to remember the virtues of the dead. It is due to the departed in this case to say something. It was my privilege, and it became a pleasure and a profit, to visit Mrs. Maben almost weekly for nearly nine years. She passed through a severe attack of sickness in 1864, but was so reduced and weakened by it, that only a few times since that had she been able to enter the church. At her request the people gathered at her home for prayer on the evenings of the fast, at communion seasons. In this way she could see and hear the minister who assisted. Mrs. Maben was ever the friend of any one who preached the gospel of Christ. She lived long enough to *know* and to *love* the present pastor of the church, in which she so long worshipped. She was solicitous for the welfare of the congregation, on account of children and grand-children whom she left behind.

During the latter part of her illness she at times suffered much, and ever had a long desire to depart and be with Christ, which she knew would be far better; yet with calm resignation to the will of Providence, she would exclaim, "All the days of my appointed time will I wait until my change come." She was a long and patient sufferer, yet her last moments were exceedingly peaceful, passing away without a struggle, apparently into a quiet sleep.

Amiable in disposition, patient under suffering, prayerful in habit, she endeared herself to all who knew her. She passed away on the morning of the Sabbath, thus to enter "the rest that remaineth," and into the fellowship of the glorified.

W. P. J.

THE subject of this memoir, SAMUEL MCCOY, was born in the county Antrim, Ireland, in the congregation of Rev. Wm. J. Stavely. In his minority he emigrated to America and settled near Triadelphia, West Virginia. He joined the Reformed Dissenters, the most orthodox denomination in that new part of the country, married Elizabeth Frazier, daughter of Samuel Frazier, and afterwards connected with the Reformed Presbyterian Church, under the pastoral care then of Rev. Mr. Slater, and so remained in her communion till his last. His last illness was of a pulmonary character, and while his sufferings were not acute, yet they were protracted, and he gradually sank, like one descending the banks of Jordan with a *slow but certain* step towards the brink. Convinced in his own mind that

is latter end was approaching, he endeavored to trim his lamp and set his house in order." Nor was he mistaken, for, though he had passed the ight without any marked cause of alarm, yet on the morning of the 5th of August, 1871, he quietly passed out of this world in the 76th year of his age. In the distribution of his worldly affairs he did not overlook the claims of the church in her schemes, nor his own place of worship in particular. In deportment he was unobtrusive; in hospitality, abounding; in his principles, firm; in his attendance on ordinances, regular, and it is hoped, from encouraging evidence, his death was that of the righteous, and his latter end peace with God. COM.

WM. J. CLYDE, an elder in the R. P. cong. of Washington, Iowa, died on Nov. 13, 1873, aged 34. Death in this instance came suddenly and unexpectedly. Mr. Clyde was caught by a shaft in his planing mill, and though he lived for eight hours after he was released, was at no time conscious. His life was a short one, but it was of some account. At seventeen Mr. Clyde united with the church under Rev J. B. Johnston, of 1st Miami. He had been for five years an elder in the congregation here, and will be remembered because of his devotion to the interests of the flock over which the Holy Ghost had made him an overseer." Whatever was duty, that he tried to do. He was a soldier for three years in the 98th Ohio infantry, leaving Franklin college to enter the army, not because he liked such a life, but because men were needed. He was with Sherman in his "march to the sea." He was an indefatigable worker in the church. That tells the whole story. You found him, if you did not all others, at the prayer meeting, Sabbath school, church. Congregations would not go so pieces if such men would work in them as our friend worked in this. He left a wife and child. May God be kind to them and "make the darkness light." COM.

DIED, at his residence in Ryegate, August 9, 1873, ALLEN STEWART, aged 85 years, 3 months and 18 days.

In the 21st year of his age he made a profession of religion in the Reformed Presbyterian congregation at Ryegate, of which he continued an exemplary member until his death. He understood his principles well, and firmly adhered to them. His intelligence, especially on religious subjects, made him very edifying in conversation. He was, moreover, kind and affable. Mr. Stewart was twice married. His children, ten in number, were all by the first wife. Of these, only four survive him—two sons and two daughters. His second wife, who was his companion for twenty-two years, is now a lonely widow. May she hear her Redeemer saying to her, "I will never leave thee nor forsake thee."

During his last illness, which was protracted, he was patient and resigned. Death to him had no terrors. His end was peaceful. B.

DIED, on the 2d of December, 1872, ROBERT BAIRD, of Morning Sun township, Louisa Co., Iowa.

He was a member of the R. P. congregation of Kossuth. He was born in Kilfanan, county Derry, Ireland, in the year 1821. He leaves a wife and numerous family to mourn their bereavement. On the day of his death he mentioned the particular psalm which he desired to be sung at family worship, thus evidencing how his mind was exercised. His disease was typhoid pneumonia, which in a few days brought about a change quite unexpected by both his family and medical adviser. He was public spirited and liberal; and although not brought up in our church, yet, upon examining the difference between us and others, he was led to join her, and became a warm admirer of her principles. COM.

DIED, May 16th, 1873, ROBERT HENDERSON, of Kortright cong., aged 77. He early became a member of the Reformed Presbyterian Church, and by word and deed manifested attachment to its principles. He had a kind and forgiving disposition, and was a friend not readily forgotten. He died trusting in Christ as all his salvation and desire. COM.

DIED, at Spring Brook, Dunn county, Wis., Dec. 20th, 1873, of dropsy following scarlet fever, ROBERT L., oldest son of Henry F. and Charlotte Clough Langdell, aged 4 years and 11 months. "The Lord gave and the Lord hath taken away." *Yea, blessed be his name.* COM.

MRS. MIDDLETON, widow of Rev. John Middleton, after a few days' illness, departed this life on the 10th of January, 1874. Her sincere and unaffected piety, and consistent holy life, was crowned with a happy, triumphant death. "The memory of the just is blessed." COM.

*From United Presbyterian.*

DIED, Jan. 17th, 1874, ALLEN ROBERT JOHN, son of Robert and Amanda E. Crooks, of Westmoreland county, Pa. (late of Iowa), aged 19 months and 2 days.

"Is it well with the child? It is well."—2 Kings 4: 26. S. B. M.

## BOOK NOTICES.

From Robert Carter & Brothers, 530 Broadway, New York, and for sale by R. S. Davis & Co., 175 Liberty street, Pittsburgh.

FUN AND WORK.—A series of very readable tales, by the author of "Little Kitty's Library." Their tendency is good. Young readers will peruse them with pleasure and profit.

"SHE SPAKE OF HIM." Recollections of the late Mrs. Henry Denning.

The lovers of Christian biography will find here both enjoyment and benefit. The subject of the recollections seems to have been a woman of pure piety, and an earnest worker in the cause of Christ.

EXPOSITORY THOUGHTS ON THE GOSPELS. By Rev. J. C. Ryle, M. A.

This is the third volume of the series, and includes the Gospel by John, from the thirteenth chapter to the end. To any who have perused the preceding volumes, no recommendation of this work is needed. To others we say, buy it and read it. Few books of the kind are better suited to promote spiritual knowledge and imbue the mind with the precious truths of the word of God. Its use is almost indispensable to Sabbath school teachers.

NOTES CRITICAL AND EXPLANATORY ON THE BOOK OF EXODUS. From Egypt to Sinai. By Melancthon W. Jacobus, Professor of Biblical Literature and Exegesis in the Theological Seminary at Allegheny, Pa. pp. 186. \$1.00.

The above work is a continuous commentary on the chapters, from the 1st to the 18th, inclusive, being especially full in the portions for study in the International Series of Bible Lessons for the first quarter of this year. Dr. Jacobus writes after travel through the scenes to which the book of Exodus refers. These notes contain the results of recent researches, and will form a valuable help to the Sabbath school teacher and to the private student. There are added a table of the Egyptian dynasties, maps from the recent British Ordnance Survey, with some special papers, all calculated to add value to the work.

THE

# Reformed Presbyterian and Covenanter.

VOL. XII.

APRIL, 1874.

No. 4.

ORIGINAL.

A SERMON.\*

BY REV. W. P. JOHNSTON.

"Oh that the salvation of Israel were come out of Zion!" Ps. 14: 7.

THE writer of these words had fellowship with God. He knew that the divine forgiveness was a matter personal and undoubted, yet he says, as if to relieve himself of a personal distress, "Oh that the salvation of Israel were come!" When relieved of an anxiety with regard to self, are we to take on, as a new burden, an anxiety with regard to others? The book itself says that "every man shall bear his own burden," yet the best of God's children feel that it belongs to them singly, to carry not simply their own burden but to have upon them the burden of humanity; they become identified with the misfortunes of others, they seem to be responsible for the guilt of others, they seem actually to stand in the room of others.

Some men could live quietly, were it not for this. Put a guard around a good man's house or estate, and if you could keep his thoughts within the enclosure thus made, how calmly he could rest under his own roof! Under such a vine or fig tree, there would be nothing to molest or make afraid. If the saved could live without concern for the unsaved, there would be little to worry them by night or day. When we come to facts, however, the heaviest of griefs are caused, not by what self has incurred, or by what will injure self, but by what will injure others. If the link that connects us one with the other could be broken, the evil would be within narrow limits. We are compelled to feel for others, just as when hands touch the current of electricity passes round and round, however large the circle may be. Abraham, standing far up on the hills with God, is saying, "Wilt thou not save Sodom?" He was himself out of the reach of the hail of fire. Moses was in the mount, his face like the face of an angel. How soon his face is in his hands and his hands in the dust! "Oh save this people; if not, blot me out of thy book." This responsibility for others you cannot escape, ought not to ask to escape.

\* Preached for the Ladies' Missionary Society of the Allegheny congregation, Sabbath evening, Feb. 8, 1874, and furnished by request for publication.



A man was found on the deck of a ship, a ship without sail or steam, on the waters. His saviours took him away at once to their own vessel, and by stimulants brought him back to consciousness. So soon as lips could move at all, he said "there is another." What did he mean? In the hold of the vessel there was still another man, and so they found. "There is another," will be the cry of the saved so long as there are those who are unsaved. This is why David says, "Oh that the salvation of Israel were come out of Zion." This is why you are thinking about the heathen. They are far away beyond seas and mountains, but you are solicitous. Now when we find ourselves saying, "Oh that salvation were come," is there any way by which that salvation may be realized? Yes, it is possible "out of Zion." The church is the instrument by which help is to come. The religion of Christ blesses the individual, but it is the church of Christ that is to save masses or communities.

There is a distinction between the Christian religion and the Christian church. We understand by religion, that knowledge of God and of his Christ, and that communion with the Spirit by which an individual may live a life of faith and die in peace. By the church we understand the provision made for communicating and maintaining this knowledge, so that it may become influential, not on individuals only, but on communities. So you have the formation of a society for this end. By the church we understand simply the co-operation of the many in a common object. "The all" form what we may call an association, an organization, a society, whose object would ever be the subjection of men to one rightful, lawful king and Lord. So Paul expresses it: "Now ye are the body of Christ and members in particular. And God hath set some in the church, &c., &c." . . . . The church is an organism. It has its divine and ever living Head, it has its divine and ever active indwelling Spirit, it has its officers, its laws, its government. It has its aim and its object. The church is the instrument by which God will reclaim the world from evil. He has no other here. Salvation must be "out of Zion." Do we not maintain and hold as against the Romanist, that the relations of the believer with Christ are immediate, and that these relations can be established without the hand of priest or instrumentality of sacrament? We do, but at the same time we maintain that the church, the Christian commonwealth, the Christian society during the ages has brought down to us the name, and the knowledge, aye and the very person of Jesus Christ himself. Trace the genealogy, if you feel inclined to doubt it. Jesus Christ came because before he came there was a list of the good and sainted that runs like a thread of gold from Nazareth to Eden, from Joseph, the espoused of Mary, to Abraham and Sarah on the hills of Mamre. Unless these had gone before, Jesus Christ could not have reached you. Why do you have a river? Because the springs up in the mountains, because the rivulets among the hills, in their different places and at different points contributed each its quota. So you have the river vast and wide. If you had not had the rivulets, you could not have the river.

You may say that you came into the possession of salvation because a friend came to your room when you were sick, and read in your

ing a verse of the Bible; that you were not connected with the church hitherto, in fact, rarely visited a house of worship. But Moses wrote some of this Bible, a single verse of which you say converted you, Isaiah wrote some, and Paul wrote some, and thousands of years ago between these men, and these men with their associates that came after them, formed the church, and preserved the book, a single verse of which saved you. Then you ought to bless the church that saved you, which saved you. No wonder that Christ and his apostles spoke of the church, meaning by the church, not a sect, not a denomination, but the whole body of believers, by whom and by whom alone the truth has been handed down, has been kept, though at times rivers of blood have stained with the blood of those who protected it, and the bones of martyrs became ashes because they died for it.

But we have the same faith in the church now, that the writer of these words had when he wrote them? Is help possible out of Zion, looking on Zion as we now find her? You know it is easy to criticize, and fault, to confess to lukewarmness, sloth, to admit that the church is not what it ought to be; but after all, there is a church—after all, Jesus Christ has left something in the world that means to stay.

I saw a year ago a report of a sermon preached in the city where I lived, by one of its pastors. The good man was lamenting the weakness of the church, and spoke in contrast of the activity of the Young Men's Christian Association, and kindred organizations, and said if the church did not awake, that these voluntary associations would supersede her, that they would do her work and she would lose her place in the world. Why, he might as well have said to the sun, some day when it was not shining very brightly, that if it did not do better, the stars would steal its fires, they become suns, and there would be no more. There may be dark days, there may be rains and storms and clouds, the rays of the sun may at times be obscured, but nevertheless the sun was put in the heavens to shine, and it will keep shining. So, there may be dearth, and coldness, and formality, but, nevertheless, the church will not give way. She is placed here to stay; now, and will continue to be "the light of the world."

Is the church is of no account! Is this what we hear men say? Is it that puts an hundred buildings in a city like this, where the word is preached and ordinances dispensed day by day? They are built by a tax, yet they are here. Why is it that on all the lines of travel in this or in any other Christian land, you can see in every hamlet all the miles of your way, steeples that point the soul to heaven? What institution is it that is showing such care for the masses, such concern for the welfare of communities, that where you find half a million souls, whether on western prairie or eastern coast, you find a temple dedicated to the worship of Almighty God? What institution is it, which, not satisfied with doing this work in lands already his, does the same in other lands, so that you find in far-off coasts buildings dedicated to the worship of Almighty God, and so can hear on the desert sands as well as amid polar snows the chime of Sabbath bells, the hymn of praise? What institution is it that translates at its own expense, *without the aid of any government or nation under heaven*

ven, the Bible into all the languages of the world, that sends the missionary to many lands to expound it, and keep him there, that gives in fact, to nations that sit in darkness the light of the world?

What institution is that which, remembering the words of its founder, goes through all the world and preaches his gospel to every creature, baptizing in the name of Father, Son and Holy Ghost; that gathers its disciples out of the world and educates them by sacrament and word for a better life and another home? Oh! no—the church is not gone. She has fulfilled in herself the fabled story of Antæus, who, when stricken to the earth, derived new strength from the touch of the mighty mother. Do not disparage that which by its ordinances secures our safety from the power of sin and Satan and keeps us out of hell. “And of Zion it shall be said, this and that man was born in her. The Lord shall count when he writeth up the people, that this man was born there.”

Yet men may say the church has not succeeded. They may say a few sick folks have been healed, but that the larger part of the world does not acknowledge Christ even in name. Is the medicine too weak for the disease? Has the instrumentality which was ordained to effect the work and bring about the change, been found on trial inefficient? Will something else be tried? We answer—no. We would as soon believe that the forces which now operate in nature would be withdrawn and give place to others, as to believe that the forces which now operate in the moral world would be withdrawn and give place to others. Where, then, is the fault? The institutions of salvation are all that they ought to be. “What more could be done for my vineyard that I have not done?” We have failed only because we have not used them in the spirit and manner in which they are to be used. When used as designed to be used by our Lord, by those commissioned to use them in the name of the Lord, then shall the Lord add daily unto the church such as shall be saved. When men use the institutions of salvation, then you may expect salvation. When men are found on hills or in vales preparing the soil and depositing the seed, you may expect to see the fields yellow with grain; you may expect to hear the songs of the reapers when the harvests are brought home.

Are you inclined to doubt? What by the prophet is God’s command to the church? “Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitation: lengthen thy cords and strengthen thy stakes, for thou shalt break forth on the right hand and on the left, and thy seed shall inherit the Gentiles.” What did John see? “The holy Jerusalem descending out of heaven from God; the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light of it: and the nations of them that are saved shall walk in the light of it.” The future is all definite.

The world is sure to hear the many voices in heaven, saying in response to the prayers of David and of Elijah and of Paul, in answer to their prayers and in recompense for their toil: “Now is come salvation and the kingdom of our God.”

**EVILS OF SABBATH RAILROAD TRAVELLING AND TRANSPORTATION, AND THE PARTIES RESPONSIBLE.**

BY A MEMBER.

THE Sabbath is a divine institution, and the commandment respecting it is binding on man in all ages and in all parts of the world until the end of time. This is only doubted or disbelieved by those who doubt or disbelieve the authenticity and inspiration of the sacred Scriptures, and the binding force of their moral teaching on all mankind.

The various forms of Sabbath profanation are so numerous that their name may be called Legion, each one incurring the divine displeasure; yet, that peculiar to Sabbath railroad operations is so gigantic, so prevalent, and so pernicious, that in order to detect its consequent evils, a particular specification of these is essentially necessary, and is intended by this paper, as they appear in the light of divine truth, and not in the light of carnal reason, personal convenience or public utility; and are now respectfully presented as follows:

**I. THE EVILS.**

1. *The dishonor done to God.* This alone overshadows and outweighs all other considerations, and is inherent in all the evils which affect and afflict mankind, individually and socially. The great God, who by his omnipotent fiat made the heavens and the earth and all that in them is, when he had finished them, rested the seventh day, "Wherefore the Lord blessed the Sabbath day and hallowed it." Since the fall of man the world has been under the mediatorial government of the Redeemer, and by him was reiterated in awful majesty on Mount Sinai, that law which is holy and just and good, every transgression and disobedience of which received a just recompense of reward. Hence the fact that this law is administered in the hands of the Mediator, does not imply, as some would insinuate, that its requirements are less strict or its violation treated with impunity; nor that because the Redeemer whilst on earth performed miracles in curing the diseased, and relieving the distressed on that day, and thus taught the performance of works of necessity and mercy on the Sabbath, that therefore he relaxed or abolished the commandment respecting the Sabbath. He himself whilst on the earth honored the Sabbath by his presence in the synagogue on that day; and after his resurrection, meeting with his disciples on this day in particular. In the light of sacred and profane history we find the shores of time strewn with the wrecks of individuals and nations, because of the violation of this sacred day. This sin was one of the most prominent for which the most favored nation on the face of the earth was disinherited and sent into captivity for seventy years. Therefore the desecration of this day's disregard to the authority of God, a defiance of his power, and a contempt of his infinite wisdom and goodness, and hence an infinite dishonor to his name. Yet, in the face of all these most solemn considerations, we find powerful combinations of men organized for the very purpose of prosecuting worldly business, and calling into requisition

tion the service of multitudes of men and cattle ; and in the prosecution of this their avowed purpose, and for the sole object of accumulating worldly wealth, sacrilegiously appropriating this day which God has set apart and hallowed for his own service—in setting this force at their command in motion on this sacred day ; not only in defiance of the God of the Sabbath, but to the great distraction and annoyance of the communities which are thus invaded by the unlawful operations of railroad corporations.

2. *The evil to individual character.* The Redeemer says: “The Sabbath was made for man, and not man for the Sabbath,” implying not only from the connection in which these words were uttered, but also from the whole teaching of divine revelation respecting the Sabbath, that the Sabbath was made for the good of man, both bodily and spiritually. It not only mitigates the severity of physical toil, but also provides the opportunity of drawing near to God in a special manner in the instituted ordinances of his grace ; which, when properly improved, tend to raise our affections and set them on things above, where Christ sitteth on the right hand of God, and thus we are enabled more and more to die unto sin and live unto righteousness. Besides in respect that the proper observance of the Sabbath tends particularly to impress the mind and the heart with a sense of the divine character and presence ; therefore, the desecration of it does in a particular manner tend to obliterate from the mind a sense of the eye of God being upon us, and hardens the heart against the claims of God in the other precepts of his law. Hence, railroad operations on the Lord’s day are productive of unspeakable evil to every individual connected with them, and interested in them, either by investment, labor, or travel.

3. *The evil to the family institution.* Heads of families are responsible for the proper training of their households, and their authority and example are to a great extent supreme in this respect. The history of mankind shows to what a great extent these impress their character on the families under their charge. To this source in the case of ungodly householders and households may be traced the ruin of many families, spiritually and temporally, and their destructive influence on mankind, and the church of God in the world. “Pour out thy fury upon the heathen that know thee not, and upon the families that call not on thy name ; for they have eaten up Jacob, and devoured him and consumed him, and have made his habitation desolate.” And as by the natural law of progression, there increase in sin when not brought under the teaching of divine truth, their influence is most pernicious in the community and in the nation, particularly in this land, where every man of proper age, and by naturalizing qualification in the case of aliens, has the power of exercising the elective franchise. These of course will choose men of their own stamp and character to fill places of public trust, and thus contribute to the official godlessness and corruption so generally prevalent in the land. The command of God to his ancient people of Israel, and to all succeeding generations, and especially to his covenant and professing people through them is: “And *these words* which I command thee this day, shall be in thine heart, *and thou shalt teach them diligently to thy children, and shalt talk of*

hem, when thou sittest in thine house and when thou walkest by the way, and when thou liest down and when thou risest up." The head of a family who spends the whole or a part of the Sabbath in attendance or travel on railroad cars, whether propelled by steam or horsepower, and in travelling by these, brings his family with him, absolutely precludes himself from discharging the imperative duty of faithfulness to those who thus profane the Lord's day, of protesting against it, and also from commanding his children and his household after him to remember the Sabbath day to keep it holy. He, by his example, trains up his family thus knowingly, deliberately and defiantly to trample upon the Sabbath of the Lord, and thus entails on himself and on them the curses and the judgments inevitably connected with such violation of the law of God.

4. *The evil to the Church of God in the world.* The church of God is not of the world, yet, being in the world, she is constantly exposed to its sinfulness, temptations and allurements, and when she yields to these, she has to take up the lamentation, "How is the gold become dim, how is the most fine gold changed." It is only when her members become conformed to the corrupt maxims and customs of the world, that she loses her strength in the service of her divine Redeemer, and they become weak as other men. Of ancient Israel it is said that they 'were mingled among the heathen and learned their works.' Also, 'Ephraim hath mixed himself among the people.' "Strangers have leasured his strength and he knoweth it not." It was when the Israelites joined themselves to Baal Peor that the anger of the Lord was kindled against them, and not when Balaam endeavored to invoke the curse of God upon them. In all cases of habitual trampling on the living law, the habit of sin takes away the sense of sin. This is most apparent from the fact that in the city of New York and elsewhere, when the street cars were first introduced, the moral sense of the Christian portion of the community was so shocked at the attempt to run them on the Sabbath, that a number of the evangelical ministers and others met in convention to remonstrate against this flagrant and uninvited form of Sabbath profanation; and not unfrequently was this sin denounced from the pulpit, and in certain cases parties guilty of it judicially dealt with. Yet now, from the prevalence and wide-spread extent of this sin, it has, like a flood, broken into the church of God; and instead of church courts, ministers, rulers and members of the church, lifting up a standard against it, many of these float as driftwood on the surface, being found among those who chiefly patronize the Sabbath-breaking railroad cars. The plea presented in defence of this form of Sabbath profanation is that it greatly facilitates attendance on divine ordinances and other necessary duties on the Sabbath, and that so many resort to it. Against this specious but fallacious argument the word of God is very explicit, forbidding us to follow a multitude to do evil, and forbidding to do evil that good may come. Saul, in saving the flocks of the Amalekites, which God commanded to be destroyed, pleads, "But the people took of the spoil, sheep and oxen, and the chief of the things which should have been destroyed, to sacrifice to the Lord thy God in Gilgal." Against this Samuel says, "Hath

the Lord as great delight in burnt-offerings and sacrifices as in obeying the voice of the Lord. Behold, to obey is better than sacrifice, and to hearken than the fat of rams;" "for rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry." Hence the unspeakable evil to the church of God in the world from Sabbath-breaking railroads and the demoralizing effect on all who co-operate with and patronize them: which in the case of ministers, elders and church members who thus profane the Sabbath, tend to relax its hold on the minds of all who are observant of and follow their example. Whilst these may officially inculcate the duty of Sabbath sanctification, they practically neutralize the effect of their teaching, and encourage all in this course of Sabbath profanation.

5. *The evil to the commonwealth.* As the government and the inhabitants of any land have a reciprocal influence upon each other for good or evil, so when any evil practice prevails in any community from the absence or weakness of any counteracting influence, this leaven in process of time leavens the whole lump, and makes a formative impression on the national government. This we have exemplified in the history of nations from the beginning of the world till now; and particularly in the case of this nation, where the will of the people through the exercise of the elective franchise so largely preponderates in the appointment of the legislative and executive rulers of the nation. At present there is a laudable effort being made to reform this nation by introducing into the national constitution a recognition of the Christian religion—thus forming a ground upon which to stand in enforcing the observance of the divine law, and sustaining the claims of divine truth. Yet, in order to render this measure effective, the co-operation of the inhabitants of the land is essentially necessary; that the people be properly educated not only as to the necessity of this radical change in the case of the national government, but also as to the necessity of their realizing the force of that part of divine truth addressed to the people of Israel, "Keep, therefore, and do them: for this is your wisdom and your understanding in the sight of the nations which shall hear all these statutes, and say, Surely this great nation is a wise and understanding people;" also of that referring to the reforming kings of Judah, particularly Jehoshaphat, of whom it is said: "Also in the third year of his reign he sent to his princes," "and with them he sent Levites;" "and they taught in Judah, and had the book of the law of the Lord with them, and went about throughout all the cities of Judah and taught the people;" "and the fear of the Lord fell upon all the kingdoms of the lands that were round about Judah, so that they made no war against Jehoshaphat." In modern times we have the importance of the scriptural education of the people of the nation clearly demonstrated in the cases of England and of Scotland. In England the reformation (or rather the change from papal to royal supremacy) in religious matters commenced with the sovereign, but comparatively very faintly pervaded the masses of the people, who were still under the control of the government in their religious observances, and persecuted by it, if recusant under its dictates. In Scotland the reformation began with the people by the faithful preaching of the gospel and the scriptu-

ral education of the youth in the schools, by which the great body of the nation became enlightened in the knowledge of divine truth, and so resolute in its defence and in defence of their own inalienable civil and religious liberty, that they compelled the recognition and establishment of all these by parliamentary and royal sanctions: and by their repeated solemn covenant engagements to be faithful to the claims of God, the true religion of Christ as revealed in the word of God, the privileges and liberty of the church of Christ, and the peace of the nation, and to be faithful to each other and to all those legitimately set over them in authority in the defence of all these, they became the conservers and promoters of civil and religious liberty in their own and other lands. And even when overpowered by the perfidious house of Stuart and its profligate court, by which they were subjected to twenty-eight years of almost unparalleled persecution, they still maintained their integrity to so great an extent that, when God in his providence raised up a deliverer for them, they were enabled to hurl the cruel, persecuting and bloody house of the Stuarts into perpetual banishment. The chief characteristic of these reformers, which has made them dear to those of their own and succeeding generations, was their godly lives. A reformation in this land can only be effected by the same means, the people being made to realize the necessity of it, and the unspeakable evil to the nation of this gigantic system of Sabbath profanation by Sabbath-breaking railroads, and such as plead for national reform realizing the injury done to this cause by their being found amongst those who patronize them.

## II. THE PARTIES RESPONSIBLE.

1. *The proprietors and directors of Sabbath-breaking railroads.* In all cases of rebellion, criminal conspiracies or foreign aggression, the instigators and leaders of such combinations are held chiefly responsible, and subjected to a severer degree of punishment than those who are led by them. Thus it was in the case of Jeroboam, who made Israel to sin; and in the case of Manasseh, for whose sins as a leader he and the people of Judah and Jerusalem were sent into captivity; and then what a fearful example of criminal responsibility we have in the case of "Judas, who was guide to them who took Jesus," of whom the Redeemer says: "He that delivered me unto you hath the greater sin." Thus railroad proprietors and directors are principally responsible for the Sabbath profanation by so many multitudes of men and cattle being employed, and such a multitude of people travelling in the cars run by them on this sacred day.

2. *All who serve in any capacity on railroad cars.* Those are responsible in respect that without their co-operation and labor no cars could be run on the Sabbath, and therefore they are responsible not only for their own individual act in thus profaning the Sabbath, but also for its profanation by means of the cars or trains on which they labor or attend.

3. *All those who travel or have commodities transported by railroads on the Lord's day.* All such are particularly responsible in respect that they not only give aid and comfort in this rebellion against Heaven,



and, as it were, fight in the trenches, but in that they also furnish the very sinews of this war; and that without their countenance and support, it would soon come to an end. In a most particular manner are the teachers and professors of the Christian religion responsible in this matter, because multitudes who scorn to be influenced by their scriptural teaching will most readily follow this their evil example in trampling on the Sabbath. The minister who enters a railroad car on the Lord's day, most powerfully and effectively, though tacitly, preaches in support of Sabbath profanation, and thus counteracts and neutralizes the effect of the most eloquent and scriptural sermon ever preached by him from the pulpit on Sabbath sanctification. The elder who travels on the Lord's day in railroad cars and encourages others to do the same, divests himself of the sacredness of his office as a ruler in the house of God, in respect that instead of being an ensample to the flock over which he is made an overseer, he deliberately causes these to go astray from the path of truth, by which they become a prey to the great enemy of God and man, being found thus on his ground. And the Christian professor who thus patronizes this Sabbath-breaking system, deserts his or her standard and fights in the enemy's ranks.

4. *The national government.* Civil government is not the result of mere human device or arrangement, but is of divine institution; and is not only taught in the volume of divine revelation, but is also indicated by the light of nature; it being found, though in a rude form, amongst the most savage races of men that exist on the earth. "He that ruleth over men must be just, ruling in the fear of God." "By me kings reign and princes decree justice. By me princes rule and nobles, even all the judges of the earth." "For there is no power but of God, the powers that be are ordained of God." "Moreover, thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands and rulers of hundreds, rulers of fifties and rulers of tens." "And it shall be when he sitteth upon the throne of his kingdom that he shall write him a copy of this law in a book out of that which is before the priests, the Levites; and it shall be with him and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all the words of this law and these statutes to do them." In claiming this divine institution of civil magistracy, and these divinely appointed characteristics and qualifications for civil rulers, it is objected that these were peculiar only to the people of Israel. This objection is neutralized by the fact of their general adaptation to all mankind. This is manifest from the success, prosperity and happiness of the people of Israel and other nations when recognizing, possessing and acting upon these scriptural principles; and when they are ignored or rejected, political and official corruption alarmingly prevail. However, the repudiation of these divinely appointed qualifications does not absolve civil governments and rulers from their solemn responsibility to uphold not only the claims of justice in behalf of those over whom they rule, but also the claims of *him who is Judge of all the earth, who is Governor among the nations, and who commands in his word,* "Be wise now, therefore, O ye kings,

structed, ye judges of the earth, serve the Lord with fear and with trembling : kiss the Son, lest he be angry, and ye perish from day when his wrath is kindled but a little. Blessed are all they put their trust in him." Hence the imperative duty of all exercising the power of civil government to restrain the open violation of divine law by those whom they govern, by appropriate legislation. In the case of railroad corporations this is peculiarly apparent, in that these are organized and protected in their immunities by legislative enactments. In granting or passing acts of incorporation, it is customary to qualify these by prohibitory provisions restraining the parties incorporated from causing detriment to any private or public interest in the community or the commonwealth. Therefore, in granting acts of incorporation to railroad companies, the legislature, in which they are incorporated, and the national government, are particularly responsible in not restraining them from their flagrant profanation of the Lord's day in general, and in particular by causing them at day to transport the mails.

---

### INFERIOR SYNODS.

BY REV. N. B. JOHNSTON.

THE adoption of the report of the committee recommending sub-synods, (see *R. P. and C.*, of July, 1873, page 270), I am decidedly opposed, and I hope Synod may give no favor to the proposed change. I am permitted to state a few reasons.

There were no other serious objections to the proposed organization of inferior synods and of a delegated general synod, it would be sufficient to ask merely, *cui bono?* What good can result? If any, yet if good would be overbalanced by evils that would follow, the change should not be made. It is an old principle in logic that the *onus probandi* rests upon those who favor a change; and this principle is on the basis that change, in itself, is always objectionable; that is, no change in laws or institutions should ever be made unless there be decided of it and undoubted advantages to be gained by it. But what could follow this? What but evil can grow out of the proposed change?

There are serious objections to the plan recommended. Some of these

There would be *too many courts*. There is no need of any more. Already we have too many now. By the proposed change, one-half of the ministers and of all the sessions (by representation) would have to attend four church courts every year—all of them three.

The inferior or sub-synods would have *nothing to do*; that is, they would do but what belongs to presbyteries. If appeals would go from presbyteries to a sub-synod, they would ordinarily go also to the general court. Thus there would be more litigation rather than less. There is need of frequent meetings of presbyteries, at least semi-annual.

But if the sub-synods can do the work of the presbyteries, and if they are needed at all, let the presbyteries as now organized be abolished.

ished, and let the proposed synods be called presbyteries, and so do presbyterial work. But no one wishes this. The presbyterial limits are now too large. Loss, not gain, would be the result.

Moreover, what could the synods do that cannot be done as well, or far better, by the general synod? Between presbyteries and general synod I see no need or room for any other courts.

3. It is questionable whether, in Presbyterianism, such courts have any authority—any right to exist.

4. They might be attended with much evil. More absences from pulpits, more expenses, more appeals, and consequently more litigations would result. And how easily might arise jealousies or strifes about who should be appointed by the presbyteries to the delegated synod. All ministers and many of the elders desire to be at synod, and should be, if it be practicable; and if, in the new order, one should be sent more frequently than another, as would sometimes be, jealousies or alienations might arise.

5. A quorum of one-third, as proposed, would not be a fair representation. Presbyterianism calls for majorities.

6. The supreme court should be and can be a general assembly of the whole church. There is need of it; it now works well, and no doubt it will continue to be practicable.

If change *must* be, let the supreme court be delegated as proposed in the plan, for two or three years; and then on every third or fourth year let there be a full delegation, or general assembly as we have now every year. Or rather, if the church *must* be chastised or burdened with sub-synods, let *these* be delegated bodies rather than the supreme court. In *this* the church needs all the wisdom of the whole eldership, and let it be called the general assembly.

---

#### THE LATE CONVENTION.

THE following is the declaration of principles adopted by the Convention held at Pittsburgh on the 4th and 5th days of February :

The friends of National Reform in general convention assembled, do hereby make the following declaration of their position, principles and objects, and cordially invite the co-operation of all who accept in whole or in part, the views herein set forth :

1st. This country was settled and its institutions founded by those who believed in God and accepted his word as the law of their lives, and this, their religious faith, was not an external feature, engrafted on their political existence, but an original, fundamental and essential element of it, manifesting itself in their criminal code, as well as their recognition of God's sovereignty and their subjection in the colonial charters, the Declaration of Independence, the early State constitutions, and other official acts and documents. These Christian features of our American civilization and national life were indispensable forces for the restraint of vice, the development of virtue and the unification of the people; and we desire to maintain and perpetuate the same, believing that every effort for their obliteration tends directly towards social disorganization.

2d. Whether recognized or not, the eternal truth remains that Jesus

Christ is the Ruler of the nations of the earth, and will hold them as nations accountable for their doings; and in the future, as in the past, will verthrow those which are guilty of wickedness, and establish and prosper those that obey him; and remembering how in various forms reverence for God has marked the civil life of this nation, we most profoundly regret that the constitution of the United States, which is our fundamental law, contains no explicit recognition of God's sovereignty, or of this law as the standard of morality; and we declare our purpose by every legitimate means to seek its amendment in this regard, and now inscribe on our banner, God's moral law the nation's guide.

3d. Such an amendment is of high importance in view of the overshadowing influence of a written constitution in moulding the morals and laws of a people. All experience shows that the two cannot remain permanently separated. If we, as a nation, do not, therefore, bring up the constitution in this respect to the level of the moral sentiment of the people, it will surely bring the people down to its condition of ignoring and disregarding God.

4th. In seeking this amendment we are laboring for these most practical results, namely: the perpetuation of the Sabbath; the proper regard for an oath; the integrity and purity of the marriage relation; the retention of the Bible in the schools; the suppression of intemperance; the enforcement of law; and the maintenance of all the other Christian features of our civilization, without the humanizing and enlightening influences of which men's progress must cease, and the continuance of free government become impossible.

5th. The adoption of such an amendment to the constitution would bring no more union of church and state in the future, than there has been in the past; but as, by amendment number one, we are effectually guarded from all danger of such union, we seek by this to guard against the equal peril of the practical adoption by the state of atheism, by which virtue shall be fettered and vice turned loose; and further, we declare our readiness to accept either a modification of the preamble or an additional amendment, in any form of words that shall secure effectually the end sought for; but rejoicing in the success of the past and pressed by the demands of the present in the spreading of political corruption, we hereby pledge ourselves to each other, to the nation, and to God, to labor on with unflagging patience and determined perseverance until it is written in the fundamental law of this nation, that the Bible is its standard of morality and Jehovah is God.

The amendment referred to in the fifth statement is,

Congress shall make no law respecting an establishment of religion or prohibiting the free exercise thereof; or abridging the freedom of speech or of the press; or the right of the people peaceably to assemble and to petition the government for a redress of grievances.

Unquestionably the amendment most effectually prevents the possibility of a union of the church and state. Were this all, no reasonable objection could be urged against it. Unfortunately it does more. It prevents the possibility of a union between religion and the state. Whatever may have been the intention at the time of its adoption, it most certainly does "level all religions, and make it a matter of state policy to hold all in utter indifference." One inevitable result of the

success of the present attempt to reform this nation, will be the repeal, or at least a very material modification of amendment number one.

The resolutions originally presented by the committee are as follows:

*Resolved*, 1st. That in the unexampled progress of the cause of the National Christian Association during the past year, in the gathering of this large and enthusiastic assembly from all parts of the country, and in the words of cheer received from influential friends, representing our educational institutions, the army of the United States and the secular press, we have reason for profound gratitude to Almighty God, and encouragement to prosecute the aims of the association with renewed vigor.

2d. That our cause is vital not only to the religious, but also to the moral and intellectual interests of our country; and that not Christianity alone, but patriotism as well, prompts to energetic and persevering efforts to achieve its ultimate triumph.

3d. That the widening and ever-increasing demoralization of our national life as seen in frequent and flagrant instances of official corruption; in the lowered tone of commercial honor and honesty; in the relaxation of the sacred ties of the family; in the prevalence of social vices and crimes of violence; and in the rising of a spirit of lawlessness—the nation is reaping the bitter but the legitimate fruits of the omission of any explicit recognition of Almighty God in our fundamental law; and that nothing can save the nation from the vortex of ruin to which it is rapidly declining, but a return to the divine order of the acknowledged subjugation of and dependence of God's institution upon his revealed will.

4th. That the power of our movement and that which has achieved its past success and imparts its present prestige, is its identification with the interests and glory of the Son of God; and that the adoption by this association of the suggestion frequently made of holding in abeyance the claims of the Lord Jesus Christ to recognition by the nation, would be ingratitude to our leader and fatal to the cause in which we are embarked.

5th. That while we would not underrate or despise the number and power of our enemies, we feel unfaltering confidence in the final and complete triumph of our principles, believing them to be inseparably connected with the prosperity and perpetuity of our nation.

6th. That we appeal with confidence to the friends who, by their prayers, labors and contributions, have sustained this movement in the past, to continue and increase their exertions in its behalf, assured that the reward of those exertions will be as great as the cause in which they are spent is glorious.

During the discussion, numbers three and four were objected to and referred back to the committee. The reasons assigned for the reference of the third (none were assigned for referring the fourth,) were of but very little weight, and could be urged against any clear, explicit statement of the ultimate ends of the convention. Subsequently the following was adopted as a substitute for those to which objection was made:

3d. That in the omission of an explicit recognition of Almighty God and the supremacy of his law from the constitution of the United States, we recognize one of the fruitful sources of the wide-spread and ever-increasing demoralization of our national life, as seen in frequent and flagrant instances of official corruption, in the lowered tone of commercial honor and honesty, in the relaxation of the sacred ties of the family, in the preva-

lence of social vices and crimes of violence, and in the rising spirit of lawlessness.

Had the report as finally adopted been the one originally introduced, it is not probable any objection would be urged against it, but the insertion of the substitute for a clear and distinct statement of a most important truth, a vital principle, is regarded by not a few earnest friends of National Reform as a grave mistake. Certainly it was fitting and proper to declare that "the nation is reaping the bitter but the legitimate fruits of the omission of any explicit recognition of Almighty God in our fundamental law, and that nothing can save the nation from the vortex of ruin to which it is rapidly declining, but a return to the divine order of the acknowledged subjugation of and dependence of God's institution upon his revealed will." What loyal follower of Christ as King could hesitate to declare "that the power of this movement, and that which has achieved its past success and imparts its present prestige, is its identification with the interests and glory of the Son of God?" Is it not true "that the adoption by this association of the suggestion frequently made, of holding in abeyance the claims of the Lord Jesus Christ to recognition by the nation, would be ingratitude to our leader and fatal to the cause in which we are embarked?" And may we not add, does it not look at first sight as though the omission to adopt the resolution identifying this movement with "the interest and glory of the Son of God," was a hearkening to the "suggestion frequently made, of holding in abeyance the claims of the Lord Jesus Christ to recognition by the nation?" Had the convention understood the proposed change, and had the opportunity of deciding between the original resolution and the substitute been granted, the former would have been adopted by a nine-tenths majority.

---

#### MISSIONARY INTELLIGENCE.

##### FOREIGN.

WE have the following letter from Mr. Beattie, which we are sure our readers will peruse with deep interest. The case of the teachers calls for deep sympathy and earnest prayer that God would strengthen them to suffer and in his good time free them from the presence of wicked men.

LATAKIYEH, January 21, 1874.

No change has occurred in the condition of the teachers since my last. They are still in Damascus, with a lot embittered by their prolonged sojourn among the vilest associates, and endangered by the bounding temptations to which they are unceasingly exposed.

The following extract from Yusuf's letter is full of painful interest, and should stimulate his brethren everywhere to the most fervent efforts on their behalf.

"I have written you," he says, "not only that you may see the difference between our present and former condition, but also to remind and move you to lift up holy hands in prayer for us that we may be

delivered from this state. Our former condition is known to you, and you do not need, therefore, that I inform you of it; but do not be displeased if by reason of our distance from you I inform you of our present lot, even though it should be bitter and you should participate in its bitterness like as you shared with us in the sweetness of our lot here at the first; for such is the lot of Christians in all times, according to the word of the apostle, where it is said: 'and whether one member suffer, all the members suffer with it, or one member be honored, all the members rejoice with it;' and if you desire to know with perfect certainty, then I say our condition is directly opposite to what it was at the first, for instead of rest, there is weariness, instead of joy, there is sorrow and deep distress. Instead of rest on the Sabbath and assembling for prayers, there is work—the keeping of military guard and the practicing of military exercise; and instead of hearing preaching and religious instruction and the reading of the Holy Bible, there is the hearing of lying infidel tales and filthy talk, and reviling and cursing and blasphemy, and rehearsing of vicious practices and bestialities; and instead of associating with brethren we associate with people whom it is not known from whence they are; for we are dwelling, each one of us, in a house in which there are about thirty persons, and they are like brutes. They do not know God; and a good word never proceeds from their mouths. We lie down to sleep and rise with them, and we eat and drink together, and this, even though we are *sinner*s, is distressing to us, and I can say the life is wretched and the contamination polluting and miserable; and we are in danger from this, for it is said 'evil communications corrupt good manners.' We have witnessed temptations in Damascus which we never in our life witnessed before—but God preserve us from them. We beseech you to cry and pray for us that he may keep us from them. O father! we are surrounded by temptations and persecutions from every quarter, and there has not passed over a day without weeping and sorrow from what we have mentioned, and we are straitened to the utmost. In my former letters I alluded to these matters in brief, that your thoughts might not be distressed; but now when our circumstances become so straitened, and I saw no one to whom I could resort except to your fatherhood, I have informed you of the state of affairs, hoping from your love you will not forget me nor my brethren Daoud and Saleem, in your thoughts and prayers, nor slacken your zeal in the use of any means which you think may profit us and hasten our deliverance from this *pen*. We are assured from our whole hearts that this matter will be as distressing to you as it is to us, and that you are suffering like us, and if lukewarmness has occurred it is not from you, for how can a father be lukewarm for the deliverance of his children?"

Affectionately in the gospel,

J. BEATTIE.

A letter from Dr. Metheny gives some interesting particulars in regard to the passage out and the incidents by the way. We give the greater part of it below:

On arriving in Liverpool in the evening, we proceeded to the Lawrence Temperance Hotel, where we have been accustomed to stop. The

next morning I set out to find shipping to Alexandria. To our dismay the Cunard Co. had no steamer going out, nor was there a single vessel that would take passengers, unless we would wait several weeks. While I was engaged in procuring passage, bro. Caldwell providentially came over. He went to the agent, and they agreed to give us back our passage money, and forward our goods to Latakiah by Mt. Papyannis steamer, free of charge. I left the goods in their hands, and took passage from London to Latakiah via Paris and Marseilles by the "Messageries Maritimes du France" steamer.

The passage cost just the same from Marseilles to Latakiah as from Liverpool to Alexandria. The fare from Liverpool to Marseilles differed so little from the fare from Alexandria to Latakiah, compared with the immense advantages in comfort and speed, that I chose the former. We have every reason to rejoice at our choice, for eight sailing days and nights from Marseilles and four days and nights in the various ports—twelve days—brought us to our own door. The other route is an unknown quantity, ranging from fifteen to twenty sailing days and nights, besides the stopping in the various ports. We took second class in the cars, because the cushions are continuous, without each seat having arms like an arm chair, as in the first class. This allowed us to lie down when we wished, the arm-chair arrangement of the first class "pews" not admitting of this comfort. Then, too, the second class state-rooms in the French ships are "amidships," on the "pivot," while the first class is astern, over the screw, and subject to that detestable motion so properly dreaded by experienced, initiated travellers. Indeed, I would rather have the second class at the same fare, yet it is much cheaper. I would not go in second class in an English steamer at all, if I could avoid it.

While getting ready to leave, I went over to Belfast by invitation of bro. Chancellor. I accompanied him to Newtownards, and addressed that congregation on the subject of our mission. We returned to Belfast the same night to meet a large audience on the same subject. I made valuable acquaintances—Dr. Dick, Dr. Houston, and many others. Next day, met the brethren at Knockbracken, and enjoyed the Thanksgiving-day hospitality of the venerable pastor in company with bro. Chancellor, at whose house I shared unbounded kindness during my brief stay. Indeed, I don't know how they could have exceeded their kindness. I shall ever look back with much pleasure to my stay in Ireland. I should have been delighted to have gone through the congregations, had the circumstances permitted.

Messrs. Peoples Bros., No. 300 Great Howard street, attended to shipping our extra baggage. It is so expensive to ship things across the continent, that we took only one trunk and our hand-packages along with us. I don't know of any people who have labored more assiduously for us and our mission, than the Peoples Bros. and their sister. They have attended to our buying and shipping ever since we first came out to Syria. It is an immense labor to buy all the multitude of little things and big things, and pack them and ship them, and make out bills for them. I am not able to repay them except by appreciating their labors and favors. Then, too, in addition to all they



do in the way I have mentioned, they are ever sending us all valuable and useful presents, and keep us well posted by their timely and welcome correspondence. The Lord reward them.

I complained to Mr. Long in Liverpool, of our detention and heavy expense at the hotel. He went with me and assisted me in finding "apartments"—rooms in a private house, where we could order for our meals whatever we chose, and have it prepared for us. Our hotel was costing us—six in number—about \$11 or \$12 a day. We therefore made our stay at the hotel very short, and took lodgings at greatly reduced rates. Mr. Long is one of the Liverpool R. P. congregation, which had a reception for us in the church, and presented Beckie with an elegant work-box, Dr. and Mrs. Metheny with an elegant Davenport, and each of all the missionaries with valuable presents from his store; and also the mission with a large amount of prints for the Fellahin children's dresses. Indeed, from the time we left Syria till we reached it again, we have been the constant recipients of favors and tokens of interest in the Lord's work, that we have been immensely encouraged in our work, so that we shall ever look back with great pleasure and satisfaction to our visit home; and these things help to make us forget our weariness and sickness, and help us greatly to go on our way rejoicing. Mrs. Metheny reached Latakiah stronger a great deal than when she started, and she remarked on the steamer before we landed, that her appetite was as good as ever. How glad we were to get our feet on solid ground! Our arrival was an immense pleasure. We had been tossed on high seas, hurried through strange countries—every day opening our eyes on new scenes and strange people, till we were anxious to look upon some place where we had been before and see a people whom we knew. The sea was very calm, and we effected a landing without any inconvenience—something very desirable indeed, when we consider that the steamer stands far out at sea, and we have to get into little boats and be rowed ashore. We found all well except Bashara, our head teacher, who had just died. The school was full of little children—we have about ninety now in Latakiah and in B'hamra. All things going on well, notwithstanding all the efforts of the enemy to keep back the work. Thanks to God, the enemy is only helping us far more by his opposition than when he outwardly let us alone. The teachers are still in Damascus, but we were informed by Mr. Hay, our U. S. Consul at Beirut, that he thought they were about to be released. We will likely know by the same steamer which takes this letter. The winter is very severe for this country, and operates badly on the children in school, who have whooping cough now. One of them died from convulsions a few days ago, occasioned by the whooping cough and dysentery. She had not been long with us, yet had learned some of the first principles of religion—enough to save, with the blessing of His Spirit.

At present we have an excellent chance for disseminating our truths. I do hope a spirit of liberality will continue to operate on the brethren at home, for Christ's kingdom is rapidly spreading here, and Providence is making all things tend to its advancement. I have so much to do, so many patients who have nursed their chronic ailments, hoping

to get relief when I would return, that I have hardly time to eat my meals. No less than ten are sitting around me as I am finishing these lines. Tell the brethren, for the sake of Christ, not to hold back their prayers and contributions.

THE case of our imprisoned teachers in Syria was brought to the notice of the Hon. Hamilton Fish, Secretary of State, and his official influence solicited on their behalf. Mr. George H. Stuart, of Philadelphia, who is well known at Washington, kindly offered to take charge of any papers on the subject, and lay them before the government, and urge attention to the case. It appears from the following letter that the government had already interfered in the case, and instructed its Minister at Constantinople to look after it.

DEPARTMENT OF STATE, Washington, March 14, 1874.

To George H. Stuart, Philadelphia:

SIR—Your letter of the 11th instant, with its accompaniments relative to the impressment of certain persons professing Christianity into the military service of the Porte, has been received. In reply, I have to inform you that the Minister of the United States at Constantinople was some time since instructed on the subject.

I am, sir, your obedient servant,

J. C. B. DAVY,  
*Acting Secretary.*

### HOME.

THE monthly meeting in March of the Central Board was held on the 16th. The Treasurer reported that since the January meeting he had received for the Domestic Fund \$566.50. Payments, \$336. Balance, \$644.11. Rev. S. M. Stevenson, of Hebron, Kansas, made application for the present quarter's salary. A resolution was passed to pay this, the Board having evidence of the inability of the congregations under his charge to pay their quotas.

The matter of the Southern Mission was fully considered, and after consultation with Mr. L. Johnston, Selma, Alabama, was fixed upon as the location. It was resolved to request Pittsburgh Presbytery to ordain Mr. Johnston, now a licentiate, to the office of the ministry, in view of his fully entering on his work after the meeting of Presbytery. Mr. G. M. Elliott, a colored man, who has completed his first year in the Theological Seminary, was appointed a teacher in the Southern Mission for the interim of the Seminary. It was resolved to request the session under which he is to ordain him to the eldership, in case the Pittsburgh Presbytery set Mr. Johnston apart to the ministry.

A supply of psalm books and catechisms was voted to the Sabbath school in Missouri, under charge of Mr. Boxley, a colored student of Geneva College.

We are now ready to renew the work among the freedmen, and the men are coming forward to engage in it. Let not the church forget this mission in approaching the throne of grace, but pray for the ingathering of the travail of the Redeemer's soul among this people.

D. B. WILSON, Secretary.

## EDITORIAL NOTES.

IN the death of Charles Sumner, on the 11th of March, another of the great men connected with the struggle between freedom and slavery has passed away. His name will shine with its true lustre when the mists that have arisen within a few years shall have disappeared. History will give him a place among the noblest statesmen of his age. He had been Senator from Massachusetts for twenty-three years. He did not owe his position to a place-hunting spirit, and he was retained in it as the representative of convictions and lofty purposes. He fought the slave power, and evoked a spirit that sought to destroy him. But, strangely enough, in the providence of God, he, the stricken one, has outlived the other actors in the scenes connected with the assault upon him in May, 1856. Brooks died suddenly in less than eight months, Senator Butler in a single year, Keitt fell fighting against his country, and Burlingame, who sought to meet in the duel the assailant of Sumner, is also dead.

Sumner never forgot the cause of liberty. During the peace movement after the first election of Lincoln, when every effort was made to silence the voice of the nation's conscience, and to purchase peace at any sacrifice, he came to Philadelphia to lecture, when anti-slavery speakers found a disposition, even in official quarters, to close, if possible, the public places against them. He spoke in Concert Hall to a large audience, part of whom would have silenced him. On rising, he said that since he had come to the city he had visited Independence Hall, and had read again on the bell, "Proclaim liberty throughout all the land, to all the inhabitants thereof," and he felt that what he might utter for liberty would have a hearing in Philadelphia. The audience rose and cheered; the emotion did not soon subside; the ignoble spirit of compromise with evil passed away. He had a great part in averting further national sin. He lived to become the champion of the rights of the freedmen, urging in season and out of season the consideration of their civil rights. He will live enshrined in their memory. Some of them, in their simplicity, believe in Washington, that he built at his own expense the fine public school house named after him. After his death they sought and were granted a place in line close by his bier. His remains reached New York on Friday evening, at eleven o'clock. A delegation of colored men was present and acted as escort to the Fifth Avenue Hotel. Colored men had charge of the body during the night. As a guard was necessary in Doric Hall, in Boston, it was deemed proper that the colored troops, who first offered their services, should be selected. In San Francisco the colored people were the first to take public action on his death. So throughout the country.

There is something impressive and affecting in this love of a race to their constant friend. It suggests, especially in connection with the deceased senator's religious views, the question why is it that the heart of all men will not turn with love and trust to their Friend, who has suffered for them, who is made after the power of an endless life, and ever liveth to make intercession for all that come unto God by him.

Sumner died at the dawn of a grander movement than that to which he gave his life—a movement for the rights of God. He has passed away before this has come to have the power it will have. He was not spared to tarnish his fame by the opposition he probably cherished to it. He will live in history as a great instrument in the hands of God in securing the rights of man.

It has been evident for some time that unless active measures were taken to prevent it, there would be enacted in Mexico scenes of great cruelty. The progress of Protestantism there has awakened intense opposition among the Catholics. The priests, beginning to realize there is danger of their losing their hold on their followers, have become greatly alarmed, and of late have been preaching a crusade against the missionaries. The letters from that country for some time past have contained accounts of the opposition and hatred of the followers of the Pope against all who in any way oppose the Catholic religion. No one, however, was prepared for the fearful outrage perpetrated at Ahualulco, in the State of Jalisco, on the 8th of March. In the morning, according to the telegraph account, a priest delivered an incendiary sermon, in the course of which he advocated the extermination of the Protestants. So great was the excitement produced that an armed mob of two hundred persons gathered in the evening and proceeded to the residence of the Rev. John Stevens, a Congregational minister, sent out by the Board of Foreign Missions of Boston. With cries of "Long live the priests," they broke into the house, and, seizing the clergyman, smashed his head to a jelly and chopped his body into pieces. They afterwards searched the house and carried off everything of value. The mob was ultimately suppressed, and an order for the arrest of the priests has been issued. An investigation is to be made under the direction of the government. In Saguays a mob, acting under similar religious frenzy, committed great excesses, but happily were restrained from murder. In other parts of the republic there have been outbreaks, and a general crusade of bigotry may be threatening.

Well does the New York *Tribune* call the above account "a frightful story of superstitious barbarity," and pertinently asks the question, "are the Mexicans a civilized people?" It is an illustration of the truth that Popery is ever the same. All that is necessary to see its true spirit is the opportunity for its manifestation. If this cruel and barbarous murder have the effect of arousing the American people to a sense of the danger that threatens American institutions from the common foe of all progress and liberty—Catholicism—the blood of that missionary will not have been shed in vain. By his death he will accomplish more than perhaps he could have accomplished in his life, however devoted to his work.

---

#### ECCLESIASTICAL.

##### OPENING SERVICES OF THE FIRST CONGREGATION, BOSTON.

ON Sabbath, February 15th, the First congregation of Boston met, for the first time in the lecture room of their new church. A little

less than two years ago the congregation determined to erect a comfortable place of worship. After having been compelled to change their place of worship many times, having occupied since their organization six different halls, they became persuaded that a permanent place of divine service was necessary to the welfare and progress of the congregation. A suitable piece of ground was soon found in a desirable neighborhood, corner of Ferdinand and Isabella streets, and was purchased on the 30th of April, 1872. Ground was broken on the 5th of November of the same year. And now, in a year and three months from that time the building has so far progressed that the lecture room gave a commodious and comfortable reception to the congregation on the third Sabbath of February.

The day was beautiful, and the room was crowded to overflowing with a deeply interested audience. The session had arranged for the celebration of the Lord's supper, and this added to the number of attendants, and the interest of the occasion. The pastor, the Rev. Wm. Graham, preached from 1 Pet. 1 : 8. A large audience gathered also, in the evening, when the Rev. D. McAllister preached from Haggai 2 : 9. The perfection of the heating arrangements secured comfort for the audience, notwithstanding the recent finishing of the walls.

The church building is a handsome structure of pressed brick, with trimmings of Nova Scotia freestone, in the Gothic style of architecture. A tower at the left hand corner of the front, furnishes a shaft of four feet and a-half square, inside measurement, and 102 feet in height, which secures admirable ventilation for the whole building. This ventilating shaft is one of the remarkable features of the structure. The dimensions of the building are 80 by 60 feet. The main audience room is 74 by 54 feet, with an end gallery sixteen feet deep, affording seats, in all, for 700 persons. The lecture room is 55 feet 6 inches by 53 feet 6 inches. At the side of this room is a range of three class rooms, the middle and largest of which is 22 by 18 feet, another 20 by 18 feet, and the third 16 by 18 feet. Besides there are a number of smaller rooms and closets, furnishing every convenience. By throwing open large doors, the three class rooms can be made practically a part of the lecture room. The lecture room alone seats 350 ; with the class rooms, 500.

The finish of all these rooms, in pine, and the ash settees with which they are furnished, give a bright appearance and cheerful air which is exceedingly attractive. And neat and tasteful windows of stained glass, in modest colors and well chosen patterns, add to the happy effect. When the gas fixtures, not yet all in order, are added, the beauty of the rooms, particularly at night, will be greatly enhanced.

A notice of this admirably arranged church would be very defective, if nothing was said of the heating apparatus. Instead of hot air furnaces, there is a complete arrangement for supplying heat below and above by steam, conducted in pipes from a boiler in the front part of the basement to all parts of the house. The heat furnished in this way is peculiarly soft and agreeable. The oxygen is not burned out of the atmosphere, nor are impure gases, producing headaches, drowsiness, and incipient asphyxia, infused into it. For this heating apparatus

and ventilating shaft, the two complementary and crowning features of the building, the congregation regard themselves as peculiarly indebted to the wise and practical suggestions of Mr. Walter T. Miller, of New York.

It is expected that the whole building up stairs will be completed about May 1st. The pews and finishing up stairs will be solid black walnut. The windows, already in, are of richer pattern than below, yet neat and soft in tone. The pulpit will be a generous platform of two feet high, with a small, handsomely carved desk. The carpet, cushions and trimmings of the pulpit, &c., will be in unison.

Thus this congregation, organized nearly twenty years ago, July 12th, 1854, with twenty members, now gathers its two hundred members into a most comfortable and tasteful house of worship. During the twenty years of existence it has had but two pastors—the first, Rev. J. R. Lawson, from November 20, 1856, till September, 1857; the second, the present pastor, who was settled in his charge July 12, 1860, when the congregation numbered forty members. And now, with a vigorous and flourishing second congregation formed, the first enters on a new and most important epoch of its history. With the energy and devotion of the past, accompanied with the divine blessing, it will have a noble future.

COM.

---

#### OUR CHURCH IN NEWARK, N. J.

NO DOUBT the readers of this magazine will be rejoiced to hear that an effort is being made to establish a congregation in connection with the Reformed Presbyterian Church in Newark, N. J. There is no congregation of our denomination in Newark, nor indeed in the whole State of New Jersey, which was the first State in the Union to foster the principles of Presbyterianism. For the last few years past there have been residing in East Orange, N. J., and in Newark, a few families of the R. P. Church. They belonged to the New York churches, and although situated at such a distance from New York, still they managed to attend public worship in that city quite often. In doing so they were under the necessity of travelling a great deal and of being absent from their homes and families the greater portion of the Sabbath, which made it rather unpleasant; so about a month ago the few Covenanters out here, after prayerful consideration, determined to take immediate steps to start public worship in the city of Newark. The first thing done was the appointment of a committee of three to wait upon the ministers of New York to get their mind on the contemplated movement, and, if possible, to secure each of them for a day's preaching. On the twelfth ultimo the committee called on the pastors of the city congregations, and I am happy to say when the object of their visit was made known they gave it their most hearty approval, and arrangements were made then and there for them to preach in Newark.

Rev. A. Stevenson, D. D., being the senior minister, was invited to preach first. The next thing to be done was to hire a suitable hall, which was procured without any great difficulty—and, by the way, a more beautiful hall it would be hard to find. It is situated in a very

desirable part of the city, and altogether it is a very cheerful and inviting place. On Sabbath, the 25th January, 1874, public worship was conducted in the above named hall for the first time by Dr. Stevenson, who preached forenoon and afternoon. In the morning there were about thirty present; in the afternoon a few more. We were surprised to find so many attending, for be it remembered that the originators of this movement number only seven persons, male and female. On the following Sabbath Rev. J. H. Boggs preached to very attentive audiences. The next Sabbath Rev. D. McFall, of Boston, preached. In the afternoon there were forty-five persons present; and on last Sabbath, the 15th inst., Rev. Joshua Kennedy conducted public worship. The audience in the afternoon numbered between fifty and sixty. So you see we have reason to thank God and take courage.

Dear brethren, pray that God will own and acknowledge the efforts put forth here to lengthen the cords of our beloved church, and that he would crown with abundant success this worthy enterprise. I think I can safely say that the glory of God and the salvation of souls are sought and desired by those interested in the movement as well as their own spiritual profit and good. Having unfurled the "Banner for Christ's Crown and Covenant" in this new field, God grant that long may it wave.

R. J. H.

---

#### OPENING OF THE NEW CHURCH BUILDING OF CHURCHILL CONGREGATION.

WITHIN the past five years, fully twenty-five per cent. of our congregations have erected or purchased new houses of worship, or very materially altered the old. This with the great majority was a necessity. The buildings, good enough in their day, had become old and unsuited now for the purpose originally intended. The membership had increased in numbers and in wealth. The same necessity that led to the erection of the first church requires the erection of a new one. Those congregations act wisely that see the necessity and at once prepare to meet it, even although to do so requires the exercise of great liberality, and the putting forth of a great effort.

One of the almost certain results of the settlement of a new pastor over an old congregation with a dilapidated house of worship, is the erection of a new one. There is such a propriety in this that generally even those who are most attached to the old church building, who have worshipped long in it, and connect with it some of the most pleasant associations of their life, are entirely reconciled to a change. The new pastor, all feel, should commence his work in as propitious circumstances as possible.

The congregation of Churchill is no exception to the rule. A few months ago Rev. J. M. Faris was installed as its pastor. Work already had commenced on a new house of worship. On the first day of March it was occupied for the first time. The building is suitable for the purpose for which it was erected, easy for the speaker and comfortable for the hearer. Mr. Faris selected as his text, Gen. 28 : 17,

This is none other but the house of God," and presented in the discussion the conditions upon which our new church will be to us, indeed the house of God. We must worship God according to his will. We must worship him in spirit and in truth. We must have sweet communion and fellowship with him. We must gather grace and strength for duty. The work of covenant renovation, in which the congregation expects to engage in connection with the spring communion, will do much to impart a home feeling to the new church, and cause to be connected with it some of the most pleasing associations. May the spirit of preparation be given, that blessings many and great may be bestowed, and pastor and people have much enjoyment and prosperity in their new house of worship.

---

#### ACCESSION OF A PRESBYTERIAN CONGREGATION IN IRELAND TO THE REFORMED PRESBYTERIAN CHURCH.

THE *Covenanter* (Ireland) for March contains an account of the accession of the First congregation of Dromara to the Ref. Presbyterian Church. The circumstances, as given, are these: The congregation, which is represented as one of the largest and most respectable country congregations under the care of the General Assembly, when left vacant by the death of their late pastor, determined if possible to have as his successor a young man well known to them, at that time a theological student, and to accomplish their purpose petitioned their presbytery to be allowed to wait until he would be licensed before proceeding with a call. This was refused, and the General Assembly of 1872 was memorialized to declare, and accordingly did declare, that this young man was ineligible to a call from that congregation in all time to come. Subsequently a commission of the General Assembly, to whom the whole case was referred, rescinded that decision, but still persistently refused to allow the young man, after he was licensed, to preach in Dromara, or be voted for as a candidate for the vacant pastorate. The reasons for the action of the Presbytery, General Assembly and commission are not given. It certainly seems very strange that a young man who is regarded as worthy of licensure, and who as a licentiate, is permitted to preach to the vacant congregations, should be, by the authority of the General Assembly of the Presbyterian Church in Ireland, interdicted from preaching to a particular congregation to whose members he was well known, and the great majority of whom desired to have him preach with a view to calling him to be their pastor. There is something about this we confess not to understand. However, as the result, the congregation protested against the treatment they had received, and gave intimation that they would withdraw from the Assembly and place themselves under the care of the Reformed Presbyterian Church. Subsequently some two hundred out of two hundred and forty families did withdraw, and by a deputation of four persons, presented a memorial to the Eastern Presbytery of the Reformed Presbyterian Church at its late meeting, asking to be received and recognized as a congregation of that body, and to be supplied with preaching. The Presbytery



acted cautiously, and only after carefully examining all the circumstances of the case, and becoming convinced that there was real ground of complaint, and all the constitutional means for its removal had been used, resolved to accede to the wishes of the memorialists. Preaching was provided for the congregation, and a committee appointed to confer with the people, and give all necessary guidance and instruction.

WE are glad to hear that the 2d R. P. congregation of New York city have purchased a very handsome and conveniently situated house of worship, all ready for immediate occupancy. It is on 39th street, a little west of 7th avenue. It has been a Jewish synagogue, but the people worshipping in it being what are known as Reformed Jews, scarcely any change requires to be made to fit it for use in our own church: The congregation expect to hold their communion in it on first Sabbath of April. Dr. Stevenson, the pastor, who has been unwell for some time past, hopes to be sufficiently recovered to take some part in the services.

The cost of the new church, just ready to step into, is \$70,000. The church building they formerly occupied was sold last summer for \$40,000. The well known wealth and spirit of this congregation will very easily make up the little balance of \$23,000 still due.

THE Committee of Rochester Presbytery appointed to obtain the money still remaining in the hands of the former treasurer and trustee, Mr. James Campbell, who withdrew from the communion of the church at the last meeting of Synod, are happy to be able to report that the money has been obtained. It was found necessary, however, to put the matter in the hands of Jas. C. Cochrane, an eminent lawyer of Rochester, before the funds were forthcoming. The Presbytery, one of the smallest in the church, feel it hard to have to pay lawyer's fees in such a case, but think it still stranger that they had to pay the trustee regular commission on the funds he has had in charge, and part of which he had already lost by an imprudent deposit with a private banker. Such demand for commission or fees as a trustee, they conceive to be entirely unprecedented in the history of the church. COMMITTEE.

WE are pleased to learn that Princeton congregation, Indiana, is in a very prosperous condition. The members, though few in number, are spirited and active. The pastor has the satisfaction of enjoying already some of the results of his earnest efforts to advance the interests of the people among whom he labors. On the first Sabbath of February a Sabbath school was organized containing five classes. The character of the instruction given may be learned from the books used. One class, a large one, is studying the Confession of Faith, while the others study the Catechism. Hodge on the Confession of Faith, and Patterson on the Shorter Catechism, are the principal helps. The congregation of our new-side brethren worship with our people, and cordially co-operate in efforts to do good.

SECOND New York and Southfield congregations will hold their communions on the 5th of April, Pittsburgh and Third New York on

the 12th, Third Philadelphia on the 19th, and Allegheny on the 26th. Dr. Wylie and D. B. Willson are expected to assist at the first, S. J. Crowe at the second, Professor Sproull and J. Lynd at the fourth, and Dr. Wylie and M. A. Gault (to be licensed) at the fifth.

THE Board of Church Extension met on Feb. 23, 1874. The Treasurer reported \$1,213.61 on hand. The Secretary reported applications from seven congregations, asking for a total of \$4,200. Grants were made as follows: To Pleasant Ridge, \$200; to Jonathan's Creek, \$200; to North Cedar, \$300. The other applications were laid on the table for the present, until the Secretary obtains further information.

J. C. K. MILLIGAN, *Secretary*.

PITTSBURGH Presbytery will meet in the Central church, Allegheny, on the 14th of April, at 7, P. M. Clerks of sessions whose minute books were not forwarded at the last meeting, should forward them to the next without fail. Kansas Presbytery will meet same day and hour at Winchester, Kansas.

CALLS have been moderated in Morning Sun and Syracuse congregations, in favor of Rev. C. D. Trumbull. The salary offered by the former is \$700, and by the latter \$800.

---

---

### OBITUARIES.

MRS. PHEBE BROCK, widow of the late John Brock, very peacefully fell asleep in Jesus, October 5th, 1873, aged 98 years, 7 months and 7 days.

Born at Pembroke, New Hampshire, she remained there till the age of seven, when with her parents she removed to Barnet, Vermont. She was married in 1793. She had four children, of whom three, one son and two daughters, survive her.

In 1823 she united with the Reformed Presbyterian congregation of Ryegate, then under the pastoral care of the late Rev. James Milligan, of which she remained a consistent member until her death.

Mrs. Brock possessed a meek and quiet spirit; in her tongue was the law of kindness. She walked with God. She not only read the Bible daily, but she spent much time in reading works on practical divinity, such as Boston's Fourfold State, McLeod on True Godliness, &c. On the Sabbath she neither read a newspaper herself nor allowed it to be read by others. The public ordinances were her delight. At the advanced age of ninety-four she appeared in the public congregation, and for the last time participated with her brethren in the solemn ordinance of the supper. For many years on every Sabbath day she repeated alone the Shorter Catechism and portions of the Scriptures which in early life she had committed to memory, and this she continued to do to the last. For the last two years of her life, when her seeing and hearing had so failed her that she could not read or converse without great difficulty, these mental exercises and prayer were her principal sources of enjoyment. It was thus that she, when unable to join in social or public worship, maintained fellowship with the Father and his Son Jesus Christ. When asked what she was saying, she would reply, "I am saying my good pieces."

After the death of her husband, which occurred November 4th, 1852, she resided with her son, John Brock, Esq., in Barnet, in whose house she received every attention which could lighten the burdens of old age. Possessed of a gentle and amiable disposition, she was highly esteemed by all who knew her. Her intellectual powers, though enfeebled, she retained as long as she lived. Although confined to her house and chamber for more than two years in an almost helpless condition by the increasing infirmities of age, she expressed not a murmuring word, but manifested a spirit of Christian meekness and resignation. She was grateful for every act of kindness that was shown her.

Death to her was not an unlooked-for event. She frequently expressed a willingness to depart. She longed to be with Jesus; and when death did come she was ready. She had the oil of grace in her heart.

"Blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labors, and their works do follow them." B.

DIED, December 16, 1873, Mrs. ALMIRA ROGERS BROCKWAY, aged 29 years. The early home of the deceased was in Vermont. Her grandmother,\* of sacred memory, was of the Reformed Presbyterian congregation of Craftsbury. Her parents were Congregationalists, and in their faith was her education. Almira Rogers was possessed of many virtues and natural graces. Amiable in disposition, she was loved by all who knew her excellencies. Intellectual, a diligent reader, a close student of the Bible, and an earnest inquirer after the truth, while a student in Geneva College Institute and a member of the family of the writer, she heartily embraced the principles of Covenanters, and, giving good evidence of piety, was admitted to the fellowship of the church in the First Miami R. P. congregation at Northwood. Subsequent events showed her fixed attachment to the church of her choice. Having become a teacher in Richfield, Iowa, not in the bounds of any R. P. congregation; having married the son of a Congregational minister and living within the bounds of a Congregational church, she never changed her faith or her ecclesiastical position, but always longed to enjoy the ordinances of her own church. When a teacher she contracted the disease (consumption) by which her immortal part was released from the body. She was long a meek and very patient sufferer. Having her conversation in heaven, she evinced full assurance of faith and even strong assurance of salvation. Though waiting long to be delivered from pain, and seeming to have no fear of death, of which she always spoke with the utmost composure, she was joyful in the prospect of heavenly glory. A sister, in describing the closing scene, writes: "Feeling sensible that she was fast approaching death, she spoke parting words to those of the family then with her, and told them she was *almost home*. She laughed audibly three times while dying. They said, 'Myra, you are happy.' She replied, 'O how happy.' Her last words were to her husband. Asking him to kiss her, she said: 'George, be good to mother.' Then having closed her eyes and remaining still for a time, she again looked up, smiled, and then closed them forever." "So he giveth his beloved sleep." N. R. J.

DIED, April 21st, 1873, near Rose Point, Pa., Mrs. NANCY YOUNG, wife of Samuel Young. Her age was about twenty-six years. She was received into the Slippery Rock, &c. congregation by profession and baptism in the year 1868. She lived worthy of the profession then made, suffered in patience, and died in hope. She leaves a young husband and a little daughter to mourn their loss. J. C. S.

\* Mrs. Sarah Rogers. She was one of the original eighteen members who at first organized the R. P. congregation of Craftsbury.

Also, died January 7th, 1874, in her sixty-second year, Mrs. ISABELLA YOUNG, wife of John Young, and mother of Samuel Young referred to above. She joined the congregation of Slippery Rock, &c., in the first year of its existence, 1834. The right hand of fellowship was extended to her by the Rev. Blackwood at the first communion held under his pastorate. She was characterized by meekness and gentleness. She was at peace with all, and will be mourned by all who knew her. To her only living son already bereaved, and to him who had been for thirty-four years her devoted husband, her removal is a sore trial. To herself doubtless it is great gain. During her last sickness, which lasted eight weeks, she had no expectation and no desire of recovery. She gave frequent expression to her great desire to be with Christ. The evidence of her piety was most satisfactory. Sensible of her own unworthiness, she trusted all to Christ. From the beginning of her sickness to her last breath she seemed a model of faith, patience and hope. She calmly waited the coming of Christ, which seemed to her to be long delayed.

J. C. S.

DIED, on the 4th of October, 1873, Mrs. MARGARET ANDERSON, wife of James Anderson, and daughter of James Magee. At the age of 16 she made a public profession of Christ in the congregation of Union, &c., of the Reformed Presbyterian Church. She was married in the year 1836, and proved a help meet for her husband, who with their children mourn their loss. Mrs. Anderson was firmly attached to the principles of her religious profession, and according to them her conduct in all things was governed. In entering into the marriage relation she wisely stipulated as indispensable to her consent, that her husband with her as a family should attend the ordinances of divine grace when dispensed according to their Christian profession. As illustrating her devoted piety and habitual communion with God, an incident is worthy of record: Observing one day that the affairs of the household were deranged and matters seemed to be going wrong, she remembered that the duties of the closet were omitted that morning. The cause of trouble was discovered, the only time, her husband was told, she could remember the omission of secret prayer. It was not strange that in her last prolonged and severe illness she had only calmly to wait till her change came. Not annoyed by the noise of the archers, not troubled with an unbelieving doubt or fear, but with a hope full of immortality and with longing for the full fruition of heavenly bliss, she yielded up the ghost and was gathered to her fathers.

COM.

THE subject of this memoir, JOHN HOUSTON, was more than sixty years of his long life a member of the Reformed Presbyterian Church, and forty years of that time a ruling elder. A greater part of the above time was spent in the bounds of Monongahela, and the latter part (and when he died) was spent in Miller's Run congregation. His character was even and serene, modest and humble. He evidently valued his principles and privileges and the blessing of those who fear God and keep his commandments. There was nothing eventful or striking in his life; his faith was not tested by fiery ordeals like many who have gone before him; nor was he watered by torrents descending from surcharged clouds, accompanied by terrific bolts of lightning and alarming peals of thunder, like an Elijah or subsequent martyrs, but by gentle rains and moistening dews, peacefully distilled, he grew, flourished as the palm tree, and reached his goal in full verdure. Supported by grace, he met his latter end in full hope of being "ever with the Lord." Thus died John Houston, May 3d, 1873, in the 89th year of his age, having enjoyed "under his vine and fig tree" more

than seven solid years of Sabbaths, or over four thousand four hundred holy Sabbaths! What an opportunity to cultivate acquaintance with heaven and prepare for death, and what a Sabbath account to be rendered at that place where "God will bring every work into judgment, with every secret thing, whether it be good or evil." Com.

DIED, at her residence, in Southfield, Michigan, July 12th, 1873, of consumption, Mrs. ELIZABETH GREER, wife of William John Greer, in the 50th year of her age. Her death, though long looked for, was a severe trial to her husband, who had already experienced repeated visitations of the afflictive hand of God in the removal from earth of those whom he loved. One child, a daughter by his former marriage (who deeply mourns the loss of all she remembers of a mother's love and care,) is all that survives to cheer his oft-stricken home. The deceased was a most amiable woman. To become acquainted with her was to admire and love her. From an early age she was a consistent member of the R. P. Church. Her attachment to the principles of the church was worthy of the days when tender maidens and gentle wives and mothers laid down their lives for the covenant. Not long before she died she remarked to the writer that there was just one thing she desired to live for, and that was to stand up for Covenanters. She was a woman of exalted faith and piety. During her long illness her trust never once faltered in her precious Redeemer. It was my privilege to be much with her on through her protracted sickness. I was present when she died. Almost her last words were, "Come, Lord Jesus, come quickly." J. R. H.

DIED, at her residence, Ballynease, near Portglenone, on the 27th September, 1872, MARY, widow of the late Robert Adams, aged 90 years. The deceased was the only surviving child of the family, and was left without her mother when very young. Having been brought up in the larger body of the Presbyterian Church, she, at a very early age, with her father, connected herself with the Reformed Presbyterian congregation of Drimbolg, under the ministry of the late Rev. Joseph Orr, and remained steadfastly attached to the principles of a covenanted testimony till the close of her life. From the time her last illness set in, which was only about two weeks before her death, her longing to be set free increased, and on her last Sabbath on earth, she expressed an earnest desire that it might be her last, giving evidence that death had been deprived of his terrors to her. She lingered until Friday morning, when she calmly fell asleep in Jesus. On the following Sabbath her young pastor, Rev. Isaac Thompson, improved the dispensation by a most deeply-affecting discourse, from 1 Cor. 3: 22, 23—"Or life, or death, or things present, or things to come; all are yours; and ye are Christ's." (*Covenanter*, Ireland.) Com.

DIED, in Oakland county, Michigan, 1873, JOHN MILLER, eldest son of Mrs. Jane Miller, of Southfield, Michigan, in the 33d year of his age. He connected himself with the R. P. congregation of Southfield, at the age of eighteen. He was a consistent member; admired and loved by associates and friends. His death was a heavy blow to brothers and sisters, but especially trying to his aged mother, who, a short time previously, had been called upon to part with her husband, who died rather suddenly after years of infirmity marked by more or less of suffering. The afflicted mother, brothers and sisters, need not mourn as those who have no hope. His short life on earth gave bright promise that for him "to die" was "gain." We trust he has found the companionship of the church above, and has sat down at "the marriage supper of the Lamb." J. R. H.

DEPARTED this life, on the 23d of February, 1873, RENWICK DUGUID, in the 33d year of his age—disease, consumption. Deceased was a member of the Cedar Lake congregation of the Reformed Presbyterian Church. Although deprived of his health for a length of time previous to his death, he was rarely absent from the public and social ordinances. He was an example of piety; to know him was to love him. At times he was in darkness with regard to his spiritual concerns, but just before he died he said he was in perfect peace and had a sure hope. He leaves a wife and two children to mourn his loss, telling them the Lord would take care of them. The memory of the just is blessed.

H. M. J.

DIED, in Allegheny City, Pa., March 17, 1874, in the 64th year of his age, Mr. JAMES S. SMITH, a member of the Allegheny congregation. He was born near Ballymoney, Ireland, and in early life connected himself with the church under Rev. Dr. Staveland. He came to America in 1832, and joined in New York, the Sixth street church, then under the care of Rev. Mr. Gibson. In 1839 he removed to Allegheny City. He leaves a widow, a son, and four daughters, two of whom are married. He was called on to part with a daughter, Frances R., about a year ago, and he is not long in following her. "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him."

DIED, September 14, 1873, in Redstone branch of Monongahela congregation, REBEKAH PARKHILL, aged 65 years. The deceased was of a very quiet and retiring disposition. Her last sickness was characterized by patience and resignation under the afflicting hand of God. She passed to her rest in a quiet sleep.

Also, at McKeesport, on December 9, 1873, of diphtheria, DELLA, aged 18 months, daughter of David H. and Elizabeth R. Sarver. May the Lord, the Shepherd who took their lamb to the heavenly fold, comfort the hearts of the sorrowing parents.

T. C. S.

---

### BOOK NOTICES.

THE INTERNATIONAL REVIEW. Published six times a year, by A. S. Barnes & Co., 111 and 113 William street, New York, at \$5.00 per annum.

This Review is a new candidate for public favor, the January issue being the first number. On taking it up to examine it, the thought presents itself, that among the multitude of magazines already published, the whole ground is occupied. A careful perusal of the "International Review" will convince the reader that *it has a place to fill, and that it promises to fill it well*. The evangelical reader cannot but feel grieved and outraged at the countenance and encouragement, to say the least, given to the modern phases of infidelity by some of our most popular magazines. The tendency of the "International" is in the opposite direction. The following extract from the prospectus shows on what side it will be found: "While fearless and progressive, aiming to lead the times by advancing every healthful reform, *it shall never assail the divine authorship of the Scriptures*." Keeping this object in view, it cannot fail to recommend itself to the support of the Christian reader. The present number contains six able articles, and notices of

recent publications. The appropriateness of the subjects to the times cannot but attract attention. The first article is on "Our Late Panic." II. Fires in American Cities, by Dr. Peabody. III. Deep Sea Explorations, by Prof. Wm. Carpenter, London. IV. Universal Education, by Dr. Ray Palmer, New York. V. The Prussian Church Law, by Baron Holtzendorff, Munich. VI. International Arbitration, by Dr. Woolsey, New Haven.

The contents of the February number are: I. Working Classes in Europe, by Hon. Thomas Hughes. II. Transit of Venus, by Prof. J. E. Hilyard. III. Upper Schools, by Rev. James McCosh. IV. Practical Work in Painting, by Philip Gilbert Hamilton. V. Our National Currency, by Hon. Amasa Walker. VI. Nationalism and Internationalism, by the Editor.

From Robert Carter & Brothers, 530 Broadway, New York.  
R. S. Davis & Co., 175 Liberty Street, Pittsburgh.

GIUSEPPE'S HOME. By Julia S. Matthews.

WILLOW BROOKS. By the Author of "The Wide, Wide World."

ROCKBOURNE. By Marion Eliza Weir.

GATES OF PRAYER. By Dr. Macduff.

We feel warranted from a glance at these books to recommend them as pleasant and profitable reading. The first three are well told stories, that have a tendency to cultivate those feelings and principles that elevate the character and promote usefulness in life. "Gates of Prayer" consists of prayers for the morning and evening of every day in a month. We do not advise any one to use these as forms of addressing God in secret. They may, however, be read profitably before engaging in private devotion, and are well suited to bring the mind into a serious frame, and to suggest thoughts and expressions to be used in the exercises of the closet.

WE have just received the following :

PERSECUTION IN SYRIA.—At the last meeting of the Mission Board. Professor Rogers laid before the directors a communication from the Rev. Mr. Wright of Damascus, complaining of the manner in which several native Christians in Syria were persecuted by the Turkish authorities. The Moderator of the General Assembly and the Convener of the Jewish Mission were instructed to lay the complaint before the Government, and the memorial was submitted to Lord Derby, as Foreign Secretary. To this communication the following very gratifying reply has been received by the Moderator and Convener :

FOREIGN OFFICE, Feb. 28, 1874. *Gentlemen*—I am directed by the Earl of Derby to acknowledge the receipt of your letter of 23d inst., and of its enclosure relative to the case of the three Ansariyeh Christians who have been forcibly enlisted in the Turkish army by the authorities in Syria, and I am to inform you in reply that the matter has already been brought to the notice of the Porte, and that a dispatch has been received from Her Majesty's Charge d'Affairs at Constantinople, reporting that orders have been sent for their immediate release and restoration to their homes.

I am, gentlemen, your most obedient and humble servant,

TENTERDEN.

THE

# Reformed Presbyterian and Covenanters.

VOL. XII.

MAY, 1874.

No. 5.

ORIGINAL.

## CIVIL GOVERNMENT, A DIVINE ORDINANCE.

BY REV. R. HUTCHESON.

“They have set up kings, but not by me; they have made princes, and I knew it not: \* \* \* they have made them idols, that they may be cut off.” Hosea 8:4.

These verses in the original are future. The predictions have not yet received their grand accomplishment. *Scott on Prov. 8:14-16.*

IN past ages, by heathen, Jew and Christian, it has been taken for granted, that each nation separately, and all nations together, were *de natura* under obligations to acknowledge, honor and obey the Supreme Power, wherever, whatever, whoever that power may be. This is now denied, on the one hand, by a large class of men, some intelligent, some otherwise; and maintained on the other hand by the very respectable movement of NATIONAL REFORM; a movement claiming the attention of every individual in our common country, and growing in magnitude every day. With that question direct, it is not intended here to deal, but with a kindred one, long discussed by our reforming ancestors, sealed with the blood of our martyred fathers, and not mooted among Covenanters for a hundred years anterior to 1841. That question is: whether every government of a nation, and particularly the Roman empire, a type of most of them, be the moral ordinance of God. The design of the present article is to prove that it is possible for a people to set up a government without the sanction of God at first; such a one as he will not recognize as his, after it is set up; and so to demean towards him, that they have to be disowned by his people and cut off by himself. It is claimed that the Roman empire in the days of Paul was God's ordinance, and its accredited officers, whether good, bad, or indifferent, were his ministers; and by consequence that all such are entitled to the same honor.

The three great institutions of social life are the family, the church and the state; to all of which, each person holds some very important relations, involving his well being, and well doing, for time and for eternity. Each is liable to be abused by fallen man, all of them have been, as far as it is in his power to abuse any of the gifts of his Creator. To guard them as well as possible, God has been pleased to take



them under his special cognizance, and raise them to the dignity of his own ordinances. While his providence disposes all things without exception, he claims an interest in these, very different from a bank, a railroad, or a shipyard. He instituted them at the first, he gives to each its law, he holds them accountable at the last, and, when sought, he bestows on each its appropriate blessing. It will not be denied that there is a *moral responsibility* on every association of rational beings, differing in degree according to the nature and terms of their combination; yet, the family, the church and the civil state, tower far above all others, being treated as moral personages, having their personal vitality from himself.

It is admitted by all, that a church may degenerate so far as to lose all claim to be his ordinance; and it can be shown that some churches have become synagogues of Satan, while others have, in various ways, been "cut off." The question fairly comes up: *May not a state be so immoral in its constitution, or so corrupt in its administration, or so regardless of God in both, that it fails of proving itself to be the ordinance of God?* The persecuted house of Stuart held the negative of "it" acted on it, and required of everybody else to do the same. The Tories of 1774-78 held the same, tried to carry it out, and even ministers preached it in the pulpit, using Rom. 13 for a pretense. Autocrats in all ages since the Christian era, and long before, have done the same, *Dei gratia*. The advocates of liberty, with some exceptions, take the affirmative, and with these Reformed Presbyterians make common cause. The following argument is intended to show the strength of that cause, on logical and scriptural grounds.

In this article the following axioms will be taken for granted:

1. That Christ as Mediator manages and rules *nature* as well as *grace*. Matt. 28: 18.
2. That there is no moral authority among fallen men, except what is from Christ. Prov. 8: 15; Acts 10: 36.
3. That the term *legitimate* does not always imply an ORDINANCE OF GOD. The *trade* of a carpenter is perfectly legitimate: so is the *authority* of the captain of a vessel at sea.
4. What is good in itself may be so perverted that it ceases to be the same good thing; *plowing* as well as sacrifice and prayer. Prov. 21: 4, 27 and 28: 9.

On these and other recognized principles we proceed with the argument under the following propositions:

I. A church may be simulated in various ways.

1. By a wrong constitution; embodying gross heresy, rejecting fundamental truths, building in any manner beside the Foundation, no matter how close may be the contiguity.
2. By perverting the truth, abusing the authority, profaning the sacraments, repudiating her covenant, establishing false worship, or like things. Jer. 2: 13.

3. She may have a divine constitution, and adhere to her profession, yet admit so many dissolute members and officers, that she cannot be distinguished from the world around. 2 Thess. 2: 4; Rev. 18: 4.

Now by analogy, if one divine institution, an ordinance of the high-

est kind, can be thus invalidated, so may another; if the church, so the state.

Some will readily grant the premises, who will not admit the *analogy*; and think they may reject the conclusion, because the state is not founded in grace as is the church: that the church being founded on positive enactments, if these are not complied with, her *charter* is broken; while the state, like the family, is founded in nature. This deserves consideration, which however we defer till we look a little at the family itself.

II. The family may be simulated, even though it be founded in nature.

1. Our nature was greatly changed since the woman was made and given to the man. While the nature was uncorrupted, the institution could not be vitiated of course, the ordinance would remain as it was intended. Since our nature is corrupted in every fibre, wholly perverted, how stands the case? Has marriage survived the fall intact? Is the family the same as it was in all respects? Or is it only a little abraded by the bigamies, polygamies, desertions, divorces, et ceteras? Has civil rule survived also, potent as ever, but sometimes operating in the WRONG DIRECTION?

2. One of my neighbors, while I write, affords an illustration of the Edenic institution. He married a wife legitimately; soon after he got control of her money, she became too old. He did not, like the first Napoleon, put her away, nor did he *marry* another; he merely took privately a substitute, and keeps both. The younger woman bears the children, and guides the house, the elder helps to do the chores. Which side ought *nature* to take, if she would make a visit to this house? Could *nature* set the affair right again? How? If nature never visits us, what is to be done? Suppose they sing a hymn in the morning, read a chapter after dinner, and have prayers before retiring at night, won't that help out a little? Who has legitimate authority over the children? The neighbors do not claim it; the church has no jurisdiction; and the grand jury has ignored the whole affair, as it does in too many other things.

3. The Brighamites have large households; most of them began with one man and one woman. Are they now exemplifying the ordinance of the family, or are they simulating it? or does it not amount even to simulating? Who has legitimate control of the children when out of school? Nature has been to Salt Lake, and recognizes the Brigham arrangement up to No. 17 at last.

4. The Bender family was, I suppose, duly constituted, at least the logic will allow it. A man and woman, on license of the county clerk duly paid for (*according to the laws of nature*), present themselves in church on a week-day, are duly joined in marriage, receive the blessing of a father and mother on each side, besides the benediction of the canonical administrator, and go to house-keeping. They, with their children still living, have ceased to be a family. At what juncture did the Benders lose their family reality? When they slew their first victim? their seventh victim? their last victim? when the sheriff could not capture them? or some time before all these? It has happened, and that is enough for our present argument.

5. Taking the Declaration of American Independence for a legitimate national marriage, the wedding bells were rung to the tune of "liberty to all the inhabitants," the star spangled banner waved. Long may it wave now, since the "fustian" has been ripped out. Suppose that eleven years after, Uncle Sam had taken to his "bed and board" Mrs. Southworth, with all her cotton, for the term of 18 years 3 months and 15 days, together with all and singular, sugar-mills, negroes, whips, manacles, ninetails, cat-hauling, slave-pens, traders, manufactories, &c., how would that affect the moral ordinance? Would it have been any better than the Bender family?

If nature could save any institution from ruin, it would be the family; but the fact is, nature could not save herself: fishes and fowls, planets and satellites, stars and stripes too, are all under the dominion of grace. There is a "covenant of the day and of the night," Jer. 33: 20; that covenant based on the sacrifice, Gen. 8: 21, 22. "The ordinances of heaven and earth" in nature since the fall, run exactly parallel with the covenant of Abraham and his seed so far as they reach at all. Jer. 33: 25, 26.

III. The divine institution—the state, may be simulated, as well as other ordinances.

1. There is nothing so excellent as to be above counterfeit, 2 Cor. 11: 13—"transforming themselves into the apostles of Christ, 14, and no marvel; for Satan himself is transformed into an angel of light." Nor is there anything so excellent as to be above perversion; the society of heaven was once successfully assailed, when angels kept not their first state.

2. A mere conglomeration of humanity will not rise to an ordinance of God either in church or state; even if organized, they need a warrant, a charter from the higher court. Scripture represents consolidated nations as *land*, solid and productive; governments are represented as *mountains* and *hills* of various size and density; peoples in their unorganized state are represented by *waters* and great seas; these again are beaten by winds into a storm of commotion, and throw up at one time mire and dirt; at another they evolve monstrous forms of wild beasts, simulating those on land; and often, very often they cast up both together. This "rising up out of the sea," "this coming up out of the earth," will always show its relation to the kingdom of which it forms a part. If the second beast exercises all the authority of the first beast, and the first beast receives his authority from the dragon, and the dragon identifies with Satan, the *legitimacy* of the whole is easily understood—the kind of it, whether it profess the grace of God or not. All such institutions will have a general resemblance to their master and to one another, and in like manner.

3. All divine ordinances will have a general resemblance to one another, and to the source whence they emanate, however they may differ in other respects. The three great institutions already named are easily distinguished, and as easily compared. The family is intended to furnish a godly seed, Matt. 2: 15; the church is to make *them* more holy; the state is to combine the aggregate power of good, and restrain violent transgressors. All three have the same general ob-

ject—the glory of God in the good of men ; they are dependent on the same mighty power for support ; they owe the same gratitude for every good gift ; are under one common law—the law of liberty ; are accountable to the same Judge ; have acceptance through the same mediation ; and have one Supreme Head ; “ he is Lord of all.” Any judicious thinker can add many more items of the same kind. In the patriarchal age they were combined in one system. Abraham had the right of going to war ; the Hethites considered him a mighty prince, and the kings of the confederacy fully endorsed the sentiment. He erected his altar wherever he came ; interceded for Abimelech, for Sodom, for Lot ; conducted the ceremonies, and led the devotions of the church. Yet is he known to us chiefly as the father of a family, commanding his children and his household ; this father of the FAMILY is the father of *believers*, and father of many NATIONS. Now by parity of reasoning, as a church may be simulated, and a family may be counterfeited, so a state may utterly fail of reaching the divine ordinance, and even losing the character after having attained it.

4. The fact of its being founded in nature can no more save a state than a family, and for the same reasons.

(1) Nature and all her interests are under the law of Christ, and subject to his positive enactments.

(2) Our nature is immensely changed from its original condition, the moral part wholly bankrupt ; in that there dwelleth *no good thing*. Modern theologians generally differ with the Apostle in this particular item. They claim that there are some fragments of the law still written on the heart—some more, some less. The Apostle says it is only the law's WORK that is so written, and is developed among the Gentiles ; and even this is little to boast of. *See in the Greek Testament only*, Rom. 2 : 15. (a) Is it then in this fallen nature that we look for the foundation of civil rule ? If so, we will find the sad experience of the building sinking with the foundation into utter ruin. The nations of earth have built enough, and more than enough on this floating swamp ; but the idea of building on it a divine ordinance is too absurd to talk about. (b) Is it then in our original and better nature before *we fell* ? It will be readily conceded that man in innocence was made for society ; and where society is extensive there is necessity for some such order as we read of in Col. 1 : 16, subsisting in angelic nature, “ thrones, dominions, principalities, and authorities” (*ἑξουσίαι* as in Rom. 13) ; but in our present lapsed state, angelic order would serve us little purpose, in fact, would be perfectly unnatural. There was a sword placed outside of the garden ; but we can see no use there ever could have been inside, for constable, sheriff, or executioner. The “ ordinance” of Rom. 13 would have been most unnatural there. Still we need an order adapted to our present condition—fallen, and partially recovered. Our social nature will not furnish it ; on one side we are associated with angels, on the other with demons ; neither of which have any direct interest in an institution whose legitimate agent “ beareth not the sword in vain.” (c) Whence then originates our present ordinance of civil rule ? “ In the legislative will of God.” This

is where our Testimony finds it, chap. 29, § 1: "It is the will of God, revealed in the constitution of human nature, and more clearly in the sacred Scriptures, that his rational creatures \* \* \* should enter into a civil association, &c." What then is its relation to our *nature*, so much talked of? Much every way. (1.) It is adapted to our nature, just as it is, a mixture of good and evil, like the tares and wheat in the same field. (2.) Our nature partially reveals this will of God, as reason suggests the beauty, obligation and advantage of good order; and our depravity demands both restraint and punishment. (3.) Our partially restored nature receives additional light from the written word of God. (4.) The ordinance, as there revealed, meets all the demands of our nature, as fallen and partially renovated. (5.) Nothing else will, neither substitute nor counterfeit; for in this will of God we have not only the light to guide, but also the authority to execute. And in so far as his authority is either contravened, or ignored, just in so far is the ordinance utterly vitiated.

(To be continued.)

### A CHRISTIAN ADVENTIST'S CREED.

BY REV. N. E. JOHNSON.

SINCE I wrote you with reference to the sects of Minnesota, I have obtained more information concerning the Christian Adventists, sometimes called "No-Soul-ites," whose adherents are numerous hereabouts. One of their ministers, a leading and very worthy man, has favored me with his written creed—his own individual creed, for the denomination has none. His, however, is no doubt a fair expression of the unwritten and generally understood creed of the sect. And it is due to the readers of my last article that I give you this written creed. Two sections, the 4th and 12th, differ so slightly, if any at all, from the common evangelical doctrines, that I omit them.

The creed, consisting of fourteen sections, is headed "*My Faith*." To some of the sections I attach some explanatory remarks.

1. "God is a being existing from all eternity, with a local habitation, but present everywhere by his Spirit."

As there is here no mention made of the Godhead; and as the definition is very different from that generally received by evangelical Christians, it is manifest that the creed is Unitarian. I am informed, however, that some of the sects are sound in their belief of the doctrine of the Trinity.

2. "Christ is the Son of God, clothed with our humanity, but not the Son from all eternity, for he was the beginning of the creation of God, and he bears the express image of the Father's person."

3. "Christ's mission was to save men from the curse of a broken law by laying down his life (Adamic or blood life), never to take it (Adamic or blood life) up again, this being what the law demanded of the sinner; but Christ was quickened by another life, viz., the Spirit life, for the first man Adam was made a living soul, but the second a quickening spirit."

By Christ's "laying down his Adamic life" is meant, I suppose, that

in his death the animal or blood life ceased to exist ; for it is held that when Jesus was raised from the dead there was given to him a spiritual life, or immortality, not possessed before.

5. "He will come again at the appointed time as he ascended, to execute judgment and take possession of the kingdom or throne promised to him by the Father ; that will be David's throne, and on the earth."

6. "I believe his coming to be nigh at hand, as shown to us by the signs of the times and the different chains of prophecy."

7. "And at his coming the Sabbath of rest, or Millennium looked for by so many, will commence ; and this will be enjoyed by the saints in the immortal state."

These last sections indicate the common faith of all Adventists—that Christ will come in his human nature and reign during the thousand years ; and that at the close of this period, and that after the general judgment, the renovated earth will be the heaven of the redeemed. In this faith they do not differ from the Millenarians found in various churches.

8. "I believe that the wicked will be destroyed—they will be burnt up, root and branch ; and everything in God's universe will eventually praise God."

This article indicates the belief that at the final judgment, after the resurrection of both the just and the unjust, the wicked will be altogether destroyed—put out of being—as though they had not been ; not annihilated as to the matter of which their bodies had been composed, but consumed by fire. This may be consistent with the theory held by these Adventists, that man is not immortal—that there is no soul—no spiritual or immortal part different from the animal life ; and that when man dies he ceases, in every respect, to exist. Consequently, at the general resurrection the wicked will be raised from their state of unconsciousness in the grave to be judged, condemned, and burnt up, soul and body, in the flames of the final conflagration ; while to the righteous will then be given immortality and eternal life. How far this theory is anti-scriptural as well as unreasonable, the reader can judge.

But I must give the remaining articles of this creed, and without note or comment.

9. "I believe that the wicked will be punished on this earth, in the judgment at the last day."

10. "And that the righteous will be rewarded upon the earth—that the kingdom under the whole heaven will be given to them ; and this is the only kingdom promised in the Bible."

11. "I believe that between death and the resurrection that men are unconscious—that there is no knowledge, or device, or wisdom in the grave."

13. "I believe that at Christ's coming the dead raised to life, and the living changed, will be caught up to meet the Saviour, and remain in the ark of safety, or chambers, until the indignation be over and past ; and then Jesus Christ will come to the earth with all his saints and the heavenly city that Abraham looked for ; and this will be the metropolis of the kingdom. Then God will make his tabernacle with men and dwell with them and be their God, and they shall be his people."

14. "I believe that immortality is not inherent, but that it is something that must be sought after, and put on at Christ's coming, and will only be given to those found worthy, that shall obtain that world and resurrection from the dead."

Thus readeth "the Faith" of a Christian Adventist. In giving it my object is not its refutation, but to impart information. Errorists generally strive to be consistent, knowing that exposed inconsistency weakens a cause. Hence it is that these Adventists, as a class, deny the divinity of Christ and the divine personality of the Spirit. They think, also, that by their theory they escape the supposed odium attached to the doctrine of eternal punishment, against which they argue almost as vehemently as the Universalists.

The Christian Adventists in this region of country, as far as I can learn, have no houses of public worship, and few, if any, church organizations. Their illiterate and, I suppose, unpaid preachers hold meetings in borrowed churches or in the school houses. This form of Second Adventism and Universalism, not to speak of others, has largely leavened the entire community. You can easily see, therefore, the kind of soil in which a missionary has to labor. Unconverted sinners professing religion in erroneous sects are almost beyond the reach of the laborer. Much seed falls by the wayside. A Paul may have planted and an Apollos may have watered, but it is God that giveth the increase.

---

### MARY'S MEMORIAL.

A SHORT SERMON, BY REV. ROBERT SHIELDS.

"Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman hath done, be told for a memorial of her." Matt. 26: 13.

THESE words were spoken by the Lord Jesus. The woman upon whom such high praise is bestowed was Mary, the sister of Lazarus. The occasion was a supper in honor of Jesus, given by some of his friends in the village of Bethany, a few days before the Feast of the Passover at which he was betrayed and put to death. Simon the leper, Lazarus and his sisters, and doubtless many more, wished to testify in this way their love to Jesus, and their appreciation of his noble character. Mary, whose delight it was to sit at the feet of Jesus and hear his words of heavenly wisdom, was not satisfied with this honor put on Christ, but having in her possession a costly vase of precious ointment, she poured it upon his head as he sat at meat, and the house was filled with the delicious odor of the ointment.

In eastern countries, and among oriental people, this act would be better appreciated than among us; but even we can readily perceive that there was good reason why it should be commended. It was the spontaneous, unstudied manifestation of overflowing love. It was this that gave it its value in the eyes of the Lord Jesus. She had experienced the love of the Saviour as manifested to her soul in delivering her from condemnation, and she loved him for that wonderful love.

This was the way in which she showed her love. She did what she could to honor Christ. I think one reason why this is told for a memorial of Mary, is that it may serve for an example to us to imitate her love.

I. Mary's love was generous

1. She gave a costly gift. Judas Iscariot, the shrewdest financier among the disciples, estimated its value at above three hundred pence, more than the wages of a laboring man for a whole year. Others of the disciples agreed with Judas in thinking it too costly a gift to be wasted in adorning the person of their Master, when the proceeds of it might have been given to the poor, and thus have alleviated a great deal of distress. But Mary did not stop to consider the cost of the ointment; she felt that the most she could do was too little to express the depth of her love and affection.

2. She gave it all. She broke the vase and poured out its entire contents on Jesus' head. The alabaster vase, even though empty, would have been a beautiful mantel ornament, or a portion of the ointment would have sufficed to have perfumed his hair, but she gave all and the vase too. Hers was not that kind of love that fumbles in the pocket for the smallest piece of coin to lay in the plate when a collection is taken up. She esteemed it a privilege to have an opportunity to do something for him whom she loved.

3. It was all she could do. We do not know what were the worldly circumstances of this family, but from the fact that Jesus often partook of their hospitality, taken in connection with another incidental touch, that on one of these occasions Martha was cumbered with much serving, I think it is highly probable that they were in that position for which Agur prayed, one which was neither poverty nor riches, and hence it is very likely that the purchase of this vase of ointment exhausted Mary's resources; for Christ says she hath done what she could. And oh! how few are there of whom the same could be said.

II. Mary's love was self-humbling.

1. She gave without display. This anointing of Jesus was in the presence of a select party of intimate friends; as nearly in private as it could well be. She did not preserve the vase to show to others, and say, "This contained the ointment with which I anointed Jesus on the night of that great supper we gave him." She sought no notoriety, content if only Jesus knew her love.

2. She gave not to obtain the praise of men, but to honor Christ. Some persons will subscribe liberally to a benevolent object if their names will be published. Their giving is like the prayers of the Pharisees, to be seen of men. Mary only wanted to honor Christ. Mary esteemed him very highly, and was glad that she could do something to give expression to her love, but she had no desire to let the world know what she had done, or to seek honor to herself on account of it.

3. She gave with a feeling that the best she could do was inadequate to express her love. We often try to drive a hard bargain with the Lord, and to see how little we can devote to his service, and still be *considered respectable church members*; but overflowing love like this



exclaims: "What shall I render to the Lord for all his gifts to me?" True love sees that we are not our own, bought with a price, and hence, under obligation to glorify him with all that we are and with all that we have.

"I give thee all, I can no more,  
Though poor the offering be."

### III. Mary's was believing love.

1. Here was veneration. They who made this supper in honor of Jesus knew that the rulers of the Jews were seeking to put him to death, yet they so revered him that come what may they must testify their love and homage. But who can imagine the love and veneration with which Mary regarded him who had given her such indubitable proof that he was from God, both in restoring Lazarus to life and in giving her the comfort of sin forgiven and acceptance with God.

2. She did this as an act of worship. Such a display of love leaves no doubt on my mind that Mary regarded Jesus as her God and Saviour, and that in anointing him with the precious ointment she worshipped him as the giver of all. And here it may be remarked, that in all our giving for the honor of Christ, it must, to be truly acceptable, be done as an act of religious worship. We thus honor the Lord with our substance.

3. She thus acknowledged him as King. She anointed him as her King and Lord. She truly loved him, and was ready to show her love by obeying his law, and wherever there is love to Christ the Saviour, there will be a desire to do the things that are pleasing in his sight.

Application—"And now abideth faith, hope, love, these three; but the greatest of these is love."

---

### VOTING.

IN our March issue, we saw that to be one with Christ, whose claims are ignored by this nation, we must take the attitude of political dissent.

It is frequently said to us that we are doing nothing to bring about the change we desire—a turning to Christ by the nation.

It might be said in the beginning, that considering the breadth of the electoral privilege among us—the ignorant and the vile, as well as the educated and upright being invested with it—there must be some power outside of votes for furthering the truth, else the case would be hopeless in viewing numbers merely, with the constant influx of hostile elements on every side. The man who denies that there is any strength in our position, should deny that there is any strength in the simple truth. Why then not despair?

But passing this, we state that such a charge against us of impotency belies the Scriptures, which declare that the truth itself is mighty, Heb. 4: 12—"The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart."

What weight is given to it in the commission of Jeremiah (1 : 9), "And the Lord said unto me, Behold, I have put my words into thy mouth. See, I have this day set thee over the nations, and over the kingdoms, to root out, and to pull down, and to destroy and to throw down, to build and to plant." A charge of impotency against our position is in the face of all that the word of God says of the simple power of the testimony of the witnesses, of him who spake against the altar at Bethel, of him whom Manasseh caused to be cut asunder; of all the prophets, at whose head is the Great Witness himself; of apostles, of martyrs in every age. How sinful is it to ignore the evidence we have that the witnessing of the people of God is the mighty element for good. We have cause to testify; and *we do not vote, that we may free ourselves from complicity in guilt, that we may be free to testify.* Men recognize at times the power of such a course. Mr. Garrison did not vote. During the days of slavery, his power was recognized. At the Boston tea-party on the 16th of December, 1873, Collector Russell said, referring to the historical event: "The two lessons to be drawn from this event were, first, the power of man is earnest; and, second, that the theorists of to-day are the practical men of the future—such men as Samuel Adams one hundred years ago, and Wm. Lloyd Garrison forty years ago."

The women's temperance movement has a direct bearing on this argument, for they are not voters, and their cause is the cause of right. They have achieved great results, and in their success we have an answer to the charge that the non-voter has no power.

And, 1st. *Herein appears the fruit of teaching, of witnessing.* The sin of intemperance, the sin of vending liquor, have both been set forth. The truth taught has been watered by the tears of thousands injured by these sins, women and children, parents, brothers and sisters. The truth has been taught, and now the fruit is seen. The communities which have allowed drink to be sold, know it is wrong to allow this. The men who sell it, know that it is a base and wicked business in which they are engaged. They are made cowards by their conscience, and the community is ashamed to defend the license they have granted. We may well be encouraged to teach the law of God in faith. "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

2d. *We see in the power of this movement the benefit of being untrammelled.* The movement is not of men. The non-voting class are in it. The voting class deem it wise to keep to one side, while sympathizing with it. They must be careful of the law. They must see that it is executed, and that for the security and good order of the state. The women are not careful to inquire as to this matter. They wish to keep within the letter of the law, but they seek not to observe the spirit of the law. They never gave their consent to it. They wish it were changed. They move freely in every effort to change it. The men who vote, bind themselves to see the existing order preserved, even to the maintenance of the evil, till legally done away. There is a great difference between giving consent to support the decision of the people till *legally changed*, and submitting to it, as to any other event of God's providence.

## THE PROPOSED CHANGE IN THE TERMS OF COMMUNION.

BY REV. J. W. SHAW.

AS THERE may be occasion for misunderstanding the object of the committee from the manner in which it refers to the action of the Presbytery in 1807, and as it is not likely that many of our people have the minutes of that year by them, it is worth while, if possible, to remove it. The committee says, "the present Terms were adopted only *in the meantime*, till that"—a contemplated covenant—"and other measures had been effected." This is assigned as the first reason for the proposed change of the fourth Term; and to fortify the position, the words "*in the meantime*" are italicized. These italicized words do not occur in the minutes of the Presbytery, as may be seen by referring to the extracts in the editorial note, pp. 92 and 93 of the *R. P. and C.* for March, nor does the committee represent them as so occurring; they express merely the opinion of the committee on Presbytery's action. The church had her Terms of Communion before the year 1807, but in that year they were revised, formally adopted, and published with the minutes. These and other acts of Presbytery were ratified by Synod when it was constituted in 1809, thus: "The court then resolved," "that all acts passed by the Reformed Presbytery be recognized and ratified by this Synod." Extracts of minutes, p. 41. The Terms were published again in connection with the minutes of 1828, and frequently since in editions of the Testimony and Book of Discipline. Consequently, "*in the meantime*" has given them the permanency of sixty-six years, and as few of our members are much older than that, it follows that the greater part have professed their faith on the footing of these Terms, and consequently, they are held particularly sacred.

In the editorial note, it is presented as calculated to arrest special attention, that the Terms were adopted without being sent down in overture. If this were anomalous, it is probably satisfactorily accounted for by the possibility that all the sessions were present by their representatives and concurred; and by the fact that there were no Presbyteries to which to send them. Certainly it was not from any disregard of that part of Presbyterian order. The Presbytery in 1809 was particularly careful to order "the Draft of a Directory and Book of Discipline to be transmitted for examination to the several parts of the church." Extracts of minutes, p. 37. And Synod in 1811 directed that printed copies of "these overtures" be transmitted "to the sister Synods in Scotland and Ireland." p. 50; and in 1812, Synod postponed the consideration of them because it had not "received any official communication respecting them from brethren in Europe," p. 57.

There is certainly good reason to think Synod's committee should have assigned some evident cause for omitting in the *proposed* form of the fourth Term, the important requirement of the present Term; "an acknowledgment that public covenanting is an ordinance of God, to be observed by churches and nations under the New Testament dispensation." But lest this, and the suggested form of all the Terms, be subjects forbidden to be publicly discussed, nothing further shall now be said.

**"MEDDLE NOT WITH THEM THAT ARE GIVEN TO CHANGE."**

BY REV. S. BOWDEN.

I WAS not at the last meeting of Synod, did not hear the discussions, and probably therefore am not in circumstances to judge correctly of its actions. Possibly, too, looking out from the solitude of my darkened home, things may seem to me to wear a sombre aspect. But certainly I am not favorably impressed with the proposal "to take the constitutional order to have the fourth Term of Communion revised, and the Bond, lately sworn and subscribed by Synod, incorporated in our Terms of Communion." And still more am I impelled to withhold my approval, when I discover that what might be expected to follow has followed: the committee, to whom the above matter was referred, are empowered also to suggest improvements in all the Terms. "The beginning of all" that is not good "is as when one letteth out water." I much prefer to "leave" it "off before it be meddled with." Possibly again a person on the shady side of fifty cannot travel quite as fast as Young America. I used to walk fourteen miles in three hours, as my ordinary afternoon exercise; I cannot do it now. I move much more leisurely. I had hoped we were done with changes in our church for the little while I have to stay in it. But as a good lady in my congregation says, it seems we are a very enterprising people.

I am very glad that the Synod resolved, instead of taking present action, to defer the matter until its next meeting. I hope the committee who are then to report, will advise an indefinite postponement of the whole matter. I am sure the proposed changes can only do harm. The expectation of them is saddening the hearts of some of the most devout of our people. I hope that even if the changes be made and our Terms of Communion, altered they will not allow themselves to be driven out of the church; but I much fear they will never feel it is the same church it was.

If these people are old fogies (which is their common designation), you that are strong, bear with them a little while. They will possibly be soon improved from among us. From them certainly does not come the chiefest peril of the church at present. The tendency is all to liberalism, not to fogysm.

I by no means mean to be understood as claiming perfection for our Terms of Communion. But neither do I claim perfection for the Westminster standards, for the psalmody we use in our church, or for the present authorized English translation of the Bible. But I do not think it would be prudent to propose changes in any of these. Certainly the experience of our U. P. brethren is not very encouraging on the psalmody question. "*Quieta non movere*" is a good rule, whatever its origin. I do not want to live long enough to read any such epitaph on our church: "Was well, wanted to be better, and here lieth."

Our brethren in Ireland covenanted many years before we did, rejoiced at the oath, and speak in the highest terms of its good results upon the church. But *there they waited twelve years before they made any*

change whatever in their Terms of Communion, and, in the change they then made, they make no specific reference whatever to their own act of covenant renovation, but only a very general reference to all renewals of the covenants by the Reformed Presbyterian Church. And this is done in such manner that the ministers and congregations that have not yet covenanted, remain in full standing. What need for such hot haste among us? And especially why should our new Term be incomparably more stringent than that adopted by the sister Synod! It reads, after speaking of the perpetual obligation of the Covenants, National and Solemn League, "and in consistency with this, the obligation arising out of the renewal of these covenants by the Reformed Presbyterian Church."

What is the advantage of playing into the hands of those who say that our act of covenanting was only the signal for making a new departure, and cutting loose from all past attainments? And what need for doing anything at present that may drive away, and that will certainly grieve some of our best and worthiest members?

P. S. Nearly all the above was sent on for publication in the month of January. Since then the report of the committee has appeared, but I see in it no reason for changing my views of the proposed alterations, but much to confirm me in my judgment. I hope the proposed Terms will not be the accepted Terms of Communion in our church.

#### A NATIONAL REFORM PARTY.

SHOULD Covenanters encourage the formation of a party in politics on the basis of the proposed amendments of the constitution? To this inquiry we give emphatically a negative answer.

1. Because such a measure would bring a great moral and religious movement down to the level of political partyism, and deprive it of its prestige by which it has secured the approval and support of good men.

2. Because the history of past reforms in the government teaches that such attempts hinder rather than promote the cause in behalf of which they are made. Political partyism in place of promoting the cause of emancipation was a hindrance. And it was not until it was abandoned that the great object was accomplished in a way that left politicians nothing whereof to glory.

3. Because Covenanters cannot, consistently with their principles, encourage any measure in which they cannot take a part.

4. Because such a course would expose our people to the temptation to unite with such a party and go to the polls and vote for its candidates.

5. Because it would introduce trouble and dissension in our congregations. Some might claim the right to go a certain length, some might go farther, while the great mass of the true friends of the testimony of Christ would account all such movements on the part of brethren violations of covenant obligations. It would be the beginning of strife that is as when one letteth out water; therefore let us leave off contention before it be meddled with.

T. S.

## THE PROPOSED GENERAL SYNOD.

BY REV. J. M'CRACKEN.

ONE reason for the constitution of a General Synod is the expense of our meetings, and the difficulty on the present plan of finding entertainment for the members. Let us see how the proposed plan meets this difficulty.

It proposes to reduce the representation by one-half. The present number of congregations is 102, and of ministers 88, together 190, half of which is 95. Of course alternates will be appointed, and we may safely assume that 90 per cent. will attend, so that there will be 85 members.

At last meeting we had 132 members at an expense of \$2,820, or an average of \$21.38 per member. Let us call it \$21, which would require for 85 persons \$1,817.30. That seems a great gain; let us look a little farther.

In 1870 the expenses of Rochester, Philadelphia and New York Presbyteries to the meeting of Synod, in New York city

were - - - - - \$477.77

In 1871 the expenses of Pittsburgh, Ohio and Lakes Presbyteries to the meeting of Synod in Pittsburgh

were - - - - - 433.89

The number of congregations and ministers in these two proposed Synods has not changed since these figures were made.

A full meeting of Illinois, Iowa and Kansas

Presbyteries at St. Louis would cost - \$1,200

Deduct 30 per cent. for absences, - - - 360

And we have - - - - - 840

And for the annual meetings of the three new Synods, - - - - - \$1,751.66

The annual meetings of both general and provincial Synods will cost \$3,568.96, or allowing \$3,000 as the annual expense of the present system, the new plan would cost \$568.96 more, or an increase of nearly 16 per cent. The case might be easily made to look worse, so I fear that kind of economy will not help us much.

Suppose we reduce the number to one-third, i. e., one-third of 190, or 63 members, less 10 per cent. leaves 56 as probable number of delegates. At the same rate as before the Synod will now cost annually, - - - - - \$1,197

Add cost of provincial Synods, - - - - - 1,752

And we get - - - - - \$2,949  
which is \$51 less than our allowance for the old style Synod.

It does not appear that much would be gained on the score of economy in travelling expenses. The principal advantages would be these:

1st. Our meetings would all be less burdensome to the congregations whose hospitality we enjoy.

2d. There would be a wider range of suitable places for meetings of Synod.

3d. Supposing that the meeting of Synod is enjoyed by the people, there would be four tolerable dispensations of that grace annually in place of one, that in some cases is so burdensome as to be almost unwelcome.

And lastly, the ordinary business could be better done in less time than we now consume it.

---

### MISSIONARY INTELLIGENCE.

#### HOME.

I AM much pleased with an article in the February number, from Elliot, giving a view of our mission field in the North-west.

To what has been written by N. R. J., I give my entire assent and adherence. At the mouth of two witnesses, your readers will have legal evidence. The article referred to takes the tenable ground, that as a place of residence, Minnesota requires only acquaintance; I mean comparing it with other places. The Garden of Eden is neither on the Northern Pacific nor at the Falls of St. Anthony. There are people here, too, that are dissatisfied with the climate, the soil, the society, and everything else; and would sell out and go *somewhere*, if only they could effect a sale. Two families were so earnest to change, that they left at all hazard; and after trying one of the best States for emigrants in the Union, they have returned, and are now living at Westfall, midway between Reno and Sauk Centre. They are only concerned for the present life. Last winter we had, to begin with, the horse disease—the epizootic. In January, 1873, we had a very severe storm; many lives were lost; this, too, was felt over all the Northern States. With all its severity, taking any given territory, mile for mile, the destruction was not so great as what occurred in some localities during a tornado last summer. We have the effects of the panic here as in other places. This is especially felt in arresting the building of railroads, but it is only a suspension. There are roads in progress that will be finished, and will serve the country when they are made; they are of vast service now. The heaviest burden we have, is that those who are here brought so little with them when they came; but under all these disadvantages, all are gathering steadily, though not rapidly.

In mission work we cannot operate directly on the community. There are a few United Presbyterians, very excellent people, among us at Reno; they have preaching occasionally of their own; but there are none of them at Round Prairie. At both places there are a few Lutherans, Episcopalians, Congregationalists, Methodists, but not many of any one communion, nor of all together. The Romanists are perhaps the most numerous; across the lake from our meeting-house stands the chapel, occupied chiefly by Norwegians.

In our indirect influence, we may note:

1. The Bible Cause. There is a County Bible Society, with branches in the respective townships of Pope county. The depository, of which our Mr. Matthews has the care, has sold and distributed more *Bibles* than all the other branches put together.

2. The Sabbath. There was little known of a Sabbath at either place when our people began to settle here. Hauling lumber, going to mill, and even working on the farms, were about the same as on other days. Now, there is little of that kind, and that little is chiefly by persons from a distance, merely passing through. By many, the day is not kept holy as it ought to be; but by most there is a decent external regard, even by those who do not attend any place of public worship.

3. The gospel among us has an effect on those who do not attend with us, in stirring them up to seek for ordinances nearer their own taste. In the rudimental state of society, this is a matter of much importance. In the towns there are numerous churches, but these are at considerable distances from us. At the county seat of Todd county, the Baptists have a very respectable church edifice; there is no building of that sort yet, at the county seat of Pope.

4. Our presence here is a help to all other followers of Christ, not merely by swelling the aggregate amount of professors, though that has its weight, but by solidifying the Christian idea. They are ashamed to be found deteriorating, as is too common in new places, to say nothing of older localities; they are rather encouraged to hold fast what is good, to advance to what is better, and progress towards the best; it affords them also an opportunity to *prove all things*, that they may realize what is truly good. Our church at large has done more in this way, through her whole extent, than either we or our neighbors are capable of measuring. As a denomination, we have not yet so far finished our work, as to be ready for merging into an Ecclesiastical Alliance, evangelical or otherwise. Here, as in other places, there are those who have seen better days, and know it; and knowing it, have in migrating left them behind them. The deportment of our people recalls to such their earlier and better days, and works for good on all classes except one. This is a sort of people who never read but one chapter in the Bible, and not all of that. It is about the servant that got off so easily because he was ignorant of his Master's will. They are determined to take the "stripes" rather than the gospel; they *know* that they are ignorant, they *fear* that they are not yet ignorant enough, and as this is their only hope, they wish to make the most they can of their remaining years, so that by the time death overtakes them, their minds will be so darkened, so void of understanding, that he who made them will be under *obligation* to have pity on them. The poison of Universalism has so pervaded social life, under a variety of names, that a great many hope to lift up their eyes in Hades, and obtain a hearing from the Son of Abraham. On such, we can have no appreciable influence, direct or indirect. The doctrine of purgatory is not exclusively popish, popery only borrowed it; many are *living on it to-day*, who repudiate the name of popery and purgatory both.

We have some excellent ministers here of several denominations. National reform will have a hold some day, but owing to a variety of causes, cannot be pushed rapidly now; yet it is known, and being discussed quietly outside of our pale, and we help along as we are able.

If prosperity is allowed to the country, and a blessing on our labors, it will not be many years till the two places can support the gospel for



themselves. Their distance apart is a serious disability, but the Providence that brought people to both places simultaneously, without preconcert, or even knowledge of one another, is an indication that the Lord has work for us to do in both places. The advance of both parties arrived at their respective places within a few months of each other; if either had known of the other, they would have been together. As it is, they are forty miles apart. "Son, go work to-day in my vineyard." "Go ye also into the vineyard." R. H.

ROUND PRAIRIE, February, 1874.

#### FROM ELLIOTA.

ONE of the three elders of the congregation came here a few years ago, and began his new home among strangers, without the society of even one Covenanter. Now he is happy in the fellowship of brethren, and in the enjoyment of regular ordinances in a little growing congregation. The gospel seed sown here by him, who "being dead yet speaketh," may not all have sprung up yet. That sown later, and by others who survive, may yet lie, scarcely germinated, beneath the winter soil. Horace Greeley said: "Every man before he dies should plant a tree or write a book." In either case, the result of the act or the influence of the work may not be known or estimated until long years shall have passed, or can never be fully known by man. He who plants the tree, moreover, may never eat the fruit. Others have that pleasure and advantage. He who writes the book may never know how boundless may become the waves of influence put in motion. But neither is without his reward. Others are made happy by his labor, when the hand that wrought it has returned to dust. How much more shall Christ's servants have his reward!

During the past winter and month, we have had two "revivals" here; the first in national reform, and the second in temperance. At several public meetings for reform, the first of the kind ever held here, our distinctive principles as connected with national reform, were pretty fully exhibited before large and promiscuous audiences, seed was sown. These were followed by a series of temperance meetings of more than ordinary interest. The same spirit that is moving the good women of Ohio to benevolence, prayer, and untiring effort, seems to have been in our meetings. I fondly hope that great good will result. Already many have publicly promised to totally abstain from intoxicants. Drinking by those not under pledge is less frequent, or entirely abandoned; and, best of all, by the help of the women, the two illegal sellers in Elliota—one a hotel keeper, and the other a grocer—have been induced to sign a written pledge to sell no more, not even beer. All good citizens are rejoicing. Even tobacco users, not a few have abandoned the vice. Would that Christian men could be induced to cease to sell the filthy and poisonous weed. When will they see that it is a sin to take money from a neighbor and brother without giving him an equivalent—a sin to take money and give instead that which makes filthy, produces nervous debility, impairs health, and so shortens life?

The active workers in our Sabbath school are making arrangements

for a new and fuller organization, so that we may gather in more of the children of non-professors and of the wicked. And we have in contemplation the early organization of mission Sabbath schools, at points some miles distant from the church. These will be at the school houses in which I expect to preach on Sabbath evenings, during the coming pleasant months when the people can come from a distance.

In the community around one of these school houses, in Iowa, there is evidence of a growing interest in the gospel. Though the community is greatly mixed, there are several families that were connected with some of the Presbyterian churches before they moved west, but have united with no church since. When I preach there, the large house is filled with attentive hearers. The people will pay something, and probably liberally, for preaching. Of course their contributions will go into the treasury of the Board. If there were another Sabbath in the week, your missionary would gladly preach there one of them. The whole region is without any gospel except the little I have been permitted to preach to them. Great is the harvest, few the laborers. O that the Lord of the harvest would give the Board the requisite means and the missionaries, so that this vast West, so destitute, could have the gospel everywhere.

Yours, in Christ Jesus,

N. R. JOHNSTON.

---

HEBRON, CLAY CO., KANSAS, March 6.

I SEAT myself to acknowledge the receipt of the box of clothing and shoes, so kindly sent to the poor of this congregation. I made the best distribution I could of them. They were all very thankfully received both by parents and children. It made little children jump and clap their hands for joy, to see a pair of shoes to encase their little cold feet. One family we visited appeared to be about destitute of everything. They live in a rudely built stone hut, a hay roof, with some dirt thrown upon the hay to keep it from blowing away. An old stove and two old chairs constituted their furniture. No floor, no table, and no bedstead; their beds lay on the earthen floor. They have three little boys; one is an invalid, having something like a white swelling. We gave clothing to both mother and children. The next day a neighbor woman went there, and one of the little boys ran to meet her clapping his hands, saying: "We have slugs of clothes, but not much to eat though."

A great many people make a great mistake in coming out here. They think if they only have means enough to bring them out and get 160 acres of land, that is all they want; but they soon find they need money to make improvements, and to buy food and clothing with. One old couple came out here last fall, they sold all the cow they had to get money to come, they are about 73 years old, they have two sons out here, but they cannot keep them from suffering for the comforts of life. They will not need help very long, they have been growing feeble very fast since they came out here. We had more than a supply of shoes, but they will keep over till next winter. But the demand for clothing was far greater than the supply. I could distribute another box or two, to a very good advantage. There are so many children

that cannot attend church or Sabbath school for want of clothes. I never saw so many poor people in all my life. They are not poor because they are lazy. Money is so scarce, and they cannot get work to do to bring in anything to live on.

We have no place in which to worship, except a temporary affair, not as good as a stable ought to be; no floor; and we have had no stove all winter. We are obliged to crowd into some little house. We got a stove yesterday, it is now up, so to-morrow we are to go with our old rags and stop up the cracks, while the men bank up the dirt to keep out the cold; our seats are rough boards without any backs. In closing, I would say last, but not least, that we still hold Mr. W. Wills in grateful remembrance for the present of \$90 worth of dry goods he sent us last year, and also for other presents given us in years gone by. May the Head of the church greatly bless him, and all the other kind friends who have taken so much interest in our missionary work here.

Yours, respectfully,

MRS. S. M. STEVENSON.

THE notice on page 2 of the cover of the April number, was put on at the last moment. After the regular meeting of the Board in March, a special meeting was held at the request of the persons appointed to the Southern mission—Messrs. Johnston and Elliott. They were desirous of entering at once on their work, and it was judged that the mission could be conducted for the present without the ordination of the missionary and the teacher.

---

#### FOREIGN.

THE latest intelligence from Syria, is under date of March 15. Mr. Beattie says the boys have not been released, but word has reached us that an order for their release has been issued by the government.

Miss Lizzie Beattie, eldest daughter of Rev. Joseph and Mrs. Beattie, of Latakiyeh, is expected in this country in the early summer. She comes for the purpose of seeking what the children of missionaries cannot obtain, except at the cost of painful separation from parents—the advantages of education. It is a great trial to Mr. and Mrs. Beattie to send their daughter home, but at present it is the only alternative.

---

#### EDITORIAL NOTES.

THE present movement on behalf of temperance is, in every respect, one of the most remarkable in the history of our country. At first, purely local, it has continued to grow until now it is almost national. Its influence is no longer confined to our villages and towns, but is felt in our largest cities. Although in operation now for several months, there appears to be no evidence of decrease in earnestness of effort or determination of purpose. The novelty has in a great measure passed away. Attention is not directed to it by the public press as at first. Its failures and successes are not now minutely telegraphed over the

country. Still those who have good opportunities of knowing, state that the movement more than holds its own. It grows, and those who are conducting it, learning from experience, are adopting in some places new methods and preparing for more efficient work.

There are two things in connection with it which specially deserve notice. "The crusade," as it is now popularly termed, is almost entirely under the control of women. By them it was started, and by them thus far it has been directed. They largely compose all the audiences that meet to deliberate in regard to it, and generally conduct the exercises. It is under the control of no one class of society—all are represented. And then prayer is the means employed. The law is but seldom evoked to their aid. It is true in some places there has been a more efficient execution of the law, but generally it is by prayer and praise accompanied by persuasion, that success is sought and obtained. The mode of operations varies in different places. In some, saloons are visited by large numbers, religious exercises are engaged in, and the bar-keeper or landlord is entreated to give up the business, and all present are invited to sign a temperance pledge. In other places two or three persons are appointed to visit the grog shops, while a large number remain in the church or hall and pray for success to accompany the efforts of those who have gone out. In others, again, prayer for guidance and direction is offered, and no aggressive movement is made.

The success that thus far has accompanied the movement is remarkable. In some villages that formerly had a half dozen or dozen drinking saloons, there is now not one. Two notorious saloon keepers are now earnest temperance lecturers. The wholesale liquor business in cities contiguous to the districts in which the movement has been longest tried, is greatly diminished. Even in cities where no saloons have been closed there has been much less drinking. There are fears the revenue of the country will be seriously diminished. Indeed, one result of two months' work is a decrease in the United States revenue in the States of Ohio and Indiana of over \$300,000. A strong temperance sentiment is forming. Not a few who were silent as the grave on the question, are now among its boldest advocates. Good church-going people, who to increase their gains rented their stores for doggeries or wholesale liquor warehouses, have become so much convinced of the evil of so doing, or are so constrained as the result of the feeling kindled, and out of respect to it, as to refuse to lease or rent for such purposes. The Pennsylvania rail road company has taken measures to prevent the sale of intoxicating liquors in any of its numerous hotels. The pulpit has been reached. Ministers who before were afraid to refer to temperance, or referred to it in the most delicate way possible, have been compelled to show hands and advocate the cause.

Of course there have been abuses in connection with the movement. This was to be expected. There have been some very imprudent things done. A love of display too often has shown itself. In places the indiscretions of some have badly injured the cause. The religious convictions of many have been treated as childish prejudices. Persons who love prominence and will join any movement to obtain a little notoriety, of which character every community has a share, have, as may

be expected, come to the surface, and by their presence and officiousness kept back others. The secret temperance orders are preparing for a harvest. The advocates of woman suffrage are endeavoring in some places to engraft their pet scheme on this, and already they point with pride to this as an evidence that if woman have the opportunity she can exert an influence, and that influence will be on the right side.

That the good thus far overbalances the evil, there can be no doubt. It is worth while to remark that many persons who, acquainted with the movement only by report, were inclined at first to condemn it on account of some extravagances, have, after examining its workings calmly and candidly, felt themselves constrained to defend and oftentimes heartily endorse it, and even many who think the immediate effects may soon pass away, firmly believe the ultimate ones will be great. Of this there is not much doubt. Drinking intoxicating liquors and selling intoxicating liquors, will be less respectable than it has been.

As an item of news it may be of interest to our readers to know where and how the movement originated. It was in that part of southern Ohio that lies between the Scioto and Miami rivers, called the "Virginia Military Reservation"—a locality we would suppose, of all, least likely to give birth to any earnest effort on behalf of temperance. A writer in the *Independent*, referring to Hillsborough as the place where success was first obtained, says: "Hardly a family but has felt the keen shaft of this adversary (intemperance). In some, all the male members have died intemperate, or are in danger of doing so. If it were not improper, I could connect with the names of the most of the women who are prominent in carrying on this movement in two of the largest places in which this work has been briefly successful, some one dear as life cut down in youth a drunkard; with some of whose names the world at large is not unfamiliar."

THE New York *Evangelist*, of April 2d, contains a letter in palliation of Millard Fillmore's act in signing the Fugitive Slave law. It appears that years after, at Newport, George T. Downing, then proprietor of the Clarendon Hotel, on being introduced to Mr. Fillmore, refused to take his hand, making known his reason—that he could not grasp the hand that signed the Fugitive Slave law. The mutual friend said: "That, Mr. Downing, was an official act, done years ago, and you should forgive it." "Yes," said Mr. Fillmore, "an official act in the performance of duty as the President of the United States." Mr. Downing pressed the matter no further; but Mr. Fillmore afterwards spoke to his friend of it, and said he regretted the necessity of signing that act—that Daniel Webster had declared it to be constitutional, that all the Cabinet approved of it, and he could not put his personal views against his official duty. And this miserable excuse ends in this way: "At this time, when circumstances have changed and all voices are loud in eulogy of Mr. Sumner, it is hardly fair to contrast the acts of the two distinguished and useful men, but is more just and charitable to ascribe high and honorable motives to both, however much they may have differed in some respects."

This is of a piece with all that special pleading that is now brought

ward to excuse and defend participation with the sinful constitution of the government, that if a body of men unite and decree mischief by law, the conscience of a man, though enlightened by the Word of God, is merely his personal views, and that he may do, in a civil capacity, what he personally believes to be wrong. When will men cease to use this cob-web to cover their sin? A man can never be justifiable in doing wrong, nor can any human constitution authorize or necessitate him to do wrong. The whole matter of duty is thus confused, and such a principle vitiates the influence of truth, by making the practice of the officer to be regulated by the will of man, and not by the will of God. See how differently one brought through trial spoke. Lincoln said, after he had emancipated the slaves: "If at any time the people should make it the executive duty to re-enslave those lately freed, another, not I, must be their instrument to perform it." Contrast the two utterances. If it was so that the executive duty towards the people was to sign the bill, then it was Mr. Fillmore's personal duty towards God to vacate a place which he could not hold without sin. So we believe as church, and hence we remain dissenters, lest we ensnare ourselves.

THERE is one part of the report of the Committee on Presbyterial Reports that seldom if ever varies much—that which relates to the unsatisfactory character of our statistical reports. Invariably some congregations and stations are omitted entirely, while the reports from some others are so meagre as to be of scarcely any value. The additions by the clerks of Presbyteries are often very incorrect, and the writing is frequently so illegible that it is almost impossible to give a correct statement. As the result, the committee whose business it is to condense the statistics and embody a brief statement of the condition of the church in their report, which should not occupy more than two or three hours, are compelled to devote a great deal of their time to its reparation, and, what is worse, after all their labor, are necessarily dissatisfied with their work. There has never yet been printed a full and complete statement of the membership and contributions of the church. The fault is with the Presbyteries and sessions. By referring to the statistical tables, it will be seen that all are not equally to blame. The reports of some of the Presbyteries have for several years been as complete in every respect as they well could be. Now there is no reason why this should not be the case with all. There is no necessity for our statistical reports being incomplete or incorrect. All that is needed is a little care on the part of clerks of sessions and Presbyteries. Let the former make out full as possible the statistics of congregations, write the figures plainly and correctly, and forward to the latter promptly; and let the latter copy off legibly the figures, add correctly, have ready for the committee as soon as appointed, and we will have full and correct statistical tables. We call attention to this now, as new and improved blanks have been prepared and distributed to clerks of Presbyteries. One will be forwarded to each congregation and missionary station. The printed directions are plain and full. Neglect, next Synod, on the part of any, will be inexcusable. There is no good reason why

our next statistical report should not contain a correct statement of the condition of our church. Let clerks do their duty, and it will.

THE appeal published in our February issue, it appears, has been misunderstood. It was written by an esteemed friend, and intended to direct the attention of the church to a case of neglect. Facts with which the writer was conversant were stated. Possibly in one or two minor matters his information had not been altogether correct. The interpretation that has been put upon the appeal by some, was not intended. The object was to direct the attention of the church to *its* neglect, and its neglect alone, and to urge now, before it would be too late, *the church* to make proper provision for one whose claims had been by it so long overlooked. We do not think it would be advisable to publish the communication forwarded to us, as it would be misunderstood, and in all probability call out a reply. Since the above was written, we learn that Mrs. Buck died on the 2d of April.

---

### ECCLESIASTICAL.

---

#### CLOSING EXERCISES OF THE THEOLOGICAL SEMINARY.

THE Board of Superintendents of the Theological Seminary met in the Allegheny church, at 2½ o'clock, P. M., on the 24th ult. There were present Dr. A. M. Milligan, Revs. J. Galbraith and D. McAllister. The chairman, Dr. S. O. Wylie, not present at the first, soon after appeared. Mr. Walter T. Miller was present during the second day. The Rev. Messrs. Crozier and Willson were invited to seats as consultative members of the Board. Five sessions were held, viz., two on Tuesday, March 24th, three on Wednesday, and one on Thursday. A joint report was presented by the professors, and a special report by each professor, which will be found in full below. Discourses were delivered by all the students and full and careful examinations held in all the studies pursued during the winter. These examinations were partly written and partly oral.

The following resolution was passed by the Board at its last session:

*Resolved*, That, having heard discourses from all the students, without any exception, and having carefully noted the results of examination, written and oral, in their various studies, we record our sense of the manifest diligence and devotion of the professors and students, and our great satisfaction in the present prosperous condition of the Seminary.

The students of the third and fourth years were certified, according to their standing, to their respective Presbyteries.

It was resolved by the Board, that henceforth, in certifying students to their Presbyteries, the whole time of unnecessary absence from the Seminary, during their course, will be directly specified in the certificate.

Prof. Sloane was elected librarian, and the report of the former librarian was referred to him.

D. McAllister was authorized to make a collection of all, or as much as possible, of the early literature of the Reformed Presbyterian Church, including sermons, treatises, periodicals, printed minutes of Synod, &c., for the Seminary library.

The reports of the professors were taken up, approved, and ordered to be printed with the minutes.

It was agreed that, at the close of the next session of the Seminary, written examinations will be conducted in both departments of theology, church history, church government, Hebrew and Greek. Three evenings will be given to the hearing of discourses, Tuesday, Wednesday and Thursday; and two entire days, Wednesday and Thursday, will be devoted to examinations.

The Secretary was directed to draw orders on the treasurer for the travelling expenses of the ministerial members of the Board. Adjourned with prayer.

D. McALLISTER, *Secretary.*

S. O. WYLIE, *Chairman.*

---

PROFESSORS' JOINT REPORT.

*To the Board of the Theological Seminary:* It is with more than the usual satisfaction that the Professors of the Theological Seminary present their joint report.

Since our last report the present commodious building has been purchased, and occupied for the first time during the present session. We find the rooms pleasant, convenient, and in every respect satisfactory; also in many ways conducive not only to the comfort, but to the progress of the students.

There have been nineteen students in regular attendance during the term, five of the fourth year, four of the third, three of the second, and seven of the first. This is the largest number ever in attendance upon the Seminary in this country. We also enjoyed the presence for some time of Mr. Lynd, who left us at the opening of the present year to take charge of the Baltimore congregation, where he has been laboring with acceptance and success. A classified list of the students is subjoined.

*First Year*—G. M. Elliott, W. S. Fulton, S. A. George, W. McKinney, J. L. Pinkerton, W. M. Shanks, J. R. Wylie.

*Second Year*—J. W. Dill, A. Kilpatrick, S. R. McClurkin.

*Third Year*—T. J. Allen, J. M. Crozier, M. A. Gault, R. C. Wylie.

*Fourth Year*—E. G. Elsey, L. Johnston, J. C. McFeeters, J. A. Speer, S. R. Wallace.

It gives us great pleasure to bear testimony to the general punctuality, diligent application to study, and exemplary conduct of the students. The attendance upon the recitations has been good, although not quite so regular as during last session.

We desire to call the attention of the Board to the necessity of a strenuous effort to increase the Library, as it is still very deficient in many important departments. As we have now a library room in which the books may be kept with safety, we hope no pains will be spared to secure a Library adequate to the necessities of the Institution.

We also recommend that much more attention than heretofore be paid to the annual examinations, so that there may be a thorough test of the progress made and to the attainment of this end, that not less than three days be appropriated to examinations alone at the end of the session.

We also recommend that no student be permitted to pass from one year to the next until he has completed all the studies of that year and passed a satisfactory examination upon each.

We also recommend that the preaching of the students of the fourth year be subject to the supervision and control of the Professors, and that accepting appointments at any time during the session, without their permission, shall be reported accordingly to the Board at their regular meeting.



In addition, we consider it most desirable that an effort should be made to find employment for the students during vacation in some work more germane to that to which their lives are devoted, than those to which they are compelled ordinarily to resort.

Respectfully submitted,

J. R. W. SLOANE,  
THOMAS SPROULL

---

PROFESSOR SPROULL'S REPORT.

In the department of Theology the first part of the course came under consideration this session. I wrote out and read a series of lectures, beginning with one on Theology as a subject of study, as introductory, following it weekly with one on each of the following topics: The Existence of God; His Nature; The Trinity; Divine Revelation; The Decrees of God; Creation; Man in his Physical Nature; Man under law to God; Man in his Federal Relation to God; The Holy Angels; The Fallen Angels; The Law of God; Providence; Sin; The Origin and Purpose of Salvation; The Covenant of Grace; The Incarnation; The Humiliation of Christ; His Exaltation; The Offices of Christ; The Atonement; The Intercession. The lectures were read on Monday; and on the following Wednesday the students were examined on the subject of the immediately preceding lecture. It gives me much satisfaction to say, that with but few exceptions these examinations gave evidence of both capacity and diligence on the part of the students.

On Tuesdays the students read essays on Church History. Usually three were read each week, and, with but one exception, each student read three essays. We had also, in the latter part of the session, a weekly exercise of tracing the history of the Church of Scotland, from the first introduction of Christianity into that kingdom till the close of the seventeenth century. On this part of the history of the church they are prepared for examination. The subjects of Pastoral Theology and Church Government received attention. Of the progress made, the Board will be able to judge after examination.

It has pleased God to grant me such a measure of health, that, with scarcely any interruption from sickness, I have been able to attend to the duties required of me.

Respectfully submitted,

THOMAS SPROULL,  
*Professor of Theology, Church History, &c.*

ALLEGHENY, March 24, 1874.

---

PROFESSOR SLOANE'S REPORT.

*To the Board of the Theological Seminary:* In presenting my sixth annual Report to the Board of the Theological Seminary, I have only to say, that we have given as full, careful and conscientious attention to the studies assigned to us, as time and circumstances would permit.

I. *Theology.* In this study we have continued to use the late work of Dr. Charles Hodge, as a text book. We have had two recitations a week in this branch, and have gone over a little more than five hundred pages of the 2d volume.

II. *Hebrew* has been pursued as usual. We have read the first twelve chapters of Isaiah, pursuing our usual method; combining, as far as possible, instruction in the language with the exegesis of the portions read.

III. *The Greek Testament* has been recited once a week. As the stu-

dents are supposed to be instructed in the Greek language, we are able to give more attention to the exegesis of the text than in the corresponding Hebrew recitation.

IV. *Homiletics* has occupied us twice a week. One day has been devoted to skeletons, and one to a lecture on the subject. The sermons delivered before the Board will be the best test of proficiency in this department.

V. Sixteen lectures have been delivered on *Hermeneutics*. Systems of interpretation have been passed under review. Latterly, we have been occupied with the discussion of the *Rules* of Interpretation.

VI. We have continued to give attention to Biblical Criticism. I have given thirteen lectures upon this subject.

I am happy to state, in concluding my report, that I have no occasion of complaint either of word or act on the part of any student in the Seminary during the entire session.

Respectfully submitted,

J. R. W. SLOANE.

NEW YORK, April 2, 1874.

MESSRS. EDITORS—As will be seen in the report of the closing exercises of the Seminary, I was authorized by the Board of Superintendents to make a collection of the early literature of our church for the Seminary Library. I have already a number of copies of sermons by Dr. J. R. Willson, Dr. Black and others, for this collection. Several friends have promised valuable additions. Permit me, through your columns, to request any of your readers who can supply any copies of sermons or other pamphlets, the early printed minutes of Synod, numbers of the *Evangelical Witness*, or the *Albany Quarterly*, to send them to my address, or communicate with me concerning the same.

It is only necessary to let many of our people know that our Seminary Library is wholly destitute of such a collection of the literature of our church. Indeed, there is none of it whatever in the library. With this fact known, those who have any of these pamphlets will cheerfully give them, to make up as complete a collection as possible.

Truly, yours,

D. McALLISTER,  
245 West 49th St., New York.

#### RECEIPTS FOR MRS. BUOK.

1874.		
Mar.	7. Some ladies of Springfield.....	\$ 5 00
"	" Walnut City, North Chestnut.....	4 10
"	" Old Bethel, per R. W. Lyons.....	28 00
"	10. Cedar Lake, Rev. J. French.....	12 30
"	14. Ladies' Missionary Society of the 3d congregation, Philadelphia, Rev. R. J. Sharp.....	20 00
"	" John Martin, of Slippery Rock.....	2 00
"	" Sparta, per J. C. K. Faris.....	5 00
"	18. Clarinda, per A. McKeown.....	11 85
"	19. Lind Grove, C. D. Trumbull.....	18 50
"	21. Walton, G. P. Sanderson.....	15 34
"	" Princeton congregation, Wm. Peoples.....	11 50
April 1.	North Cedar, S. W. Patterson.....	6 14
"	" Hickory Grove, A. Orr.....	11 35
"	3. Middletown congregation, R. Reed.....	4 00
"	10. T. Charlton, Lynchdock, Ont.....	10 00
"	11. Clarksburg, Samuel Henry.....	4 50
R. SPEER, Box 481, New Castle, Pa.		

## PITTSBURGH PRESBYTERY.

PITTSBURGH Presbytery met in the Central R. P. church, Allegheny City, April 14th, 1874, at 7½ P. M., and in the absence of the moderator, was constituted with prayer by Rev. J. Crozier, the oldest ministerial member present.

The candidates for licensure were heard as follows: T. J. Allen, an exercise and additions on Eph. 3: 14-19. J. M. Crozier, sermon from Ps. 103: 10. M. A. Gault, exercise and additions on 1 Cor. 3: 11-15.

Presbytery re-assembled at 9 A. M., April 15th, and after spending half an hour in devotional exercises, with special reference to brother A. M. Milligan, who is dangerously ill, was constituted with prayer by the moderator *pro tem*.

Prof. J. R. W. Sloane was chosen moderator, T. C. Sproull, clerk, and S. J. Crowe, assistant clerk.

The following resolutions were adopted: *Resolved*—

1. That all vacant congregations and missionary stations be directed to present all requests for supplies, communions, or moderations of calls, in writing.

2. That where no request for supplies is presented from vacant congregations or missionary stations, the Committee on Supplies be authorized to make such appointments as they may ascertain the congregation or station will require.

The following calls were laid on the table of Presbytery:

From Adamsville on E. G. Elsey. Sustained as a regular gospel call and transferred to Lakes Presbytery. From West Hebron, N. Y., Presbytery on J. F. Crozier. Declined. Two on J. C. McFeeters; one from Stirling, Rochester Presbytery, the other from Manchester and Parnassus. The latter was accepted.

A commission of Presbytery, consisting of Rev. Dr. Sloane, Rev. J. W. Sproull and Rev. R. J. George, with elders J. B. McKee and Jno. Reid, was appointed to attend to the ordination and installation of J. C. McFeeters. Commission to meet in the Manchester church on Friday, the 19th day of June, at 10 A. M. Rev. Dr. Sloane to preside and address the pastor. Rev. J. W. Sproull to address the people. Rev. R. J. George to preach the ordination sermon. Rev. J. J. McClurkin reported having organized Adamsville congregation with two elders and two deacons.

A new branch was formed in Manchester and Parnassus congregation, called the East Branch. A commission, consisting of Revs. Smith and Crowe, and elders Wm. Dean and Robert Speer, was appointed to settle the affairs of North Union congregation, and carry out the request of its members. Congregations were directed to raise the full quota of Synod's travelling fund. Congregations not represented at Presbytery will please attend to this direction.

The candidates for licensure completed their trials. The committee to whom were referred historical essays and Latin theses reported favorably thereon. They were then examined in theology, church history and church government, by Rev. Wm. Slater, and after the usual queries were propounded, were licensed as probationers to preach the everlasting gospel.

Presbytery donated to Seminary Building Fund, its College Building Fund amounting to \$1,592.65, and to the Seminary Library Fund, its Library Fund amounting to \$192.84.

After expressing its warmest sympathy with the temperance movement now agitating our country, Presbytery adjourned to meet at Slippery Rock church, on the second Tuesday of October, at 2 P. M.

Congregations under the care of the Pittsburgh Presbytery will please make out their statistical Reports and forward them as soon as possible to T. C. Sproull, McKeesport, Pa., in order that the Presbyterial Report may be prepared for Synod.

T. C. SPROULL, Clerk.

Wm. Wills, Treasurer, in account with Pittsburgh Presbytery.

1873.		DR.		
Oct. 14.		For balance as per statement.....	\$189	66
" 18.	"	cash rec'd from Bear Run & Mahoning. }	Travelling....	12 00
" " "	"	Rehoboth..... }	Fund of Syn.	7 50
" " "	"	"	"	6 65
Nov. 13.	"	"	for interest on school bond...	136 00
" 28.	"	"	from Wilkinsburg congregation.....	22 23
Dec. 2.	"	"	Central Allegheny "	15 76
" 4.	"	"	Miller's Run "	22 85
" 4.	"	"	New Castle "	4 10
" 23.	"	"	Oil Creek "	4 00
" 24.	"	"	North Jackson "	12 70
1874.				
Jan. 1.	"	"	Salem "	5 70
" 15.	"	"	New Alexandria "	18 25
" 27.	"	"	R. A. Purvis, }	1 00
" " "	"	"	S. Anderson, }	2 00
" " "	"	"	G. Love, }	1 00
" " "	"	"	D.A. Renfrew }	5 00
" " "	"	"	London, Pa., by Rev. T. A. Sproull	1 00
Feb. 4.	"	"	Little Beaver congregation.....	16 70
" 5.	"	"	Monongahela "	11 00
" " "	"	"	Clarksburg "	8 05
" " "	"	"	Slippery Rock "	6 50
Mar. 24.	"	"	Pittsburgh "	15 75
April 7.	"	"	Brookland "	12 50
" 13.	"	"	Allegheny "	17 00
				\$554 90

1873

CR.

Nov. 13.	By cash paid order in favor of Rev. J. A. Black..	\$50 00
" 19.	" " " " " " " " Danl. Reid...	45 30

95 30

1874.

April 14.	Balance on hand.....	\$459 60
-----------	----------------------	----------

### IOWA PRESBYTERY.

THE Iowa Presbytery met *pro re nata* by the call of the Moderator on March 31, 1874, in Morning Sun. 1. To consider the calls of Sharon and Morning Sun congregations. 2. To settle the difficulties in Morning Sun congregation. 3. To change the time of the regular meeting from May 5th to April 1st. The members present were six ministers and seven ruling elders. The moderator's call was sustained. A call from Sharon congregation on Rev. T. P. Robb was sustained and transferred to Lakes Presbytery for presentation. Arrangements were made for the installation of the candidate if he accept the call. A call from Morning Sun congregation on Rev. C. D. Trumbull was sustained, presented and ac-

cepted. Mr. Trumbull's pastoral relation to Lind Grove congregation was dissolved, and arrangements were made for his installation as pastor of Morning Sun congregation. The action of the Presbytery, appointing the spring meeting for May 5th, was rescinded, and April 1st fixed as the time for the regular meeting. Presbytery sat two entire days, the principal part of both the called meeting and the regular meeting being consumed in settling difficulties in Morning Sun congregation which are of no importance to the church at large. The officers of the past year were re-elected. John M. Wylie was received under the care of Presbytery as a student of theology. Arrangements were made for the ordination and installation of Mr. Elsey in case he accepts the call from Rehoboth congregation. Lind Grove congregation was granted the moderation of a call. All the congregations were required to make up their full quota of Synod's travelling fund. The next meeting will be in Hopkinton on the last Wednesday of September, at 1 o'clock, A. M. ISAIAH FARIS, Clerk.

#### INSTALLATION OF REV. C. D. TRUMBULL.

THE Commission of Iowa Presbytery, consisting of Revs. R. Johnson and W. P. Johnston, and elders W. O. Lindsay and H. F. Samson, appointed for the purpose of installing Rev. C. D. Trumbull, pastor of Morning Sun congregation met in Morning Sun church, April 14, 1874. Rev. R. Johnson presided, preached the sermon from 2 Thess. 3: 1, put the queries to the pastor elect, offered the installation prayer and gave the charge to the people. The charge to the pastor was given by Rev. W. P. Johnson. Everything passed off agreeably and satisfactorily.

That the relation thus constituted may be followed by the blessing of God, and may be for his glory and for the edification of his church, is the prayer of every friend of the pastor and of the congregation of Morning Sun.

H. F. SAMSON, Clerk.

COMMUNIONS AND ASSISTANTS.—April, 4th Sab., Clarinda, Jas. Wallace; Elkhorn, J. M. Faris; Rehoboth, Iowa, Rev. W. P. Johnston and J. C. McFeeters.

The communion in the Pittsburgh congregation was postponed, owing to the serious indisposition of the pastor, which still continues. It will be held May, 1st Sab., by Dr. Sloane, assisted by J. W. Sproull. May, 2d Sab., Wilkinsburg, D. B. Willson; May, 3d Sab., Bloomington, J. C. K. Faris; New Castle, J. W. Sproull; New Alexandria, Prof. Sproull and —; May, 4th Sab., Bellevue Church (A. J. McFarland's congregation), J. R. Hill; Clarksburg, Dr. R. B. Cannon; Brookland, P. H. Wylie; Slippery Rock; York, D. H. Coulter; Monongahela, D. C. Martin.

MEETINGS OF PRESBYTERIES.—Illinois Presbytery will meet at Oakdale, May 5th, at 6 P. M.; Iowa, at Morning Sun, May 5th, at 10 A. M.; Rochester, at Rochester, May 5th, at 7½ P. M.; Ohio, at Jonathan's Creek, May 6th, at 10 A. M.; Philadelphia, at 2d church, May 27, at 3 P. M.

## OBITUARIES.

DIED, in North Cedar, Kansas, Sept. 25th, 1873, Mrs. E. J. WYLIE, wife of William Wylie. She was the eldest daughter of David and Catharine McKnight, of Lake Eliza congregation.

She was born Sept. 9, 1846. Her disease was puerperal fever; and she leaves behind a daughter to bear her name, reflect her countenance and cultivate her virtues and piety. Although early removed, she was a very ripe saint. She was early and always thoughtful and prayerful—was a most affectionate and dutiful child, a loving and devoted sister and wife. Her disposition was cheerful and happy, but the people of God, the ministry and the ordinances were always her choice and delight; indeed, her “well springs” were in Zion. Those who knew her best loved her most. Even her parents had learned to prize her wisdom and sagacity. Pastors prized her profound religious sympathies and sentiments, and “the heart of her husband safely trusted in her.”

Since her marriage, Sept. 19, 1872, she resided in and was a member of North Cedar congregation; and although the time was short and the duties of home were imperative, she fulfilled the hopes and promise of her early youth and discipleship. She was committed with sorrowing hearts to her narrow house, by those who had learned to admire her virtues, to prize her worth and love her as a sister and friend.

She manifested during her protracted illness that she patiently waited for God's salvation. She expressed the strongest confidence that, as she had always shunned the company of the ungodly, her soul would not be gathered with the wicked; and the prospect of seeing again a very dearly loved earthly father, was far exceeded by her desire for and assurance of being gathered into the family of the redeemed, and allowed a vision of her Saviour. Her tongue uttered without faltering the praises of redeeming love, and her countenance fairly beamed with the reflected rays of the Sun of righteousness. Her latter end was surely not peace only, but such triumph also, as makes us sad to think of our loss of such a companion for earth, but glad in the prospect of a share in her heavenly joy.

J. S. T. MILLIGAN.

DIED, October 10, 1872, Mrs. JANE ANN GUTHRIE, wife of Peter Guthrie, of Sand Spring, Iowa.

She was born near York, N. Y., where she united with the Reformed Presbyterian Church at an early age. In 1856 she removed with her husband to the bounds of the Maquoketa congregation, of which she was a faithful member until her decease.

Long enfeebled by disease, her last years were full of suffering. But she realized that “tribulation worketh patience; and patience, experience; and experience, hope.” In her case, patience seemed to have her perfect work. She experienced in a remarkable degree the refining and purifying influences of sanctified affliction, and the sustaining and comforting influence of divine grace and of the promises. Her delight was in prayer, in reading and meditating on the Scriptures, and the Confession of Faith, and in godly conversation. She could endure no worldly discourse. For months before her death her mind was almost wholly detached from earthly things, and engaged with “things above.” When she met “the last enemy,” it was with the calmness produced by assurance. She took hold, with a firm grasp, of the promises, “I will never leave thee nor forsake thee;” “as thy days, so shall thy strength be.” And to the last moments testified that they were, in her ex-

perience, true. A deeply bereaved husband and four children mourn their loss, and rejoice in her gain.  
D. H. C.

DIED, March 9, 1873, MRS. MARTHA JOHNSON (formerly Miss Guthrie), wife of Hunter Johnson, of Hazel Green, Iowa.

The deceased was born near York, N. Y., and was a sister of the subject of the preceding notice. In early life she united with the Reformed Presbyterian Church in the York congregation. For some time prior to her death she was a consistent and esteemed member of Maquoketa congregation.

The young wife and mother was suddenly called upon to part with earthly scenes and earthly interests, and to endure the last trial; but her faith failed not. Trusting in the blood of Jesus Christ, and firmly relying on the promises of his word, she walked through the valley of the shadow of death, fearing no evil.

A few months elapsed, and the little daughter was summoned to follow the mother. The bereaved husband, who had for a short season a beloved wife and child on earth, has this consolation in his two-fold sorrow, that he has now that which is far better, a beloved wife and child in an eternal heaven.  
D. H. C.

Mr. JAMES QUA, ruling elder in the R. P. congregation of Rushsylvania, depart this life March 24th, 1874, in the 58th year of his age.

There was in the last years of the life of Mr. Qua a very evident growth in grace, manifested by a very deep interest in the divine ordinances and a great degree of spiritual mindedness. And although very careful not to come to a hasty conclusion that he was in a state of grace, yet as the result of careful examination, he did arrive at the assurance before he died that there had been made with him an everlasting covenant, ordered in all things and sure. And he fixed the time when it was made to be when he was eight years old. And the last sentence that he distinctly uttered before his death was, "To depart and be with Christ is far better." In view of his death, the session passed the following resolutions:

1. *Resolved*, That we tender to his bereaved family our most cordial sympathy, and commend them to the care of him who has said, "Leave thy fatherless children, I will preserve them alive, and let thy widows trust in me."

2. *Resolved*, That in the death of our esteemed brother the session feels that by the loss of his counsel and Christian fellowship, there is a void that will not be easily filled.

3. *Resolved*, That in his example there is an admonition to us all to labor to arrive at the same high and precious attainments at which he arrived.

The clerk was directed to forward a copy of the above to the *Reformed Presbyterian and Covenanter*, and one to *Our Banner*, for publication. Also to furnish the bereaved family with a copy.  
COM.

DIED, Jan. 25th, 1874, THOMAS ELLIOTT.

Mr. Elliott was a member of the 2d Reformed Presbyterian congregation, Philadelphia (Rev. S. O. Wylie's), and during the many years of his membership exemplified the Christian life and walk. His death, like his life, was that of the Christian. He had attained a ripe old age, having passed beyond the three score years and ten, and after enduring with uncomplaining submission the weakness which comes with the decline of life, he passed away humbly but confidently rejoicing in hope of the glory of God. He died surrounded by affectionate and devoted children, who ministered with unwearied attention to all his wants.  
COM.

THE  
Reformed Presbyterian and Covenanters.

VOL. XII.

JUNE, 1874.

No. 6.

ORIGINAL.

THE LIFE AND TIMES OF REV. JAMES MCKINNEY.

BY REV. S. CARLISLE.

REV. JAMES MCKINNEY was born, 1759, in Cookstown, County Tyrone, Ireland, and was educated at Glasgow, Scotland, where he studied medicine and theology in addition to the usual course. He was licensed early in life to preach the gospel, and in 1781, or thereabouts, ordained and installed pastor of Kirkhills or Dervock congregation, County Antrim, where the late Dr. Stavely labored, and where the church renewed her covenants in 1857. His field of labor embraced the north-west portion of Antrim and a large part of Derry. In it are the congregations of Dervock and Ballymoney, Kilraughts, Coleraine, Ringrash, Ballylaggan, Drumbolg, Newton Limavady, and we suppose, Londonderry.

The last decade of the eighteenth century was pre-eminently distinguished for its revolutionary character in several European nations. The establishment of American independence exercised a powerful influence beyond its own immediate limits, principles of liberty were disseminated, the thrones of princes jarred and shaken. The revolutionary war brought no glory to Great Britain, disaster and defeat awaited her armies here, terminating in the establishment of the republic and the increase of dissatisfaction and taxation in the mother country; these, together with the influence of the French revolution and the extensive dissemination of Paine's Rights of Man, led to the formation of societies looking to change in Great Britain and Ireland. One of the most memorable of these was the society of United Irishmen, composed, not of Roman Catholics alone, but Protestants as well, having its strongest ramifications and main supporters in Ulster, settled by the descendants of the Puritans and Covenanters.

We have heard it stated, again and again, by credible persons, that the cause of McKinney's departure from his native land was on account of his membership with that society. This is a misapprehension. The position of our church in Ireland was trying and delicate at that period. She had been the patron and friend of civil and religious liberty. Her sympathies were with the oppressed in every land, but she sought



higher and holier objects than those which could be gained by the United Irishmen. Her aim was to have the Lord Jesus Christ honored as the sole and exclusive head of his own church and King of nations; hence she testified against the supremacy of the British crown in the church, and prohibited her members from uniting with Catholics and infidels in secret oath-bound societies for revolutionary purposes. Her position exposed many of her members to reproach, trial and suffering. Among them was the subject of this notice. He was known as a bold and fearless advocate of the rights of God, of the Lord Jesus Christ the exalted mediator, and of man; a republican in principle, a sympathizer with the colonists in the war of Independence; a man of talent, education, culture, prominent position, capable of influencing others. We have the testimony of two witnesses, that he did not belong to that society, one, Dr. McMaster, the other, the surviving daughter. While he abhorred the measures that impelled some of the noblest patriots of that or any other land to revolution, yet he did not identify himself with them. The true cause was his sermon on "The Rights of God." This was denounced by secret spies of the British crown as treasonable, an indictment was found against him, and he being an object of jealousy and feared by the government, they determined to seize and imprison him. Being providentially absent from his home when the soldiers went to arrest him, and as bail on a charge of treason would not then be accepted, and conscious that if he were taken he might be consigned to prison, as so many other patriots had been, he escaped to this land in 1793.

The position of the church here, at the time of his arrival, was somewhat critical and perilous. The revolution which placed William, Prince of Orange, upon the British throne, was the practical application by the nation of two principles, for which our forefathers had long witnessed: 1st, That the right to exercise power may be forfeited by the abuse of it; 2d, That a people may depose their rulers. By that act, God Most High brought forth their righteousness as the light, and their judgment as the noon day.

When the Presbyterian Church was recognized as the established church of Scotland, the followers of Cameron and Cargill and Renwick could not embrace the communion of that church. They, as conscientious and consistent Christians, were compelled to dissent from the revolution church, and the ground upon which their dissent was taken, warranted their act. In 1752, Rev. John Cuthbertson was sent by the Reformed Presbytery in Scotland, to labor among the widely scattered members of the church in this land. In 1774 the Reformed Presbytery was organized in the United States, one century ago. In the war of Independence, the members of the church and ministry took a deep interest, many of them an active part. Republicans in principle, men that had suffered much from, and testified against, the Erastian supremacy of the British crown, they welcomed with peculiar satisfaction the efforts of the colonists, assisting by their prayers, sympathies and active co-operation the nation in asserting its independence. It is however to be deplored, that many of the members, and all of the *ministry*, excepting one, were carried away from their former principles

by the popular current, and united with the Associate in forming the Associate Reformed Church, in 1782, after five years' agitation.

It was in this condition that Mr. McKinney found the church on his arrival. The Presbytery had been disorganized for eleven years, many of the members, and all her ministry, Mr. Martin excepted, having seceded from past attainments, while the remainder were scattered through the land, without the public ministrations of the sanctuary, yet assembling in their societies for prayer and Christian converse, fearlessly and boldly displaying a banner because of truth. We do not state too much, when we assert he was the real founder, under God, of the Reformed Presbyterian Church in the United States, after the secession and back-sliding in 1783. While he was preceded and assisted by Rev. Messrs. McGarrah and King, to him, more than any other, belonged the distinguished honor of collecting and organizing the scattered adherents of the Covenanted Reformation. His labors extended from the Carolinas in the south to Canada on the north, from the Atlantic coast to the western extremities of the church, and were prosecuted with great zeal, under manifold disadvantages. Capable of enduring great physical fatigue, active and enterprising, he sought out, with singular assiduity and perseverance, the members of the church that were scattered through the wilderness, forming them into societies. It was through his instrumentality that congregations were organized in Vermont, West Galway and Duanesburg, Kortright, Coldenham, New York, Philadelphia, Pittsburgh, Canonsburg and elsewhere. The first four years of his ministry were spent in ministering throughout the various portions of the church, visiting the members and preaching, as opportunity served.

In forming a proper estimate of our fathers and their work, it is requisite that we take into account, not merely the work which they performed, but the circumstances in which it was done, and the fruits. Each generation has its peculiar work, having peculiar difficulties to encounter and facilities for its performance. The fathers had not the same conveniences as we have; they had no railroad communication, they travelled on horse-back some thousand miles, perchance, each year, over bad roads, through the forest, visiting the widely scattered sheep, rousing by their eloquence and clear exhibition of gospel truth those who had not enjoyed for years the ministrations of the sanctuary.

In 1797, Mrs. McKinney and five children arrived from their native land. We record, with peculiar satisfaction, the statement of the surviving daughter, that the Dervock congregation paid the salary to his family, from the time of his departure to that in which they emigrated, while the elder Stavely, Gamble, &c., supported the pulpit gratuitously. The year following he accepted a call to West Galway and Duanesburg, New York. It is said there were only two male members in the congregation when he entered upon his pastorate, but it increased rapidly, becoming a large and flourishing church, furnishing him a salary of \$500 annually. It was here that he became acquainted with a young man that was afterwards famous and influential, Alexander McLeod, a Scotchman by birth. He was among the first fruits of Mr. McKinney's ministry there. The second sermon was from the text Ps. 27 :

4, and according to the biographer of Dr. McLeod, it was by it that that eminent minister was converted, and induced to cast his lot with those advocating the principles of the Covenanted Reformation.

It may seem presumptuous that we would attempt to photograph, in a few sentences, the distinctive traits of character possessed by a man whom we never saw nor heard, but for whom we entertain sincere respect and esteem; yet, as our sketch would be imperfect without it, we must make the attempt. He was distinguished for intelligence, integrity and great moral courage, thoroughly familiar with the distinctive principles of the second Reformation, well grounded in them, and deeply conscious of their importance; a man, we presume, of strong passions, firm and resolute will, earnest, and devoted in his Master's work, pre-eminently a man of great intrepidity and activity. That he had manifold failings and shortcomings, is merely to concede that he was human. These the best of men have had, and the subject of this notice was not an exception. The times in which he lived were exciting, the labors required exhausting, and the practices which then prevailed among Christians and ministers exposed them to great temptation and danger. Tenfold, was his expression, the amount of grace which would be requisite to make a Christian of another man, would be necessary to sanctify me; but withal, a man of rare kindness and simplicity. As a preacher, he had few superiors, fine mind, well cultivated intellectual powers, commanding presence, thoroughly versant with the system of divine truth, the patron and friend of civil and religious liberty, the bold, earnest, eloquent advocate of those grand distinctive principles for which our forefathers took joyfully the spoiling of their goods; such as: the rights of God; of the Lord Jesus Christ to rule in his own house, and among the nations; of the church, her ordinances and privilege; and no less earnest for the deliverance of men from spiritual bondage and their establishment in the liberties of the children of God; welcomed by the people wherever he preached, comparing favorably with the pulpit orators of the past or present century.

The only published specimen of his sermons extant is one on "The Rights of God," from the text, Matthew 22: 21, "Render unto God the things that are God's." In discussing this theme he explains the text thus: 1st. That Christianity has to do with the policy of this world; that God has rights, some things which are eminently his; that the Jews were forgetful of God; that while God and his rights are generally forgotten by men, they are not forgotten by God himself. 2d. He specifies what these rights are: the liberty, as the all-perfect Jehovah, of arranging his councils, and forming the example and pattern of all the works which he was to execute; giving laws to his subjects; punishing sin; God's providential right of guiding all the motions in creation, not excepting the most minute, to their final point of destination. We had intended to furnish a few extracts, but space will not permit. In the introduction he says: "Were it not for the persuasion I entertain, that Christianity will purify the rights of man, fond as I am of liberty, I do not believe I would give a shilling to bring about a revolution in any nation on earth." Rev. R. Gibson thus writes in the preface: "He was an able and fearless advocate of the truth. The style

of the author, as to strength of language, is surpassed by no writer of the age in which he lived, while yet there is a grandeur of thought and force of argument sublime and irresistible." Four other sermons were prepared and ready for publication besides this, all of which were known to be in manuscript when he left for South Carolina: two on the Rights of the Exalted Mediator, the Lord Jesus Christ; two on the Rights of the Church and Humanity. What became of these is not definitely known; they were transmitted from South Carolina, after his decease, to a friend in New York, and were received.

The position of the church on that sum of all villanies, human slavery, is well known. Slaveholders have been excluded from the communion of the church since the beginning of the century. While the immediate cause was the refusal of Dr. McLeod to accept the call of the Walkill church, because there were slaveholders among the signers, yet there is no doubt that Mr. McKinney, impelled by love of liberty and patriotism, prepared the way for this important action; besides, its efficiency was greatly facilitated by the active and faithful exertions of himself and Dr. Wylie, a committee appointed to visit the Southern States and regulate the concerns of the church. Entering upon their mission November, 1800, they travelled through Pennsylvania, and from Pittsburgh sailed down the Ohio to Kentucky, thence to South Carolina, and abolished slavery throughout the church. About two years after performing this important service to God and humanity, a call was accepted by him to Chester, South Carolina. Before leaving, misfortune came in the shape of worldly loss. In the fall of 1802 his large and capacious barn, filled with the productions of his fertile farm, was burned with its entire contents. The harvest had been gathered, the men in the act of being paid, when, through the negligence of a boy in his employ, it was set on fire, and all perished; the same fate awaited the dwelling house, two years after, with its contents, including a large and valuable library. In the spring of 1803 he left for his field of labor in South Carolina, and there, worn out with privations and toils and disappointments, he departed this life in August or September, in the forty-fourth or forty-fifth year of his age, leaving a wife and eight children to mourn their sore and sad bereavement. His last words, amid the pains of dissolution, after commending his beloved family to the care of their heavenly Father, and with the heavenly rest in immediate prospect, were: "Now is the time to have the anchor cast within the vail." Thus passed away, in his early manhood, one who under God was instrumental in refounding the Reformed Presbyterian Church in this land, and entered upon the rest that remaineth for the people of God.

It was his distinguished privilege to see the little one becoming a thousand, and the small one a strong nation; the church that he found broken, distracted, unorganized, putting on her beautiful garments; the Presbytery re-organized in the spring of 1798; four young men, Messrs. Donnelly, Black, Wylie and McLeod, licensed at Coldenham in 1799; and pastors settled in Vermont, Pittsburgh, Philadelphia and New York. The church thus speaks of him: "He possessed an intrepidity of character, which could not be seduced by friendship or over-

awed by opposition ; an extensive acquaintance with men and b furnished his mind with various and useful knowledge, and his inventive powers never left him at a loss for arguments to defend the system to which he was attached. The sublimity of his conceptions, the accuracy of his judgment, and the vehemence of his eloquence, qualified him to rouse into the most active exercise those lonely societies which had been so long unaccustomed to the public preaching of the gospel."

### FAMILY RELIGION.

THE family is the oldest divine institution ; an institution of great antiquity and tremendous power. Wealth is a great power, and in the possession of a godly man a great blessing, but not to be compared with the family power. A believer may use his property wisely, and accomplish much for Christ during his life, but at his death his influence ceases, and his wealth may be used against the Redeemer and his cause. But when the God of Israel gives a man a large family of sons and daughters, and enables him "to train them in the way they should go," when he dies, he has multiplied himself many times, and the influence goes on from generation to generation. The family lies at the foundation of both church and state. If family religion thrive, there will be prosperity in the church and permanent reformation in the nation.

Family religion consists in three things : *family devotion, family government* and *family instruction*. Neglect of any one of these may render attention to the others unprofitable. This truth should be duly weighed. It explains the cause of barrenness where much fruit was expected. Family devotion consists in three things : 1st. In the personal piety of the head of the household, the husband, wife, or the surviving head, if a breach has been made. This is essential. If even the forms of devotion are observed, there must be piety in the head. If the father have no real care for his own soul, he will not be anxious about the souls of his family. If he do not realize the need, and estimate the privilege of drawing nigh to God, the service will degenerate into a lifeless form, and the lawful cares and duties of life will interfere and set it aside. It is necessary to the success of the work. The father teaches by example more powerfully than by precept. If he be destitute of piety, he will have little influence for good with those who are the constant witnesses of his conduct. Joshua sets this matter in a clear light. He places the personal covenant at the foundation. "As for me, I will serve the Lord." Though all men should forsake him, and forsake me, yet I will stand by the covenant, "I will serve the Lord." This should be an important question in forming the family relation. What is to be the character of the family which I am about to form? Shall God be honored, or shall his ordinances be despised and neglected? 2d. A religious profession. Secret devotion is first in the list of religious duties. "Enter into thy closet." Every family and every member of the family should have a place for secret devotion. Experience teaches that our greatest advance in the Christian

life is by the exercises of the closet. If we are negligent or formal here, we will be feeble in all other duties. Nearly all the effectual prayers recorded were secret prayers. This is manifest in the case of Jacob, Hannah, David, Hezekiah, Paul, and the scene in Gethsemane. Notwithstanding this, family religion has public and social duties, which cannot be neglected. If we are on the side of Christ, we should make it known. A profession is necessary, Mark 8: 38. There should be membership in the Christian church and a corresponding practice. "Zacharias and Elizabeth walked in all the commandments blameless." Joshua is again an illustration: "As for me and my house we will serve the Lord." He was a public man, a man laden with national care and responsibility, yet his highest honor is to avouch the Lord to be his God, and before all the people he professes that he is as much under obligation to perform family duties as the humblest in the nation. If there be no profession of religion by the head of the household, no attendance upon sealing ordinances, or if the profession be not sustained by a consistent practice, family devotion will neither be fervent or profitable. 3d. The daily performance of family worship. This is the great family ordinance. The father assembles his household morning and evening to worship God; all unite in singing the praises of the God of Israel, their own God, in the sweet songs of inspiration; all unite in reading his word, that they may receive wisdom, comfort, direction and strength for every duty and trial; and encouraged to draw near to God, the father, as the mouth of the household, confesses family sins, makes thankful acknowledgment of blessings received, rolls his burden of family sins on him who is the hearer of prayer, and earnestly pleads for new covenant mercies, which they need. This is the crowning excellency of family devotion. It has been highly esteemed and honored by the godly in all generations. Here we follow the footsteps of the flock. Adam, Noah, Abraham, Job, David, Joshua and Daniel are examples. And the awful imprecation of Jer. 10: 28, "Pour out thy fury on the families that call not on thy name," shows the aggravated character of the sin of neglect. Indeed, this devotional exercise has been considered so important by the church, that in times of reformation the neglect of family worship would have been considered a practical renunciation of Christianity. And the Directory for Family Worship says: "The head of the family is to take care that none of the family withdraw himself from any part of family worship." It is a family, and not a personal ordinance; all those constituting the family should be present. The time should be the most convenient, and when fixed, should be as the laws of the Medes, so that no member may have an apology for neglect. It is one of the sad symptoms of this age that thousands of families, who profess the name of Christ, and even go to the Lord's table, have no family worship. And it is a melancholy sight in many families, where the ordinance is observed, to see the father and mother, with one or two of the little children, unite in presenting the family offering, while older members of the household are absent, spending their time in business, in pleasure, or in idleness. For these things, barrenness is written upon other ordinances. The Holy Spirit is grieved, the church is feeble and her ordinances de-

spised ; " few come to the solemn feasts." The prophet was right when he said, Prayerless families have devoured Jacob and consumed him, and made his habitation desolate. Until there be a great reviving in family devotion, and a great increase in family religion, we need not expect great prosperity in the church, or permanent reformation in the nation. S.

### CIVIL GOVERNMENT A DIVINE ORDINANCE.

(Continued from page 188.)

5. It is not legitimate reasoning to apply Rom. 13 to all powers as if they were God's ordinance. (a) This would preclude the moral right of revolution, *any protest to the contrary notwithstanding*; for though the divine ordinance may be so tyrannically administered as to warrant resistance to particular acts, still it is at our peril to overthrow it, if it be the ordinance of God at all. In that case the new dynasty would come in under "condemnation;" and so we should be setting aside not only all the present governments in the world, but all that ever can be set up on the ruins of them. And that is doing too much. (b) The proper functions and character of government are delineated in the passage, and where these are deficient, the injunctions are inappropriate in so far; but where they are radically wanting, the ordinance is vitiated radically—is simply not there. "For there is no authority unless it be of God; but they that be authorities are ordained of God; so that he who resisteth the authority, resisteth the mandate of God, &c." The writer claims that this is in every word closer to the original than the current rendering. Examine, then decide. (c) The word of God makes numerous exceptions of states which do not come under the designation of this: (1.) General, as in the passage at the head of this article, together with Ps. 2: 12, and 9: 17; Is. 60: 12; Micah 4: 11-14, and many of like import. (2.) Particular, as Egypt, Ethiopia, Sheba, Philistia, Moab, Ammon, Canaan's seven nations, Babylon, Nineveh, &c. The exceptions overrun the number of those which he acknowledges, by a large amount. Two passages in Revelation afford an idea of the aspect in which he views them, whose "eyes are as a flame of fire." Chap. 2: 10—"The devil will cast some of you into prison, that ye may be tried." Satan personally does not cast men into prison, he employs a suitable agency. A wild, raving mob, with Judge Lynch as presiding officer, never imprisons so long as ten days. One of its favorite exercises is taking men out of jail to suspend them on the nearest tree. If the inquisition or lodge have occasion to imprison, they effect the capture in the dead of night. Imprisonment is the legitimate work of the state authorities. Many wrong things may be done by the best of governments; but the power which incarcerates Christ's people is the "devil." Chap. 11: 15—"The seventh angel sounded; and there were great voices in heaven, saying: The kingdoms of this world have become the subjects of our Lord and of his Christ, and he shall reign forever." Whose had they been anterior to *this* event? We know who made to Christ the offer of them at an earlier date, but the conditions were not accepted; Matthew 4: 5-8.

The transfer has not yet been made so far as we know, probably will not be made till some of ourselves are cast into prison; and certainly the change did not occur while the Roman empire stood; for

IV. The empire in the days of Paul is among those exceptions, and no better than a counterfeit of the divine institution.

1. It was then, and long after, one of the kingdoms of this world, while the whole world was lying in the wicked One.

2. It did cast many of God's people into prison, probably even at Smyrna, where it had control at the time spoken of; and its general course was against the gospel of peace.

3. Paul calls it by its right name when he says, 2 Tim. 4: 17, "I was delivered out of the mouth of the LION." Whether that designates the emperor or his master, is of no importance here. Christ's own prayer is in the same terms. Ps. 22: 21, "Save me from the LION's mouth." He calls one of the subalterns "that fox." Lu. 13: 32.

4. It was one of the beastly forms seen by Daniel (chap. 7), and the most beastly of them all. It has its ramifications in many places yet; while its body that is to be given to the fiery flame, is probably in Germany at this day.

5. It occupies a large space among the Satanic institutions delineated in the book of Revelation, *e. g.* chaps. 12, 13. "The dragon gave him his power, and his seat and great authority." Scott's note on this is worthy of consideration.

"The beast was without a name, like the fourth in Daniel's prophecy; \* \* \* it was indeed the same empire, but in no special form; for the dragon had now given his power, throne and great authority, to the beast. The dragon may here mean either the devil, or the devil's vicegerent, the idolatrous Roman empire. So that when another idolatrous, persecuting power had succeeded to that of the heathen emperors, then the dragon had transferred his dominion to the beast; or the devil had appointed another vicegerent; and all the world knows that this accords with the history of the Roman empire, pagan and Papal."

Nero succeeded in stamping his name on the language of the world, in the Latin word *neromor*, as well as in other expressions. Why cannot these abominable things be allowed to rest in their legitimate place, without being resurrectionized in a refined, polite and enlightened age? Whether this breaks the parallel with a family or not, it breaks all moral harmony with the throne of God. Ps. 94: 20.

6. It was magnificently Satanic in its whole career. (a) Many of its wars were no better than wholesale murder. It was eminently a bloody system. (b) It was most oppressive to other nations; by taxation, plunder, and slavery, as well as death; by unequal laws. A Roman citizen could have some measure of justice, of mercy, and even of respect; but a stranger was treated as an enemy, or as a dog. (c) It delighted in shedding the blood of the saints even, by the myriad. (d) The national worship was sacrifice offered to demons. (e) It was ferocious even in the amusements furnished by public authority.

7. It laid the foundation for the Antichrist, in whom all its diabolism is perpetuated even to assumed infallibility. The mild adminis-



tration of Pliny in Syria, the goodness of many of its officers, the unswerving rectitude of some of its greatest men, the discipline of its armies, the excellencies of its laws, with many other considerations on the better side, only serve as a foil to set off the real and high-toned wickedness of the system, while it persecuted the people of God for centuries. If any one object that we have drawn upon extreme cases to illustrate the relations of the family, we are ready to balance the account by adding to the other side of the equation. We have an extreme case in the Roman empire; for,

8. It crucified the Son of God. Climax can stretch no higher. He will never be crucified again. Once in the history of the world! and Rome is equal to the emergency. The Prince of life, the blessed and only Potentate, is to be condemned and executed. Where? how? who will venture? An agent is ready to bruise the heel, to kill the body—all that can be done. That instrument is the legitimate officer of the empire, now claimed to be the ordinance of God.

John 18: 31—"It is *not lawful for us* to put any man to death."

Luke 23: 24—"Pilate *gave sentence* that it should be as they required."

John 19: 16—"He delivered him *to be crucified*."

Mark 15: 15—"Pilate delivered Jesus *when he had scourged him*."

Matt. 27: 27—"The *soldiers of the governor* took Jesus into the common hall."

John 19: 19—"Pilate *wrote the title*, and put it on the cross."

Pilate's reluctance, earnest remonstrance, attempted evasions, exculpations, solemn protestations, hand-washing, and the like, only aggravate the case. He was conscious that he was exercising Roman power, though abusing it—"What I have written, I have written."

If such be the character, deeds and dealings of the divine ordinance, it is not worth the paper and ink spent in defence of it, far less the cost of running the machine. A human ordinance would answer just as well, better even, if the devil would not interfere. But such is not the character, nor could it be, of any of God's ordinances.

The apology that civil rule is not founded in grace, is the thinnest stuff to cover such enormity. It is now put under the Lord Jesus Christ, not in subservience to the god of this world, but in his own words: AS I HAVE RECEIVED OF MY FATHER.

V. The government of the United States is only a substitute for the divine ordinance of civil rule, within the meaning of Rom. 13, and other Scriptures. It is probably the best imitation now in the world. We can afford to give it high commendation, as being, on the whole, the best article of the kind with which we are acquainted. It looks as like the man, as does his body before decomposition has made too much advance. Leaving out the idea of CHRISTIAN MORALITY, it has strong symptoms of legitimacy.

1. It is legitimate so far as relates to other nations and their governments; as good as the best of them; a real power and no counterfeit, so far as they are concerned. All statesmen know, and Christian people freely confess, that these United States are, and of right ought to be, a sovereign and independent nation. So was the Roman state.

2. It is legitimate, so far as relates to "the people" who made it,

and uphold it; who amend it from time to time; who would be glad to arrest the decomposition at a scientific point, and neutralize the cadaverous effluvia, if they could. To them, it is no usurpation; "they love to have it so," if it would get no worse.

3. The FORM of the government is emphatically legitimate, almost all that could be desired. With little modification, it is such as God gave to Israel at first; such as he has given to his church to-day, *jure divino*; such as he intends all nations to assume, so soon as they are qualified to manage it, the only form ever receiving his entire approbation, save in the very exceptionable case of the house of David, for a reason which can never recur. It is the form to which all nations, as well as churches, are now tending of their own accord.

4. Christian people can, while in the minority, render a legitimate obedience to it—Jer. 28:5-7; John 17:15; 1 Cor. 5:10. (a) We have an interest in whatever good order society around us may afford. (b) While we enjoy peace, protection, and other accommodations, the *quid pro quo* is perfectly reasonable. On this principle it seems to be based in Jeremiah: "For in the peace thereof shall ye have peace." (c) It is legitimate to submit for wrath's sake, when we can do no better. (d) It is our privilege and duty to live peaceably with all men, and with quietness to eat our own bread in all godliness and honesty.

But neither the fact of submission, the excellencies of the system, nor any concurring circumstance, will infer that the power over us is God's ordinance of civil rule. It is presumed that Pharez and his brother Zarah were obedient to Judah during their minority—they ought to have been. But the most scrupulous obedience and graceful submission would never prove that their relation originated in the ordinance of God, or was in any way legitimate. The submission of the Jews in Babylon established nothing of either divine ordinance in the rulers, or legitimacy in their commands. The plea, that no other power has authority over us in a given case, proves no more than the well known *argumentum pro coon-dog*. Nor does it help the truth, to play off a *sillygism* on the "doubtful middle term," *legitimate*.

The claim of our present government to be the divine ordinance, must stand or fall according to the evidence in court, and not the special pleading. What though government be inherent in our nature, if that be perverted, it is only the common, almost constant, attribute of every sinful act. Adam's taste for the *apple* is just as natural as for the fig or the service-berry; but the one was forbidden fruit, and that made all the difference in the world. There are sins against nature, but they are few compared with those which are only abuses of what is perfectly natural. Gluttony is only the abuse of a healthful digestive power, needful to sustain our life. So of stealing, lying, fighting, and nearly all the crimes of the Decalogue. Alcohol, opium and tobacco are almost the only evil things which our nature honestly combats, till she is vanquished. What if a constitution was framed in the *Mayflower*, and the germ of a government sprouted before the Pilgrims touched the strand? It was not a godless one, ignoring Christ and his written word. If the specific difference between that constitution and ours be treated as a mere circumstance, then "woe to Jerusalem, and woe to me also."

The scribes and Pharisees sat in the seat of Moses—men as wicked as our legislators—but they had no constitutional right there. Their character was not in keeping with the divine institution which they pretended to administer. Such men as John Morrissey and Alexander Stephens are in harmony with the system of which they are the accredited administrators. If a man and woman are married according to God's ordinance, the personal viciousness of their character does not invalidate the legitimacy of their relation, until they give embodiment to that character in some flagitious course of action. But in our constitution the very marriage ceremony is invalidated by ignoring the source of all authority, as well as the law of life. This principle is well understood by our rulers themselves. Suppose the people of Idaho prepare a State constitution, republican, and faultless in every particular, except submission to the general government, could they have it ratified in Congress? No more can the general government itself receive a recognition in the higher court, while ignoring the higher law. The *New-Lights*, in 1833, endeavored to patch up the general constitution with fragments taken from particular States; but this only showed the weakness, and made the rent worse. It is peculiarly inopportune to attempt patching now, when a very happy effort is being made to remedy the original error: and on the other hand, the government itself is becoming more and more conformed every day to the constitution, in every form that ungodliness can assume. They can be saved, and the nation with them, only by repentance and reformation.

Is it, then, nothing more than a mere human contrivance? In its *physique*, it is much more—it imitates the divine plan; but in its moral structure it is as purely human as a sewing machine or a locomotive—a counterpart of God's ordinance, and usurping its place; “and no marvel,” for Satan himself can personate an angel of light; therefore, it is no great thing if his ministers also simulate the minister of God; whose end shall be according to their work.

---

#### REMINISCENCE OF THE LATE REV. MOSES RONEY.

THE following letter will be read with interest by the friends and acquaintances of the deceased. It was furnished to us by an esteemed elder of the church to whom it was addressed. The interest of it is increased by the consideration of the fact that it was written but a few days before the death of the writer. Those who knew him will see in it the traits of character that were manifest in his life—unostentatious piety and warm attachment to Christian friends. The approach of death, while in the believer it weakens the hold of the things of the world on the mind, tends to strengthen the bonds of true confidence and interest in fellow servants of the same Master. On reading it, the desire, expressed by one who admired what he failed to imitate, springs spontaneously up in the mind: “Let me die the death of the righteous, and let my last end be like his.” “The memory of the just is blessed.”

T. S.

PITTSBURGH, Jan. 20, 1854.

*Very dear and highly esteemed Friend*—I have for months longed to communicate with you, but have been unable. In the expectation of friends and in my own opinion, I was near the end of my earthly journey. It has pleased my heavenly Father to give me a little respite, and I have been for a few days tolerably comfortable. I have no expectation that it will be of long continuance, but still it gives occasion for thankfulness to God and is a ground of satisfaction. On two different occasions, I was really brought low; but though the Lord chastised me sorely he did not give me over to death. My prayer is that while I live I may call on him who is my only support and my only portion. I trust that by his grace, "for me to live is Christ, and to die is gain." Oh that I may find the presence of the good Shepherd when I enter into the dark valley. My only trust is in the righteousness of Christ. My dependence is on the aid of the Holy Spirit. Oh! my friend, pray for me that I may die in a triumphant faith. Mrs. R. is much fatigued from want of rest. Still she and the children are mercifully kept in health. Give my warmest love, and what may be my last farewell, to Mrs. — and all the family. Give my kind remembrance to all inquiring friends.

With love and esteem, I remain affectionately and truly yours,  
M. RONEY.

P. S.—Do be kind enough to write to me soon. It will prove a source of satisfaction to hear from you again.

---

---

*SELECTED.*

**USE OF INTOXICATING LIQUOR AS A BEVERAGE WRONG.**

A SERMON, BY REV. S. CARLISLE.

"Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise."

ONE of the cheering signs of the times is the revival of the temperance reformation. Bands of praying women have been formed in one of our western States to promote this aim. The weapons employed are not carnal; they are prayer, praise, moral suasion, and so far they have been successful beyond all expectation. It is said that revolutions never go backward; their progress is oftentimes delayed and hindered, but we find the principles for which one generation contends, embodied in the statute law of the next. In the West we sincerely pray that this may be the case in reference to the revolution that is in progress in society. We make no apology, as we feel we need none for discussing this theme. The use of intoxicating liquors as a beverage is unwise.

It is a violation of the divine law. The Scriptures are frequently cited in favor of indulgence. It is said the use of a certain kind of wine was permitted; that wine contained alcohol; therefore the Bible sanctions it. We have not time to discuss the questions respecting the ancient times, to consider the signification of the various Hebrew words, which in the vernacular of the Scriptures are used to denote wine. It is suf-

ficient to say, that while it permits unfermented wine, or the pure juice of the grape fermented, it prohibits and condemns the use of alcoholic liquors as a beverage. The text is significant. The word translated by the writer here is the generic term for all kinds of wine in the Scriptures, and here denotes fermented or mixed wine, that possessing the intoxicating principle generated by fermentation. Nor is this the only one. There are many others intimating that the baneful practice secured no countenance from the Bible.

In answering the question : Is the use of these as a beverage beneficial (for we concede they may be used medicinally when prescribed by a skilful physician), we would appeal to a simple test, one that is divine, and universal in its application. By their fruits, said the Master, ye shall know them. These are ruined reputations, pecuniary embarrassment and poverty, domestic discord and misery, mental and physical diseases and death. Witness every day's experiences, and the overflowing of alms houses and lunatic asylums.

Alcohol contains no nourishment, no food. There is nothing in alcoholic liquors to repair the waste of muscle, nerve, blood, bone, that is in constant operation in the human system ; there is much to hasten its progress. There are two classes of ingredients in ordinary food, one that imparts strength to the body, a second that generates heat. It is conceded that these liquors do not contain the former of these. They cannot nourish the system because they have no nourishment ; nor is the heat said to be generated by them necessary. The food which we daily partake contains particles that generates all the heat necessary for a healthful physical organization. Science, the handmaid of religion, attests that alcohol is not food, that it has no place among the articles of food. The testimony of eminent chemists could be presented if necessary in support of our statement. It is true a man may put forth more physical strength under the stimulus, but that is only temporary, and tends to more rapid diminution of the powers. Should we not listen to the teaching of science. With our text, it attests wine as a mocker. He that deceiveth himself is not wise.

A little, it is replied, will not hurt much ; neither will a burn in the hand or bruise on any portion of the human system ; but if the hand be burned again and again, each time it injures more and more until positive detriment is effected. Similarly in this case. The first glass injures a little, deranging some function, and if persevered in, lasting injury is effected. The use of alcoholic liquors is not a recognized qualification for any position. It does not qualify a man to be a merchant, farmer, lawyer, doctor, minister ; on the other hand, thousands are unfitted and disqualified by it. Instead of elevating man's better nature and fitting him for the cultivation of domestic peace and happiness, it impoverishes, debases, brutalizes ; is the parent and source of family discord and misery, and one of the most common causes of crime. "Obsta principiis," said the old Roman ; "Resist the beginnings." "Look not upon the wine when it is red," "touch not, taste not, handle not," is the teaching of inspiration, for when a taste for the intoxicating cup is acquired there is nothing which a man will not sacrifice to gratify it. It is a mere empty bravado, the folly of which is

proclaimed by universal experience, for men to say they know when to stop, no fear of them. Habit binds with cords that are stronger than iron. In vain do we talk to a man that has acquired the taste, to tell him of the injury done to his reputation, loss of property, the deadening and brutalizing influences of it upon his affections, injury to household, family, church, state, impairing his health, and preparing him for a drunkard's grave; all will be despised that the depraved taste may be gratified. The inebriate boasting of his liberty is a very slave.

Alcohol not merely is not food, but science proclaims it is poison. Chemists who have carefully studied the question, attest that alcoholic liquors are poisonous. Pure wines, brandy, whiskey, malt liquors, it is needless to talk about in modern days, whatever was the case in the days of our forefathers and grandfathers. They are indeed rare, they are adulterated as a general rule, containing, according to the testimony of intelligent witnesses, some of the most deadly poisons, such as fusel oil, prussic acid, &c. It is said they go to the brain, and they do, changing the gentle tissues, operating silently and imperceptibly until the brain becomes hard and firm like the brain preserved by the anatomist in alcohol. The reason it does not kill as other poisons do, is because enough is not taken at once, but when persistently used it does. There is no more frightful disease to which human flesh is heir, than delirium tremens, and it is the product of intemperance.

But is it not a source of state and national revenue? Are not a vast amount of taxes poured into the treasury by its manufacture and sale? We presume so. The exact amount we do not know. Still, it is unwise political economy to encourage its consumption on that ground. Its use generates pauperism, and that costs. It leads to crime, and that costs. Let us look at the statistics. We cite as a witness the *Evening Post*, that collects the facts for 1870. This testimony is reliable and unprejudiced, and obtained from official documents. The liquors cost one billion four hundred and eighty-seven millions, with a balance of ninety millions for crime, litigation, prisons, &c. The necessities of life cost nine hundred and five millions, while liquor amounts to the enormous sum specified. There are far more persons engaged in the liquor business than there are in preaching the gospel and school teaching. It is estimated that there are twelve millions contributed annually to the support of the ministry in this land, while intoxicating liquors amount to the sum before stated. Tell it not in Gath, publish it not in Askelon, while the fruits of it are one hundred thousand imprisoned, one hundred and fifty thousand sent to a drunkard's grave, and two hundred thousand children rendered orphans, cast upon the cold charities of the world. The nation that depends upon this as a principal means of its support, is like a huge monster, that is preserved from inanition by sucking its own life blood. But mainly, and above all, a drunkard shall not inherit the kingdom of God.

II. Our duty. The discussion suggests, first, educate our children against it; prevention is better than cure. We must do as the missionaries, educate the rising generation, those that are the hope of the church and society, remembering as the twig is bent the tree is inclined. To this end parental and Sabbath school instruction, and the preaching of the gospel, should be directed.

Total abstinence on the part of each member. I do not say abandon its manufacture and sale, for as a church we are free from that sin; a person would not be tolerated in our communion that engaged in either. and we know not how they can be in any portion of the church—to us it is inconsistent with Christianity.

Abstinence is demanded by personal safety; the man that indulges is not safe—besides, it is required as an example. The apostle states the argument thus, “if eating meats will make my brother to offend, I will not eat meat while the world lasteth.” Solemnly have we vowed to live soberly, righteously and godly, in the present evil world, commending and encouraging by our example, temperance, charity and godliness.

III. The church, by her courts and pulpits, should lift up a united and faithful testimony against this crying evil. Self-interest requires this, for it is one of the most powerful and wide-spread evils with which the church, the guardian of truth, the reformer of society, has to contend, and in addition, it is demanded by the interests of humanity, and the glory of God.

Alcohol is trying to rule the world. All along our streets he has erected his batteries, from which a constant storm, not of leaden hail, but of immorality and vice is poured upon the ranks of those seeking to reclaim the earth as Christ's inheritance. Besides, indulgence hardens a man's conscience to such a degree, clothes him with a panoply so impenetrable, that nothing but divine power can reach his conscience. The contest with this modern Circe, that seems to possess the power of converting her worshippers, as the ancient goddess is reputed as doing, into swine, should be sharp, but we infer not short, yet if prosecuted aright, successful.

Hail to those noble women that have inaugurated the great social revolution in the West; that by prayer and perseverance and moral suasion are fighting the battles of humanity. Enthusiasts and fanatics they may be called, but such has been the character of those that leavened society. There is the protest of suffering humanity against the great evil of the times, and it is made by those that are the chief and principal sufferers.

To the ministry, God says, cry aloud, and spare not, and the pulpit shall give the trumpet a sure and certain sound.

IV. Works. Suitable legislation on the part of the state. We confess we are in favor of prohibition, putting the manufacture and sale under the ban. Zeal in the execution of the present defective excise laws may be our duty, but we should educate public opinion and prepare for higher ground. What right has the state to license men to manufacture and sell that which is more than all others the cause of crime, moral and spiritual death; and then when men purchase and under its influence commit crime, seize, imprison, convict, condemn, it may be, take away life? The state is a moral person, responsible to God, the subject of his law, and should aim at his glory as her principal end. The deceiver is in our midst, his strongholds line our streets, his agents are actively engaged in urging men to yield. His victims are found in every walk, calling and profession in life and circle of

society. When we think of his power, the vast numbers that he has led astray, their fearful fate, should we not bear in recollection that wine is a mocker, strong drink is raging, he that deceiveth himself is not wise.—*Newburgh Journal*.

### THE MODERN CANAANITES.

BY J. AUGUSTUS JOHNSON.

THE writer of the following article, Mr. Johnson, was for a number of years U. S. Consul General for Syria, and resided in Beyrout. He took a very lively interest in the mission work in that country, and was well known to and much respected by our missionaries. The article below is the most satisfactory on the subject with which we have met, and will be specially interesting to our people. It will not diminish the interest of the church in her mission to learn that the people whom God has committed to her special charge for enlightenment in the knowledge of salvation by Christ, are the children of the natives expelled from Canaan to make room for chosen Israel.—EDS.

IN the mountains which form a geographical connection between the systems of the Taurus and Lebanon, lying along the Syrian coast, reside a strange people. Subject to Turkish rule, they still keep up their tribal organization; and though ignorant alike of the origin of their race and religion, they maintain with great tenacity their hold upon their nationality and their creeds.

In A. D. 1163, Benjamin of Tudela calls them "assassins, who do not believe in Islam, but follow one like unto the prophet Karmath." During the Crusades, they were at war with the Christian princes. In 1697, the Turks called them "Neceres, who adhere to no certain religion, but assume that of the people with whom they converse, being such Proteuses in religion that none could discover what shape their consciences are really of." Some writers have attributed to them a Persian, while Volney, in 1780, adopted the idea of a Gnostic origin. Later, Renan, in his report to the Emperor Napoleon in 1860, says: "The Nosairees, or 'little Christians,' have more in common with Christians than with Moslems, and are the most degraded population in Syria. We were informed that they worship a woman. They are called at times a Gnostic sect, having passed, in all these centuries, through all the alterations that a religion, denuded of sacred books and of a church organization, could not fail to undergo."

These strange people are probably descendants of those sons of Canaan who were in possession of Arka, Arvad, Zimra and Sin, on the sea shore, and of Hamath, when Abraham came from Ur of the Chaldees. Driven by successive conquerors from their towns, they found a refuge in these dark mountains and have there remained, and doubtless many of their brethren, fleeing from Joshua, joined them in their inaccessible retreat. This accords with a tradition among the Nosairees, that their ancestors were expelled by Joshua from Palestine. Many of their castles now standing bear Jewish names, such as Joshua, Solomon, Zion, and the like.



The Nosairees are not identical with the "Assassins," who were famous in the days of the Crusades, for the former existed in Syria previous to the arrival of the Ismaileyeh, or Assassins, who came from Persia; and whatever each may owe to the Carmathians in the mosaic of their creeds, they have ever been distinct and hostile peoples. The pagan worship of Venus, or Ashtaroth, erroneously attributed to this people by Disraeli and a host of other writers, pertains rather to the Ismaileyeh, and there is no reason to believe that these descendants of the Canaanites are a whit more immoral than any other non-Christian sect in Syria. Woman not only has no place in their religious system, but is not allowed even to witness the religious rites, which are celebrated only by the initiated among the adult males. They hold, however, in their doctrine of metempsychosis, that certain men who have failed in this life to accomplish anything, after death become women, and that good women, under certain conditions, may appear as men in the next life.

Recent discoveries of MSS. show that the creed of this people is a confused melange of idolatry, Judaism, Christianity and Islamism. They recognize the prophetic character of Jesus Christ, frequently quote the names of the Apostles, and many passages from the Psalms and New Testament. They revere the name of Mary, observe the feast of Christmas and New Year's Day, according to the calendar of Julian; they celebrate Epiphany, Palm Sunday, Easter, and some of the apostles' and saints' days; and in their communion service they use consecrated wine. From the Jews and Moslems they have borrowed ablution and circumcision, and have adopted Moslem names, except those of Omar and Abu Beker, whom they curse and abhor. They quote much from the Koran, but obtain many features from the Sabians and Magians, as appears from the respect they pay to light, fire, and the heavenly bodies. In their writings, Mohammed and Christ are referred to as the same person, manifesting himself at different epochs.

The Nosairees, as a sect, derived their creed from Abu Shuaib ibn Nusair, in A. D. 840. The suggestions of Renan, that the name Nosairee is a diminutive of Nusara, meaning "little Christian," and that of the Jesuit missionaries who translate the word into "bad Christians," do not appear to be well founded. The author of one MS. requires of the Nosairees that they discover nothing of their religion to strangers; that they love their brethren and be charitable, abstaining from theft and oaths; that they suffer poverty patiently, and bear ill treatment on the part of their women. A Nosairee, with whom I have conversed, says that his people hold, among other things, that God of their sins created devils, of the sins of devils he created women, and consequently prayers are not taught their women. The souls of learned Moslems, after death, pass into donkeys; those of Christians into pigs, and those of Jews into monkeys; wicked Nosairees into eatable animals; good but skeptical men into monkeys, and those who do both good and evil, into human beings of other sects. They accept no proselytes, except from the Persians, who with them believe that Ali was a manifestation of God. My Nosairee informant intimated his belief that his people originated in Persia, but said that in Jewish history they were called

Philistines. His people put on at will any religion, but remained Nosairee at heart. They know each other by signs. One of the six questions being: "If your uncle is thirsty, from whence do you give him drink?" the proper answer is: "From the high fountain." Their heaven is the place of stars which are very near together. Mars is the angel of death, and disappears whenever a person dies. Thunder is the voice of "Ali."

In my visit to their mountain homes, I found that they got on well with the Christians, but not with the Moslems, who regard them as pagans, and do not receive their testimony in courts of justice. The tribes are allied to each other, but are not at peace. The blood feud is the curse of their land. Always armed, they are ready for attack or defence; but as individuals, they are not inhospitable. They live in great poverty; and being in constant rebellion against the Turkish government, many have taken to robbery as a profession. It was for many years the custom of the government to impale the Nosairees, instead of beheading or hanging them. This was not distasteful to the sect, as the soul could thus leave the body by the mouth.

I spent several days among this interesting people, seeing them in their homes, at their work and at their play. The men and women mingle freely together, and here only in the East have I seen men and women dancing together around a bonfire. The dancers form a line with hands clasped, each person pressing the right shoulder against the left breast of the one in advance. The leader flourishes a handkerchief to keep time, while all sing and advance in a lock-step, two steps advance and a little side-jump, which they emphasize *a la varsouvienne*. An occasional discharge of heavily-loaded flint-locks close to the heads of the girls created no nervousness on their part, but kept up the spirits of the party.

The women dress very much like the men, all affecting red stripes in their gowns. The breasts of the women were covered and their faces unveiled, thus reversing the custom in Palestine. I gathered from the young men who were inclined to talk, the following points: "A man may take as many wives as he can support, and may divorce them at pleasure. We beat our wives when we are angry with them, and when they deserve it. Ali is our God, and is now in the moon, in which his face is visible."

During our trip through their mountains, I saw many whitewashed tombs or "mazars" of saints, but seldom met any one on the road, or laden animals, as in Mount Lebanon; very little ground was under cultivation, and that only in the vicinity of the villages. Their mountains are much inferior to the Lebanon and the Taurus range in height and grandeur, although reported to be of greater fertility; their outline is tame, and the sub-conical hills rise not more than 1,000 feet above the general elevation. The chain is steep towards the Orontes on the east, while to the west it descends in low irregular hills to the coast. It seems to be a continuous range of chalk with occasional gypseous marls, and extends from Kolet el Husen on the extremity of Jabel Akkar (Lebanon) on the south, to Mount Cassius (of the Amanus) on the north. The highest point reached by me, as shown by my aneroid, was 2,378 feet above the sea; but a higher ridge lay beyond, between

my camp and the Orontes river at Mudik, the ancient Apamiae. Burckhardt speaks of Nebty Metta as 5,000 feet high. Benjamin of Tudela says that the extent of the Nosairee country is eight days' journey, or about 250 miles.

The principal feudals of to-day are Beit Hassoon, Ali Jerkis, Ahmed Aloosh, El Ailey, Tarboosh of the Kelbie district. These are children of the same ancestor. Other houses are called Sheik Maroof, Yashoot, Karalie, Hama, &c.

The Turkish troops have recently penetrated these mountains and reduced these people to subjection, and their position is most abject and pitiable.

The only mission work among the Nosairees—who have been greatly slandered and greatly neglected by Christendom—was commenced at Latakiyeh and B'hamra by Rev. Mr. Lyde, of the English Church, who died in 1850. The American missionaries at Latakiyeh, Rev. Mr. Beattie and Dr. Metheny, took up the work subsequently and have been useful to them in many ways, especially in promoting a better understanding between them and the Turkish authorities. Missionaries may go among the Nosairees without fear. It is true that, in the absence of tribunals, they take the law into their own hands, and exact an eye for an eye. They have preserved vestiges of the worship of Baal, the Syrian Apollo; of Astarte, the Syrian Venus; of fire, and of the heavenly bodies, and they have also retained traces of the Jewish law; but they have no cities of refuge, where protection can be found from the avenger of blood. Hence it is to be feared that until their patch-work creed shall give place to a purer faith, the mountains and valleys of Jebel Nosairee will continue to drink the blood of these poor creatures.

## MISSIONARY INTELLIGENCE.

### HOME.

OWING to the absence from town of some of the members, and the illness of Mr. Milligan, the Central Board had no meeting in April. The Treasurer's monthly statement is, for Domestic Mission Fund: receipts, \$144; expenditures, \$295; balance, \$493.11. For Southern Mission Fund: receipts, \$65; expenditures, \$250. The following correspondence is of interest:

Mr. Hutcheson writes from Reno, "Since my position here now allows of permanent arrangements, I have commenced to arrange classes for instruction. At Round Prairie I meet the young people once a week on a week day, when I am there. Here, at Reno, it is not easy to have them gathered, especially at this season, so we take them on the Sabbath. We have an advanced Bible class, a smaller Bible class, and some who recite Catechism and Psalms, three classes in all, taught by myself, and the two elders. In the larger class we are commencing Church History, and there is need of it."

Rev. James Wallace sends in his report from Wahoo, Neb. He says, "I have been twenty-six weeks in the congregations of Wahoo and

Fremont, and now leave to attend the semi-annual meeting of the Illinois Presbytery. I have preached every alternate Sabbath in each place. They are twenty-six miles apart. Most of the members in the Fremont part intend leaving in the summer; some coming to Wahoo, and others going to their homesteads in other parts of the State. This will reduce the labor and toil of the missionary that may be sent to this congregation, very much, and render his work easy and effective. I preached twice every Sabbath except two, when I was indisposed, and then only once, and on Sabbath evening when a house could be obtained, and one evening in the week. I preached in the school-house, and other denominations occupied the house a part of the time. Our preaching was well attended, not only by the members of our church, but also by the members of other churches in the place. During the months of February and March, our people at Wahoo built a new church, on a high and beautiful site, commanding a view of the town and country around, and the communion of the Lord's supper was dispensed in it on the second Sabbath of April. I was assisted by Rev. D. McKee. This is the first church in the place, and it will give strength to the Covenanted cause in this vicinity, as well as enable our people to have preaching every Sabbath. Our people seemed to enjoy the communion season very much, and to feel that it was the beginning of good times for our church in this new country. During the past winter Wahoo was chosen as the county seat of Saunders county; and it is now becoming a growing business place, and there is good reason to believe that the congregation here will increase both by Covenanters moving to the town and country around, and also by the accession of others to our church. The country around Wahoo is beautiful, consisting of high undulating prairies; the soil is as rich as choice parts of Pennsylvania or Ohio, well watered and singularly healthy. I would earnestly commend this new and interesting congregation to the Board of Missions as worthy of and specially meriting its sympathy and prayers and support."

---

#### SOUTHERN.

MR. Johnston and Mr. Elliot reached Selma on the 24th of April, having taken the eastern route by Richmond and Augusta, passing through the places which Mr. Johnston visited last spring. He found he was not forgotten, but was warmly welcomed. There is a great deal of religious interest among the colored people in the States through which they passed. Mr. Johnston was unwell with chills shortly after reaching Selma, but he has recovered. They have rented a room in which to teach, and the school was to open in the first week in May. They are well satisfied with the prospects for gathering scholars and hearers. We desire for them the continued interest of the church, manifested in the grace of liberality and the spirit of prayer.

D. B. WILLSON, *Secretary.*

---

*In our April number, the Secretary of the Central Board of Missions*

stated that a grant of Psalm Books and Catechisms had been made to the Sabbath school conducted by Mr. Boxley, in Missouri. The following extract from a letter of his to Mr. Elliot, has been furnished for publication. Speaking of the subject of National Reform, he says: "It is very hard to introduce the subject to the people of this part of the country. They think more of whiskey and tobacco out here than they do of God and the religion of Christ. The ministers of the gospel here are very corrupt. On last Sabbath, one of the colored ministers of the M. E. Church moved his household goods into the country, and seemed to think that it was all right. Oh the corruption of morals! The Sabbath is no more than any other day with the majority of the people. I am trying to impress the young colored children with the necessity of a right keeping of the Sabbath. We have a large Sabbath school here, but it has been very poorly conducted. I am doing all I can to advance the colored people here, but I cannot do as much as I could if I had full control. There are two classes of people or denominations in the school as teachers; so you may know that this is a great stumbling block in the way. But I have the good will of the most of the colored people here, and thereby I got them to agree to sing the psalms of David instead of the little ditty songs they have been singing." "I want to introduce the singing of the psalms here, not only into the Sabbath schools, but also into all their worship in their churches as well." "I have lectured to them a little concerning the worthiness of the psalms and the unworthiness of the hymns." "They like the psalms very well, and say they would sing them if they had the books." "I am glad you are going to send me some Catechisms. I am sure I can get them to commit them."

---

#### EDITORIAL NOTES.

---

WE refer with gratitude to the act of the President in vetoing the Inflation Bill. We see in this event how, with all our reference of issues to the popular will, the mind of one man may decide a momentous question. While giving the President his due meed of praise for doing a righteous act, we record our gratitude to the Mover of the hearts of men for so ordering this event. We know that communities have repudiated their obligations, we know that men resist the truth, that the moral law of God is over bodies of men as well as individuals, and hence this act in the right direction, and according to justice, is the more praiseworthy. It was done in the face of a majority of the dominant party. The simple statement is, that while theories of finance may conflict, national honesty required the veto. Parts of the country clamored for more money. The nation's due-bills are at a discount according to the world's standard of value, and the solemn faith of the United States was pledged in 1869 not to increase the currency, but to provide for its redemption. No individual debtor could get his creditor's consent to increase his obligations, while no provision had been made for cancelling the debts already incurred. However desirable money may be, it must be obtained in a right way—not by filling out paper blanks, and this is a truth for the nation as well as for the individual. The necessity in time of war presents an entirely different question. The murmuring will disappear, and the conscience of the

people will be quickened by this veto. And we hope its effects will be felt in the life of all the citizens, teaching them to pay their debts, and not to exhaust the credit they may now possess.

THE proceedings of the late Congregational council held in Brooklyn, and the result arrived at, are a concession of the weakness of Independency as a form of church government, and an argument for Presbyterianism. The assembling of the body, for the reason that called its members together, was in violation of the fundamental principles of that system of ecclesiastical rule. If Plymouth Church saw meet to allow a member charged with slandering its pastor to escape from censure by withdrawing from the fellowship of the church, however wrong the other churches might judge this to be, they had no right to interfere. Plymouth Church acted out Congregationalism to the letter by refusing to recognize the council as having any jurisdiction in the case.

How does the matter appear to the public? Gross wickedness is covered up either in the person alleged to be the slanderer, or in him alleged to be slandered. Religion is dishonored, and the church is powerless to wipe away the stain. The mouths of scoffers are opened to reproach the church, and she is without power to vindicate herself, and silence those who speak evil of her. If she is called a place of refuge for the impure and the slanderers, she must cover her face and admit the imputation.

How would Presbyterians have dealt with this case? It would have summoned the rulers in the congregation to the bar of the Presbytery, and, by the power of discipline, required them to search out the case to the bottom, and bring the guilty party to light, and deal with him according to his desert. By exercising the authority that Christ has given to her, she would have cleared herself of the odium of concealing transgressions, and let it fall on the guilty party.

WE have had frequent occasion to refer to the blunted conscience of the American citizen in reference to the claims of the divine law. Constantly we meet incidents that illustrate this, where men consent officially to carry out as the executors of the popular will, what they know to be wrong. They are found referring to their convictions under the mild term of "personal opinions," or as in the case below of "regret." Here we find a yielding to the people's opinion, which is as abhorrent to God as yielding to a king commanding wrong.

"Judge Lowrie, of Crawford, ordered the petition signed by 1,700 men and women of Meadville, remonstrating against the granting of license, to be filed with the county records. In making the order, Judge L. said he regretted the presentation of the petition, as it might be construed into a reflection on the bench. The courts had no power to make laws—only to place the proper construction on, and enforce them. If a person complied with the requirements of the law, the court could not refuse to issue a license, however much it might regret the spread of the evil."

Human laws can never excuse us before God, and men should vacate places in which sin is required of them. We ought to obey God rather than man. Acts 4: 19, 20.

OUR many friends will be glad to hear that the magazine has never been in a more flourishing condition than it is at the present time. Our subscription list is steadily increasing. On account of the number of new subscribers, we have not been able to supply all with our January number, and although our issue has been increased, our supply of February and March numbers is nearly exhausted. To our contributors, our agents and friends, from whom many kind words of encouragement have been received, we return our thanks, and ask for a continuance of their interest and good will. Our endeavor in the future will be as in the past it has been, to make the *Reformed Presbyterian and Covenant* deserving of the cordial support of the entire church. Our next issue will contain the Minutes of Synod. We have arranged with our printers to have it published as soon as possible after the meeting, and expect to have it in the hands of subscribers earlier than ever before.

WE publish in this number an article on Family Religion, from the pen of one of the venerable pastors of the church, to be followed by others on the same subject. We ask for them an attentive reading, and seek that our Heavenly Father may impress this seasonable truth upon the heart.

---

#### ECCLESIASTICAL.

---

MR. James Campbell has sent us a lengthy reply to the communication signed "Committee" published in our April number. We insert so much of the reply as contains his vindication of the course he pursued.—EDS.

"James Campbell, Treasurer of the Rochester Presbytery, of the Reformed Presbyterian Church in North America (Old Light), reports, under protest, to James C. Cochrane, attorney for the Rochester Presbytery, in subordination to the \* \* Synod of the Reformed Presbyterian Church of North America (Old School,) that the balance in treasury reported May 13, 1873, was.....\$158 25

That he paid Presbytery's order to Rev. R. Shields for \$150,  
balance of do..... 125 00

Leaving a balance June 5th, 1873, of.....\$ 33 25

Interest to March 1, 1874, at 6 per cent..... 1 32

Balance due the Presbytery.....\$ 34 57

He also reports that he has received and disbursed \$820.23 for Presbytery, as Treasurer, on which commission at 5 per cent.

amounts to..... 41 01

Leaving a balance due the Treasurer of.....\$ 6 44

JAMES CAMPBELL, Treasurer.

James Campbell, Receiver of the Buffalo Church Fund, reports that the amount in his hands in cash is.....\$1,425 58

Two shares of Hydraulic stock.. 200 00

\$1,625 58

Amount of interest and dividend paid to Rochester Presbytery,

as reported to May 1st, 1873.....\$1,033 68  
 Interest to March 6, 1874, on \$1,425.58 not reported to Pres-  
 bytery, on account that James Campbell and others de-  
 clined the authority of the \* \* \* Reformed Pres-  
 byterian Church of North America (Old School), \* \*  
 and now reported to James C. Cochrane, attorney for Pres-  
 bytery, and authorized to sue for the same..... 71 28

\$2,730 54

Paid interest and dividend.....\$1,033 68  
 Commission on \$2,730.50, at 5 per cent. on  
 \$1,000, 2½ per cent. on balance..... 93 26  
 Attorney's fees..... 10 00  
 Balance due Presbytery's Treasurer..... 6 44— 1,143 38

\$1,587 16

Two shares Hydraulic stock .....\$ 200 00  
 Cash..... 1,387 16— 1,587 16

JAMES CAMPBELL, Receiver.

Received, Rochester, March 6, 1874, of James Campbell, Receiver of the Buffalo Church Fund, and also Treasurer of the Rochester Presbytery of the Reformed Presbyterian Church in North America (Old Light), fifteen hundred eighty-seven dollars and sixteen cents, as per his accounts and his reports this day rendered to me, two hundred dollars being in shares of the stock of the Rochester Hydraulic Company, and the balance in cash. This is a settlement in full, in pursuance of such reports to which reference is had.

This payment is made under protest, Mr. Campbell claiming that such Presbytery is not entitled to receive the same, and he reserving the right to contest the question, and claiming that the Presbytery has departed from the church's testimony.

JAMES C. COCHRANE,  
 Attorney for the Presbytery.

\* \* \* \* \*

Sixth. "But think it stranger that they had to pay the *Trustee* regular commissions on the funds he had in charge."

How can the Presbytery think it stranger, until it hears the report of the committee, and takes action on the papers furnished them by their attorney, especially when they do not find a *Trustee* in the case? And all the old members of the Presbytery know from past experience, that James Campbell never took pay for service rendered the church, except in a few cases he was paid travelling expenses to the courts and on commissions, and would not now have taken commission fees had the money been transferred to a body holding fast the church's testimony."

Seventh. "And a part of which he had already *lost* by an imprudent deposit with a private banker."

Now it happens there is not any of it *lost*. \$200 of it is in two shares of Hydraulic stock; see report from Receiver and his receipts from the attorney. This stock is represented by 1,500 shares, and was reported in the Rochester papers not long since to have property worth \$500,000, the real value of which depends on the honesty and good management of those who control it and the prudence of small shareholders. As to the imprudence of the Receiver in depositing with a private banker, that was not done without consultation with members of Presbytery at the time; to obtain *high interest* no doubt was the cause.



## LAKES PRESBYTERY.

PRESBYTERY held its spring meeting in Geneva Hall, commencing Tuesday, April 14, at 7 P. M., and adjourning the following evening.

The proceedings were unusually interesting. Instead of a sermon by the moderator, specimens of improvement were delivered by Wm. S. Fulton and Samuel A. George, students of theology of the first year. These discourses were heard with great interest, and, after criticisms, were heartily sustained.

A committee from the Sidney Presbytery of the U. P. Church (which met the same evening in the same village) tendered the greetings of their court, and requested the appointment of a similar committee on our part to confer with them with reference to a time and place for the members of the two Presbyteries to meet together, for the discussion of some questions of moral and religious interest. This courteous and Christian greeting was received with pleasure, and was responded to in the same spirit by the moderator. A committee having been appointed, it was arranged to meet in the College Hall, on Wednesday, at 3 P. M., to consider the bearing of the temperance movement upon religion and the Christian church. The discussion of this question and the devotional exercises connected therewith were continued nearly two hours, and were distinguished by a holy and enlightened zeal for the glory of Christ and the elevation and emancipation of human society. At the night session of Wednesday, Presbytery passed several resolutions on the subject of temperance, which will appear in the annual report to Synod.

A call on E. G. Elsey, from Rehoboth, Iowa, and on P. P. Boyd, from Old Bethel, Ill., were presented and accepted. A petition from some forty members in Belle Centre and vicinity for a new organization, was received, discussed and postponed till the fall meeting. Presbytery, after uniting in prayer in behalf of Rev. A. M. Milligan, whose life was understood to be in imminent peril, adjourned to meet in Southfield the first Tuesday of September, 1874, at 7 P. M.

J. R. HILL, *Clerk of Presbytery.*

## KANSAS PRESBYTERY.

THIS Presbytery met in the Reformed Presbyterian church, in Winchester, Kansas, on the 14th of April, 1874, at 7 o'clock, P. M.

The opening sermon was preached by the Moderator, Rev. M. Wilkin, from 2 Timothy 1:13. We notice the following items of public interest:

Rev. A. C. Todd accepted a call from Evans congregation. Rev. W. W. McMillan and Elder James Beattie were appointed to attend to his installation at the convenience of the parties.

There were two calls for Mr. Wilkin before Presbytery, one from Sylvia and the other from Pleasant Ridge. As each of these congregations only asked for a part of Mr. Wilkin's time, it was agreed to present them to the candidate, with the understanding that he may accept both, on the condition that he divide his time between the congregations in proportion to the amount paid for his labor, at the rate of not less than eight hundred dollars per annum. J. S. T. Milligan and Thompson Moore, with J. Marvin, alternate, were appointed to install Mr. Wilkin, at the convenience of the parties.

S. M. Stevenson was appointed to moderate a call in Tabor congregation at the convenience of the parties.

The congregations were directed to raise, and forward to Presbytery, at the rate of twenty-five cents a member, as their quota of Presbytery's traveling fund.\*

The Interim Committee of Supplies were empowered to grant moderations of calls, and dispensation of sacraments in the vacant congregations.

The visitation of Winchester congregation presented it in a prosperous condition.

The next meeting of Presbytery is to be held at North Cedar, Kansas, on Tuesday, the 20th of October, 1874, at 7½ o'clock, P. M.

D. McKEE, P. C.

### ROCHESTER PRESBYTERY.

THIS Presbytery met in the city of Rochester on the evening of May 5, and was opened with an able and impressive sermon by Rev. S. Bowden. The business was mostly of a routine character. The Interim Committee was authorized to grant the moderation of calls to the congregations of Stirling and Syracuse when requested by them. The clerk was instructed to prepare a presbyterial report, and to embody in it an expression of Presbytery's decided opinion that any change in our terms of communion would be at present unadvisable.

A. Ernisse, Treasurer of Presbytery, reported. The report was audited and is as follows:

ROCHESTER, May 5, 1874.

#### Report of the Treasurer of Rochester Presbytery:

Nov. 27. Rochester congregation collection.....	\$29 31
York congregation.....	31 80
Ramsay ".....	21 00
Lisbon ".....	11 87
	<hr/>
	\$93 98

Of the above sum the collections of Ramsay and of Lisbon have been paid to R. Shields, \$32.87, leaving a balance in my hands of \$61.11.

A. ERNISSE, *Treasurer*.

The committee appointed to collect from Jas. Campbell moneys entrusted to him by Rochester Presbytery, reported that, through the assistance of Jas. Cochrane, an eminent lawyer of the city of Rochester, they have at length effected a settlement with Mr. Campbell. From the amount reported by him as in his hands, Mr. Campbell retained \$134.00 as his commission. Mr. Campbell charges Presbytery a commission on all moneys that passed through his hands; not only on the money held by him as Receiver of Buffalo Church Fund, but also on the collections paid to him by different congregations for the Home Mission Fund; not only on the money paid by him to Mr. Cochrane, but also on \$200 lost by his imprudent investment with a private banker. Instead of \$1,721.43 to which Presbytery was entitled, the committee received from Mr. Campbell \$1,387.16 and two shares of Hydraulic stock, whose value is merely nominal. This amount the committee collected at a cost of \$100.

Presbytery adjourned to meet in the city of Rochester on the first Tuesday of October at 7½ P. M.

CLERK.

\* The quota per member directed by Synod to be raised is 30 cents, not 25.—*Eds.*

## OPENING SERVICE.

THE following interesting account of the opening service of the Fourth congregation, New York, has been forwarded to us for publication. We congratulate our friends on the success of their efforts to obtain a comfortable house of worship, and give to them our best wishes for their future prosperity.—EDS.

The new church, which has just been completed by the Fourth Reformed Presbyterian congregation, New York city, was opened for public worship on Sabbath, the 10th of May, under very favorable circumstances. The congregation, which on that day first entered upon the use of a church which, for elegance and comfort, will compare favorably with any other in the body, was organized in February, 1870, and in November following had their present pastor settled over them. During the first fifteen months after its organization, the congregation worshipped in Harvard Rooms, on Sixth avenue, and, when it was unexpectedly under the necessity of leaving that place, and was unable to find any other in which it could comfortably meet, its attention was directed by a series of somewhat marked providences to the premises on which a new church has now been completed. An unfinished church building, of which only the basement story had been raised, but on a fine site, 64 feet front and 100 feet deep, was offered for sale and purchased, but under a contract binding the parties in possession to have a church completed thereon by March, 1874.

Though an arduous undertaking for a congregation which had only been a little over a year in being, yet the work was not only attempted, but has been carried forward to completion with remarkable spirit, and a success achieved which few at first anticipated. Though the time intervening betwixt the effort required for the purchase of the building, and that required for its completion, was comparatively brief, yet the members of the congregation on both occasions did their part as men who knew that God was calling them to a work from which they could not dutifully hold back. And we think that it is greatly to their credit that their object has been now attained principally by means of their own devotedness and liberality. A few friends, principally members of the other R. P. congregations in New York city, assisted them generously—some even unsolicited; but the extent to which outside help was either asked or received, was very small indeed. The members of the congregation, however, without exception, have, according to their ability, done their duty nobly; and though their task was rendered much more difficult from having been accomplished during the financial panic, yet they have succeeded in securing to the church a valuable addition to her property.

The building is situated on the north side of 48th street, between 8th and 9th avenues, and is, over all, 99 feet by 62. Of this, however, 12½ feet in depth in the rear, the whole width of the building, forms a residence for the sexton, and is a two-story dwelling of a very comfortable character. The church proper is thus over 86 feet deep by 62, outside measurement, and is of the style of architecture known as the Round Gothic, to which style the architect closely adhered throughout the whole structure, as far as compatible with utility and economy. The building is of the most substantial kind, of heavy brick work, with massive abutments and slated roof. The front is of Philadelphia brick, panelled and indented, and liberally trimmed with Nova Scotia stone, having an elevation of over 80 feet, and presenting a very graceful and pleasing appearance.

The basement, which has the advantage of being on a level with the side-walk, is taken up with the vestibule, lecture or Sabbath school room, in which religious services have been conducted hitherto, and which is capable of comfortably accommodating about 400 persons, and a library room and a room for the deacons. The vestibule is very spacious and elegant in appearance, and ingress and egress facilities to and from the auditorium above are very easy and ample. There are three six-foot entrance doors, and two flights of platform stairs, six feet wide, from the lower to the upper vestibule, upon the latter of which three double doors from the auditorium open, and give abundant facilities to an assembling or departing congregation. The auditory is 69 feet by 55, inside measurement, and is 38 feet in height, the walls finished in gray and the woodwork in walnut, while the windows are filled with stained glass, in beautiful and harmonious colors. The greater portion of the timbering is exposed in the main ceiling, and is planed off and chamfered, and filled in with graceful tracery, and painted in parti-colors, so that the whole effect is very pleasing to the eye. On the floor, the pews are arranged in circular form, so that every one in the audience, in whatever part of the church he is seated, directly fronts the platform; and this, taken with the fact that the acoustic properties of the building are of the most perfect order, renders speaking and hearing peculiarly easy and agreeable. There is accommodation on the main floor for nearly 600 persons, and a gallery in the end fronting the platform, will accommodate about 150 more. On the rear of the platform, which presents a very beautiful and elegant appearance, is an apse, on each side of which is a door, one of which leads to a stairway to the pastor's room. The apse is ornamented by handsome columns surmounted by heavy arch mouldings, and the whole tastefully tinted and decorated. Provision is made for lighting the auditory by night, by means of two very large reflectors suspended from the ceiling. This mode of lighting has two advantages—it is not only an immense saving of time and labor to the sexton, but the air heated by the gas, instead of being suffocating by its contiguity to the congregation, is immediately carried away from the building by the ventilators on the roof, and thus a current is established that keeps the atmosphere in the room comparatively pure.

The ladies of the congregation, with a liberality and taste beyond all praise, furnished the church with everything necessary to render it most comfortable, at a cost of \$2,000, the only help which they consented to receive being three magnificent chairs for the platform—the gift of a prominent member of the congregation. The Young Men's Association connected with the congregation furnished the pastor's room, and have rendered it a model of elegance and comfort. The whole value of the structure now completed is estimated at not less than \$75,000. The architects who ably designed and superintended the whole, are Messrs. D. & J. Jardine, Broadway, New York.

The opening services, on the day referred to above, were commenced at the usual hour, 10½ A. M., by the pastor, Rev. James Kennedy, reading selections of Scripture and psalmody suitable to the occasion, and leading in a dedicatory prayer; after which a beautiful and peculiarly appropriate discourse was delivered by Rev. J. C. K. Milligan, of First New York, from Isaiah 60: 13—"And I will make the place of my feet glorious." In the afternoon, the services commenced with psalmody and prayer by Rev. David McAllister, after which a sermon of great practical power, on the duty of giving for religious purposes, was preached by Rev. Andrew Stevenson, D. D., of the Second New York, from 1 Chron. 29: 13, 14—

"Now therefore, our God, we thank thee and praise thy glorious name. But who am I, and what is my people, that we should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee." In the evening, after devotional exercises again conducted by Rev. D. McAllister, Rev. J. R. W. Sloane, D. D., Prof. in the Theological Seminary, Allegheny, preached a most powerful and thrilling discourse from Psalm 87:2—"The Lord loveth the gates of Zion more than all the dwellings of Jacob." We would gladly have given an outline of these admirable discourses, but space forbids. It had been originally arranged that Rev. David Gregg, of Third New York, should have taken part in these opening services, but on the very urgent application of a brother for assistance at communion on that day, by mutual consent, Mr. Gregg went to his help.

At each of these services crowded congregations were in attendance; especially in the evening, so great was the rush that it was found very difficult to provide accommodation for all who were in attendance. The result of the whole has been greatly to encourage the heart and strengthen the hands of the members of the Fourth congregation, and to give them a fresh and powerful impulse to work and duty.

#### OBITUARIES.

DIED, in Newburgh, N. Y., March 17, 1874, Mr. JAMES FRAZER, aged ninety-three years, eleven months and ten days. The subject of this notice was born in Markethill, County Armagh, Ireland. At the age of fifteen he made a public profession of his faith under the ministry of Rev. Mr. Aiken, and continued a faithful member of the church for nearly *seventy-nine* years. Perhaps few, if any, in this country could claim the honor of having publicly professed Christ for so long a period—not only living, but also being a member of the church beyond the "three score and ten" of man's allotted time.

About forty years ago he emigrated to America, and after sojourning for a time in Albany, Argyle, and Kortright, he finally settled in Newburgh, where he was chosen an elder in the Second Reformed Presbyterian congregation at its organization in 1854, and continued in the exercise of that office until his death.

In his fidelity to his Master, his personal piety and delight in divine ordinances, he gave the best evidence that he "walked with God." Frequently in his latter days would he quote the words:

"With length of days unto his mind  
I will him satisfy;  
I also my salvation  
Will cause his eyes to see."

Some idea of his character may be gathered from loose papers, found in his Bible after his death, and from which we make two extracts. They show that he frequently entered into covenant with God.

"Thursday, Sept. 23, 1858. This morning I have given myself to God, entered again into covenant with him, relying on his grace to enable me to keep it. God give me grace to pay my vows. J. F."

"October 1st, 1863. This morning I have again sworn to thee, and with uplifted hand, have dedicated myself, and all I am, and all I have, to be thine, and that for ever. O God of all grace, give me grace and strength to keep this my oath with thee and never forget it. J. F."

These extracts, and many others which might be given, are a noble testimony to his private character; and his peace of mind and bright hopes at death were a glorious coronation of a long life spent in the service of a faithful Master.

Com.

DIED, in the city of Rochester, on the morning of January 1, 1874, DAVID S. MONTGOMERY, in the 28th year of his age. The deceased was by birth and baptism a member of the Reformed Presbyterian congregation of Rochester. To his pastor, a few hours before his death, he said, "I am going to die, and I want to tell you that since my sickness, through your influence and prayer, I have been converted to Christ." The following is an editorial notice of Mr. Montgomery from the *Rochester Union*: "On New Year's morning, the messenger of death called upon one of our estimable young citizens, David S. Montgomery. He had been ill only a few days when his malady assumed so violent a form as to leave no doubt in the mind of the sufferer but that it would terminate fatally. He contemplated his fate with perfect tranquillity and resignation, evidently trusting implicitly in the security of the keeping to which the spirit would be consigned. He was just entering upon the prime of life, the period when a man really begins to make his mark in the world. He had many friends and was regarded as a genial, whole-souled companion by all with whom he associated."

Com.

DIED, Dec. 15th, 1873, at the home of her friends, J. E. and E. Carothers, Princeton, Ind., Miss MARGARET SMITH, in a good old age.

Her life was a close walk with God, and her "latter end was peace." For many months before her decease she expressed perfect confidence as to her salvation; and from her thorough acquaintance with the Bible, her manifest knowledge of her own heart and her exemplary deportment, those who knew her are assured that her hope was not such as maketh ashamed. She was a native of county Donegal, Ireland, where she was in connection with the R. P. congregation of Conroy. In 1846, she, with her sisters Rebecca, Elizabeth and Jane Smith, and her nephews and niece, John, James, William and Elizabeth Lockhart, came to America and connected with the R. P. congregation of Princeton, Ind. Of these, only Elizabeth Lockhart, wife of J. E. Carothers, survives.

D. C. M.

DIED, of pneumonia, on the 9th of April, 1874, Mrs. ELIZABETH FARIS, wife of Mr. David Faris, a ruling elder in Winchester Reformed Presbyterian congregation, and mother of Rev. J. M. Faris, in the 61st year of her age. The deceased was a native of South Carolina, of Covenanter parentage, and at an early age, made a public profession of her faith in the Reformed Presbyterian Church, of which she continued a faithful, consistent and exemplary member until the period of her death. Her last illness, which was short, continuing only one week, and severe, she bore with much Christian grace and fortitude, and departed in the enjoyment of a blessed hope of a glorious immortality. She leaves a husband, two sons, and three daughters, to mourn her loss; but they have the consolation arising from satisfactory evidence that death was, to her, unspeakable gain.

J. D.

DIED, in Pittsburgh, March 11, 1874, Wm. B. HASLETT, in the 50th year of his age. The deceased was a son of Elder Wm. Haslett, well known to many of our readers. For several years he had been suffering from a disease which confined him the greater part of the time to his room. Although a member of Central Allegheny congregation, he was never able,

much to his regret, to be present at public worship. During his illness, his Bible was his constant companion, week-day and Sabbath. Few persons were as well acquainted with its teachings. His death was peace. About a half hour before, he said to an attendant: "You will go to my sister and tell her I am dying as my father died. O Lord, what wilt thou have me to do? O Lord, in thee I put my trust. While I am dying, God be with me. God be merciful to me, a sinner."

DIED, at Princeton, Ind., on Feb. 1st, 1874, Mrs. MARY STORMONT, aged 68 years, 1 month and 25 days.

She was born in South Carolina, Chester district. Her parents dying when she was quite young, her home was, until near marriage, with Rev. John Kell. On Sept. 22d, 1825, she was married to David Stormont, with whom she lived almost half a century. Of their family, consisting of eleven children, but three survive. At the early age of about fifteen years she made a public profession of her faith in the Reformed Presbyterian Church, Princeton, of which she continued a consistent member—maintaining her testimony to the end. Though death came as a thief in the night, we trust she is "blessed," being "found watching." Com.

DIED, Oct. 19, 1873, Mr. JOHN REA, Sr., of Lisbon congregation, N. Y. For many years before his death, this diligent student of God's word, although compelled to use both a crutch and staff, was seldom absent from the house of God. Often, to our glad surprise, he came through weather anything but pleasant. His constant testimony was, "I looked forward to the Sabbath, seeking strength against it came; and if weak every other day, felt strong enough on the Sabbath." Truly, "God is our refuge and strength." Com.

DIED, November 13, 1873, NANCY CARSON, wife of Henry Hartin, in the 66th year of her age. She was born in Glasgow, Scotland, and came to Ireland in childhood, with her parents. In early life she joined the Reformed Presbyterian Church under the pastoral care of Doctor Stavely. She emigrated to America, in 1860, with her husband and family; was a member of the Third Reformed Presbyterian church, Deal street, Philadelphia. She was a kind and affectionate wife, and truth was ever found in her. She put her trust in Christ that he would pardon all her sins. She leaves a husband and family to mourn their loss. Com.

---

### BOOK NOTICES.

FROM Robert Carter & Brothers, 530 Broadway, New York. R. S. Davis & Co., 175 Liberty street, Pittsburgh.

MABEL HAZARD'S THOROUGHFARE. By the author of the "Win and Wear Series."

Of some of the books in this series we have already expressed our approval. We would recommend this volume to young persons especially who are in danger of indulging habits of extravagance. It is better to live in a plain manner than to make a display that may involve in debt, or lead to measures to keep it up that might end in disgrace.

FROM THE PLOW TO THE PULPIT.

This appears to be a genuine biography. The subject of the narrative is Hezekiah Spaulding. He rose from obscurity to be a useful and successful minister of Christ. The volume is well suited to encourage candidates for the ministry when struggling with difficulties in their preparatory course.

# THE Reformed Presbyterian and Covenanters.

VOL. XII.

JULY, 1874.

No. 7.

## MINUTES OF THE SYNOD OF THE REFORMED PRESBYTERIAN CHURCH.

### SESSION XLV.

FIRST CHURCH, PHILADELPHIA, May 27, 1874, 7½ o'clock, P. M.

THE Synod of the Reformed Presbyterian Church met according to adjournment, and after a sermon by the moderator, Rev. Joseph McCracken, from 1 Samuel 7: 12, "Hitherto hath the Lord helped us," was constituted with prayer. Constitution.

Adjourned with prayer to meet to-morrow morning at 9 o'clock.

SAME PLACE, Thursday, May 28, 1874, 9 o'clock, A. M.

The court met and was constituted with prayer by the moderator. The members were ascertained and are as follows:

### NEW YORK PRESBYTERY.

Ministers.	Elders.	Congregations.	Roll.
J. C. K. Milligan,	E. N. Shields,	1st New York.	
A. Stevenson,	David Torrens,	2d "	
David Gregg,	A. Bowden,	3d "	
James Kennedy,	R. McAfee,	4th "	
John H. Boggs,	W. F. Bell,	Brooklyn.	
Samuel Carlisle,	Isaac Cochran,	1st Newburgh.	
J. R. Thompson,	W. B. Hall,	2d "	
W. Graham,	J. Calderwood,	1st Boston.	
D. McFall,	John Greer,	2d "	
J. C. Taylor, *		Craftsbury.	
J. M. Beattie,		Ryegate and Barnet.	
D. S. Faris, *		Barnet.	
	J. T. Mahaffy,	West Hebron.	
J. O. Bayles,	Samuel Mahaffy,	Kortright.	
Joshua Kennedy,	A. T. Russell,	Bovina.	
	D. G. McDonald,	Walton.	
J. B. Williams,		White Lake.	
J. W. Shaw,	J. Morrison,	Coldenham.	
D. McAllister.			
A. W. Johnston.			

\* Ordained since last Synod.



oll.

**PHILADELPHIA PRESBYTERY.**

T. P. Stevenson,	John Wright,	1st Philadelphia.
S. O. Wylie,	J. Caldwell,	2d       “
R. J. Sharpe,	T. Laughlin,	3d       “
John Lynd,*	H. Smith,	Baltimore.
	J. Kennedy,	Conococheague.

**ROCHESTER PRESBYTERY.**

R. D. Sproull,	T. S. Lynn,	Rochester.
S. Bowden,	R. J. Cullins,	York.
W. McFarland,	J. Hargrave,	Lisbon,
R. Shields,		Ramsay.
Joseph Hamilton.	M. W. Calvert,	Stirling.

**PITTSBURGH PRESBYTERY.**

D. B. Willson,	J. Davidson,	Allegheny.
	R. McIsaac,	Bear Run and Mahoning.
R. Reed,	R. McCracken,	Brookland.
J. W. Sproull,	R. Aiken,	Central Allegheny.
J. A. Black,	R. Henry,	Clarksburg.
N. M. Johnston,	John Acheson,	Little Beaver.
	J. Hunter,	Manchester and Parnassus.
T. C. Sproull,	J. S. Patterson,	Monongahela.
T. A. Sproull,	J. C. Steel,	New Alexandria and Greensburg.
S. J. Crowe,	D. C. Pattison,	New Castle.
	W. Magee,	Oil City.
D. Reid,		Oil Creek.
A. M. Milligan,	J. A. McKee,	Pittsburgh.
R. J. George,	W. S. Kernohan,	Poland and N. Jackson.
A. J. McFarland,	J. Hill,	Salem.
J. C. Smith,	R. McCaslin,	Slippery Rock.
John Galbraith,	W. Allen,	North Union.
	J. C. Dodds,	South Union.
Joseph Hunter,	A. C. Coulter,	Wilkinsburg.
T. Sproull, Professor of Theology.		
J. R. W. Sloane, Professor of Theology.		
John Crozier.		
T. M. Elder.		
N. R. Johnston.		
J. J. McClurkin.		

**OHIO PRESBYTERY.**

H. P. McClurkin,†	W. Speer,	New Concord.
J. A. Thompson,	T. J. Blackwood,	Londonderry.
J. C. Boyd,	W. Dunlap,	Utica.

\* Ordained since last Synod.

† Not present at constitution of the court.

## LAKES PRESBYTERY.

Recl.

J. L. McCartney,	J. S. Johnston,	1st Miami.
W. Milroy, *	T. Logan,	2d "
P. H. Wylie,		{ Rushsylvania.
J. R. Hill,	James Morrill,	{ Macedon.
John French,	James Speer,	Southfield.
	R. Davidson,	Cedar Lake.
T. P. Robb,		Lake Eliza.
H. H. George, President of Geneva College.		Garrison.
B. McCullough.		
Robert Somerville.		

## ILLINOIS PRESBYTERY.

D. S. Faris,		Bethel.
D. G. Thompson,	Robert McAfee,*	Elkhorn.
J. M. Faris,*	J. G. Miller,	Churchill.
J. McCracken,		St. Louis.
	D. Williamson,	Staunton.
D. J. Shaw,	R. Ervin,	Bethesda.
D. C. Martin,		Princeton.
P. P. Boyd,	John Hunter,	Old Bethel.
James Wallace.		

## IOWA PRESBYTERY.

R. B. Cannon,	J. McIntire,	Sharon.
D. H. Coulter,	W. L. Wright,	Vernon.
		Maquoketa.
W. P. Johnston,	W. O. Lindsay,	Kossuth.
Isaiah Faris,		Washington.
C. D. Trumbull,	M. Chestnutt,	Walnut City.
	S. Bayles,	Morning Sun.*

## KANSAS PRESBYTERY.

D. McKee,	W. Gilmore,	Clarinda.
Josiah Dadds,		Winchester.
J. S. T. Milligan,		North Cedar.
M. Wilkin,		{ Pleasant Ridge.
A. C. Todd,		{ Sylvania.
S. M. Stevenson.		Evans.
J. C. K. Faris.		

*Absentees*—J. M. Armour, William Slater, John Wallace, A. McFarland, R. M. C. Thompson, W. F. George, Robert Johnson, J. Love, R. Hutcheson, J. Neil, W. W. McMillan, John Newell, also, Joseph Beattie, Henry Easson and D. Metheny, missionaries to Syria.

CONGREGATIONS NOT REPRESENTED.—*New York Presbytery*—Tops-  
ham.

*Rochester Presbytery*—Syracuse, Toronto, Lochiel.

*Pittsburgh Presbytery*—Miller's Run, Pine Creek, Rehoboth, Springfield, Adamsville.†

\* Not present at constitution of the court.  
† Organized since last Synod.

Congrega-  
tions unre-  
presented.

congregations  
unrepresented.

*Ohio Presbytery*—Jonathan's Creek, Middle Wheeling, Sandusky, Brownsville, Muskingum and Tomika.

*Lakes Presbytery*—Cedarville, Cincinnati.

*Iowa Presbytery*—Rehoboth, Lind Grove, Hickory Grove, Elliott, Lake Reno, Round Prairie.\*

*Kansas Presbytery*—Olathe, Fremont and Wahoo, Republican City, Tabor.\*

minutes.

The rule requiring the election of officers by calling the roll was suspended, and Rev. John Galbraith was chosen moderator, and Rev. J. R. Thompson continued clerk, and Rev. J. W. Sproull, assistant clerk.

Rev. S. O. Wylie stated that Rev. J. B. Williams, who was present at the constitution of the court, had received news of sickness in his family, and therefore had returned home.

The following persons gave reasons for absence from the last Synod, which were considered satisfactory, viz., Revs. Joshua Kennedy, J. W. Shaw, S. Bowden, J. J. McClurkin, T. M. Elder, D. S. Faris, S. M. Stevenson and J. C. K. Faris.

The hours of meeting for the present session were appointed to be from 9 to 12, A. M., and from 2 to 5 o'clock, P. M.

Committee  
Devotional  
Exercises.

Rev. T. P. Stevenson, Rev. R. J. Sharpe and John Caldwell were appointed a Committee on Devotional Exercises.

Committee  
Unfinished  
Business.

Rev. J. W. Sproull, Rev. S. Bowden and J. Steele were appointed a Committee on Unfinished Business.

Permission was granted to the several Presbyteries to hold sessions during the present meeting of the court.

The hearing of Presbyterial Reports was made the second order of the day for to-morrow.

The Committee on Unfinished Business made a partial report, which was accepted, and considered item by item for adoption.

Item 1. "Rules of Order," which was at last Synod made the order of the day for to-morrow morning, was laid on the table for the present.

Item 2. The Report of the Committee on the Signs of Times. Laid on the table for the present.

Item 3. Report of the Committee on Temperance. Laid on the table for the present.

Item 4. Report of the Committee on Sub-Synods. Indefinitely postponed.

Item 5. Report of the Committee on Memorial Fund. Laid on the table for the present.

Item 6. Report of the Committee on Digest of Laws. Laid on the table for the present.

Item 7. Report of the Committee on Homestead Oath. The committee was continued, and Rev. D. McAllister made chairman in place of Rev. A. M. Milligan.

Item 8. Report of the Committee on Terms of Communion. Laid on the table for the present.

Item 9. Report of the Committee on the Memorial of Henry George and others, presented at last Synod. The report accepted and considered item by item for adoption.

The Boards of Missions and Treasurer of Synod were directed to report to-morrow at 3 o'clock, P. M.

The court took a recess until 2 o'clock, P. M.

\* Organized since last Synod.

SAME PLACE, 2 o'clock, P. M.

The court came to order. In the absence of the moderator, Rev. J. McCracken was called to the chair. Roll called. Minutes read, amended and approved. The consideration of the report which was under discussion at recess, was resumed. The report was amended, adopted, and is as follows :

*Report of the Committee on the Memorial of Henry George and others.*

Report of  
Committee  
on Memori  
of Henry  
George and  
others.

This memorial raises an important practical question in regard to the duty of members in the Reformed Presbyterian Church to join in, or promote united meetings for prayer and other social exercises, with the members of other churches.

In reply to the prayer of the memorial, we report :

First. That it is only when "walking in the light" that Christians can have fellowship with God and with one another. In anything in doctrine or worship, contrary to or inconsistent with the mind of Christ, there can be no true Christian fellowship, however the influence of religious excitement may stimulate men to attend upon forms of godliness. "If we walk in the light, as he is in the light, we have fellowship one with another." "Therefore love the truth and peace, that ye may with one mind and one mouth glorify God."

Secondly. Our church does not teach it to be sinful or inconsistent with our position for members to join with the members of other churches in prayer and other religious exercises, when these are characterized by the following requirements :

1. When they are conducted in agreeableness with the word of God. To unite with the members of other evangelical bodies in prayer, praise, reading the Scriptures, and the advocacy of any common public scriptural cause, has not in the past been considered as inconsistent with our profession, when these exercises have been scripturally conducted. Otherwise we could not have lent our aid in the anti-slavery or in the temperance movement, nor could we prosecute the work of national reform, or any other good work affecting society outside of our own ecclesiastical connection. In religious exercises, however, when conducted in a corrupt and unscriptural manner, it has always been regarded as wholly inconsistent for Reformed Presbyterians to join.

2. When joining in such united meetings does not involve members of our church in anything inconsistent with their own position and testimony. Great caution we think to be necessary in this respect. *First.* That we do not appear to approve of or acquiesce in anything in the position or practice of backsliding churches, against which we have testified as being sinful. This is what gave peculiarity to the practice of the fathers of our church. They maintained a marked and significant position of separation from other churches, not because they called in question, or denied the personal Christianity, piety and godliness of their members, but to bear practical testimony against the corrupt and backsliding courses which they had followed. *Second.* That we do not accept of any understanding, either expressed or implied, that would lead us to refrain from teaching at such meetings any doctrine or truth of Christ. All such understandings and agreements to keep off certain truths for the time being are sinful and ensnaring, and, as the expression of the truth has always been regarded as a breach of the

port of  
Committee  
Memorial  
Henry  
erge and  
ers.

ninth commandment, they are very unworthy on the part of witnesses of Christ. *Third.* That the members of our church at such meetings be not exposed to the influence of erroneous teaching, contrary to the form of sound words. *Fourth.* That such general meetings do not interfere with, nor be allowed to supercede our own social worship. To encourage our members to attend such united meetings to the neglect of our own, always has proved and always will prove disastrous to the interests of our church. It is both false in principle and mistaken in policy.

Thirdly. The propriety of announcing such meetings from the pulpit in our congregations will depend upon their character judged by the above requirements. When, therefore, it would be inconsistent and unfaithful or unsafe for our members to attend, it would be inconsistent and wrong to announce.

In conclusion, the committee would suggest the importance of increased diligence on the part of ministers, elders and members of our church in maintaining in a lively and efficient condition our own time-honored practice of social worship, persuaded that, in proportion as our own meetings for prayer and spiritual improvement are kept up with life, diligence and profit, there will be less tendency exhibited by our people to frequent such promiscuous assemblies as are referred to in the memorial.

Respectfully submitted.

JAMES KENNEDY,  
ANDREW STEVENSON,  
J. C. K. MILLIGAN,

} Committee.

port of  
Committee  
Signs of  
Times

Item 2. The report of the Committee on Unfinished Business was taken up, and the Committee on the Signs of the Times reported. Report amended and adopted, and is as follows:

#### CAUSES OF FASTING.

Fasting is repeatedly spoken of in the Old Testament Scriptures; in some cases it was private, and in others of a public character. From the time of the giving the law, an annual fast was observed in Israel; and we are assured by the Master himself, that the duty of fasting was not to be allowed to fall into disuse, for when the disciples of John came to him and inquired, "Why do we and the Pharisees fast oft, but thy disciples fast not?" Jesus said to them, "Can the children of the bride-chamber mourn as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken away from them, and then shall they fast." It then becomes our duty at this time—

First. To confess the sins of the nation; and—

see of  
ting.

1. The nation still refuses to acknowledge the absolute supremacy of God, who has in his providence formed the nations, and in his word claims them as his moral subjects. "Be wise now, therefore, O ye kings."

2. The nation still refuses to place the crown of moral dominion on the head of the Mediator, and virtually says, "We will not have this man to reign over us."

3. The nation still refuses to lay any proper basis in its constitution for the purpose of enabling it to give a scriptural recognition to the church of Christ, and to make becoming responses to her moral claims. "The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted." Isaiah 60: 12.

4. The nation still refuses to acknowledge the authority of God's <sup>Cause of</sup> law, not only in making choice of rulers, but in all departments of <sup>Fasting.</sup> government, and in consequence men who are not only Sabbath-breakers but notoriously immoral, are exalted to power, and the influence of their conduct is a moral pestilence in the land, so that Sabbath-breaking and profanity, robbery and bribery, drunkenness and murder, with all manner of immorality, are alarmingly prevalent. Iniquitous rings are often formed, the people in various ways oppressed, and the tone of moral responsibility lowered.

5. The nation still refuses to listen to the admonitions that God is giving in his providence, by means of conflagrations and disasters both on sea and land.

Second. To confess the sins of the church.

1. The ministry do not take hold on God and wrestle with him as they should for the outpouring of his Spirit to accompany their labors. Hence true revivals of religion are seldom heard of.

2. The preaching of the gospel is often of such a kind that it passes over the people, and it is not like the well-directed and sharp-pointed arrow that pierces the heart, so as to carry with it conviction; hence the ministry are seldom met with the question, "What must I do to be saved?"

3. There is far too little faith called into exercise in hearing the word. The people do not feed upon it with that relish that they should, nor do they digest it with sufficient care, so that it might be more abundantly incorporated with their spiritual nature, and that they might become brighter manifestations of its power.

4. Notwithstanding all that has been done by us as a church, we are far behind the standard of apostolic earnestness in doing the work of Christ.

5. While liberality in the church in many instances is not what it should be, yet much sin consists in giving as a kind of necessity, rather than from a sense of duty and as an act of worship to the Lord.

6. There is far too little missionary effort put forth by congregations, and hence there is a great deal of talent in the church that is in a great measure unemployed, which, if properly directed, might be a power for good. Then in other denominations of the church we have to mourn over the fact that so little progress is made in reaching the true scriptural standpoint of doctrine, worship and discipline. In many of the churches members of secret orders are admitted to sealing ordinances, and also those who neglect the duty of family religion. And moreover, in the numerous existing divisions among professing Christians we have the evidence of the Lord's wrath: "I will divide them in Jacob, and scatter them in Israel."

Third. To confess the sins of families.

1. The sins of parents. In many instance there is a forgetfulness of those obligations that they take on them when they presented their children to God in baptism, and in too many cases there is a forgetfulness of the vitality of that promise: "Train up a child in the way he should go, and when he is old he will not depart from it." Prov. 22: 6. In many cases parents do not look narrowly into the religious condition of their families, to see if they are living in a state of fellowship with God, or in forgetfulness of that duty. Besides, many parents do not talk enough on religious subjects to their children, nor do they exemplify religion themselves with sufficient carefulness, so as to become

care of  
sing.

an instrumental power over the minds of their children ; and then there is too little wrestling with God, that he would bless their efforts to his own glory and their children's good. And moreover, in some cases at least, if not in many, parents are too long in beginning to impress the minds of their children with the sense of their duty and obligation to God ; and in some instances excuse themselves from the work because they have little ability, and so bury their talent in the earth because God gave them one and not two.

2. The sins of children. In many cases children of adult years never call to mind those obligations which their parents took on them when they presented them in baptism, and which descend on them as soon as they reach years of maturity ; and so by ignoring these obligations they readily run into the snare of Satan, to be taken captive by him at his will.

For these and other causes, Synod appoints the first Thursday of January, 1875, to be observed as a day of fasting and humiliation.

#### CAUSES OF THANKSGIVING.

uses of  
thankgiving.

Gratitude to God is a Christian duty. The apostle says, "Thanks be to God for his unspeakable gift ;" nor is it possible for us ever to exhaust this theme ; and as the greater gift implies the bestowment of lesser ones, so God is constantly pouring into the lot of his people innumerable blessings. "How precious also are thy thoughts unto me, O God ! how great is the sum of them ! If I should count them, they are more in number than the sand." Ps. 139 : 17.

1. We would desire to remember with gratitude the general good health that has prevailed ; for although the pestilence has swept over sundry localities, yet it has not caused lamentation and mourning among us.

2. The crops have been generally good, and the toils of the husbandman amply rewarded.

3. Although a financial panic has very generally prevailed over the country, arresting progress in sundry industrial pursuits and throwing many workmen out of employ, yet no serious suffering to any great extent has been the result. God has been kind in sending an unusually moderate winter, so that as large a supply of fuel and clothing was not needed as would have been necessary if the winter had been more severe.

4. We take pleasure in observing the progress of that movement that has for its object the reformation of the nation. From a small beginning it has rapidly grown to be a power, and is making itself felt very largely throughout the country. The opponents of the movement no longer ridicule it, while its friends are much refreshed and encouraged in view of the progress made during the past year.

5. We look with much interest on the advance made in the cause of temperance, and as the tide-wave of its power rolls onward, prostrating opposition in its march, we are much encouraged to hope for the success of the movement ; and with its success an impulse will be given to other reformatory measures, so that vice and crime will be measurably checked, and a vast number, who are now the dregs of the community, will be socially elevated, the wealth of the country increased, and its industrial pursuits quickened and better supported.

6. We would remember with gratitude to God the encouraging condition of our Foreign mission, and while it has received a severe blow in the confinement of three of the native teachers, yet we rejoice that the

have been able to stand firm in the truth, and to bear a noble testimony for their Master and the elevating truths of Christianity. We take pleasure in noting the constant decline of Popish power and influence in the nations of Europe. The kings of the earth are fulfilling the prediction made concerning them, in hating the

Causes of  
Thankgiving.

is with pleasure that we contemplate the evangelistic efforts that have been made by the more evangelical churches, as well as by the Bible Societies in this country, and a sister society across the sea, and that Societies are so well supported, thus giving God's blessed word to the world, no have heretofore been without it.

With gratitude we would remember the prosperous condition of the Church in this land. God is planting her very generally throughout the country; nor is he rooting up in order to plant; but while the congregations are still maintaining themselves, new ones are springing up; and we are encouraged to believe that God is doing only that there may be a consistent testimony lifted up for the claims of the Mediator, but for all the covenanted attainments of our noble ancestors. The prosperous condition of our Theological Seminary calls for gratitude. It is no longer like a bird of passage, but has attained a commodious and respectable home, while the number of its students is on the increase. The prosperous state of our foreign mission is another cause of gratitude. Our work among the heathen has received a new impulse, in our now having colored men engaged among their people, with every prospect of success under the blessing of God.

These and other reasons, Synod appoints the fourth Thursday of November, or such day as may be appointed as the day of National Thanksgiving, to be observed as a day of thanksgiving to God by all congregations and people under its care.

D. J. SHAW, *Chairman.*

The moderator having appeared, took his seat, and announced the following standing committees:

*Presbyterial Reports*—Rev. J. A. Black, Rev. J. H. Boggs, <sup>Standing</sup> Bayles. <sup>Committees.</sup>

*Discipline*—Rev. T. Sproull, Rev. J. C. K. Milligan and J. Miller.

*Theological Seminary*—Rev. R. D. Sproull, Rev. J. C. Boyd and J. Wright.

*Foreign Correspondence*—Rev. T. P. Stevenson, Rev. D. and John Caldwell.

*Missions*—Rev. R. B. Cannon, Rev. S. Carlisle and William

*Signs of the Times*—Rev. D. S. Faris, Rev. Joshua Kennedy and John Davidson.

*Finance*—Rev. Joseph McCracken, Rev. William Graham and David Torrens.

*Travelling Fund*—Rev. T. A. Sproull, Rev. J. L. McCart and William Gilmore.

*Temperance*—Rev. S. Bowden, Rev. W. Milroy and W. L.

*Presbyterial Reports*—New York Presbytery: Rev. John



auditing  
committees.

Lynd, Rev. R. Shields and R. Aiken. Philadelphia Presbytery: Rev. J. A. Thompson, Rev. J. R. Hill and D. Williamson. Rochester Presbytery: Rev. D. H. Coulter, Rev. S. M. Stevenson and E. N. Shields. Pittsburgh Presbytery: Rev. R. J. Sharpe, Rev. Wm. McFarland and Wm. Speer. Ohio Presbytery: Rev. J. C. Smith, Rev. P. P. Boyd and R. Ervin. Lakes Presbytery: Rev. Isaiah Faris, Rev. J. C. Taylor and John Kennedy. Illinois Presbytery: Rev. R. Reed, Rev. J. French and Wm. Allen. Iowa Presbytery: Rev. J. M. Beattie, Rev. Josiah Dodds and T. Logan. Kansas Presbytery: Rev. B. McCullough, Rev. N. R. Johnston and T. S. Lynn.

Rev. D. S. Faris laid on Synod's table \$50.00, being a donation from a member of Old Bethel congregation for an Indian Mission, and in case such a mission be not established, to be appropriated to the Freedmen's Mission. Referred to the Committee on Missions.

Rev. J. A. Thompson presented to Synod \$20.00 in gold, being a donation from Mrs. Jane Adams, of Saltfork, to the Foreign Mission Fund. Ordered to be paid to the treasurer of said fund.

Papers were received, and are as follows:

papers.

No. 1. Remonstrance and petition from members of Central and Allegheny congregations on the proposed change in the Terms of Communion. Laid on the table for the present.

No. 2. Remonstrance and petition of the Session of Coldenham congregation on the change of the Terms of Communion. Laid on the table for the present.

No. 3. Remonstrance and petition of the Session of the Second congregation, Philadelphia, on change of Terms of Communion. Laid on the table for the present.

No. 4. A communication from the General Assembly of the Presbyterian Church in reference to the proposed Ecumenical Council of all churches holding by the Westminster Standards. Referred to a special committee, consisting of Prof. Sproull, Rev. D. McAllister and David Torrens.

No. 5. Complaint of Isaac Taylor against the Trustees of Synod. Referred to the Committee on Discipline.

Nos. 6 and 7. Reports of Daniel Euwer, Treasurer of Southern and Domestic Missions. Referred to the Committee on Finance.

No. 8. A reference of the Central Board of Missions, being an application of the Princeton congregation for \$150.00 for said congregation. Referred to the Committee on Finance.

No. 9. Report of Treasurer of Church Extension. Referred to the Committee on Finance.

No. 10. Report of Secretary of Synod's Trustees. Referred to the Committee on Finance.

No. 11. Report of the Treasurer of Synod's Trustees. Referred to the Committee on Finance.

No. 12. Report of the Committee to Erect the Theological Seminary. Report accepted, referred to the Committee on Finance, and committee discharged.

No. 13. Report of the Treasurer of the current expenses of the

heological Seminary, of the Memorial Fund, and of the Library Papers. Referred to the Committee on Finance.

No. 14. Remonstrance and petition of members of the Little Beaver congregation, on the change of the Terms of Communion. Laid on the table for the present.

No. 15. Report of the Treasurer of the McKinney Fund, and the resignation of its treasurer, Rev. S. Carlisle. Both referred to the Committee on Finance.

The clerk of Synod was ordered to draw on Walter T. Miller, Treasurer of the Literary Fund, for \$50.00.

A copy of the retiring moderator's sermon, preached at the opening of the Synod, was requested for publication in the REFORMED PRESBYTERIAN AND COVENANTER and *Our Banner*.

Messrs. Daniel Euwer and David Gregg were elected Trustees of Synod, in the place of those whose terms of office were about to expire.

Rev. John Comin, delegate from the General Assembly of the U. P. Church, was invited to a seat in the court as a consultative member; and the hearing of Dr. Comin was made the order of the day for to-morrow morning at 10 o'clock.

Adjourned with prayer, to meet to-morrow at 9 o'clock, A. M.

SAME PLACE, Friday, May 29, 1874, 9 o'clock, A. M.

Synod met and was constituted with prayer. All the members present, except McCartney, W. Speer, Caldwell and J. R. Hill, who afterwards appeared.

The order of the day, the consideration of the "Rules of Order" was taken up, and while under consideration, the hour for hearing the delegate from the U. P. General Assembly arrived, and Rev. John Comin, was introduced to the court and addressed the Synod. After a brief reply by the moderator, the following resolutions were adopted:

*Resolved*, That this Synod have heard with unusual pleasure the fraternal address of Dr. Comin, delegate from the General Assembly of the United Presbyterian Church, and heartily reciprocate the kind salutations expressed. Resolutions,  
Delegate  
from U. P.  
Church.

*Resolved*, That while we rejoice in the labors of Christians of all denominations in the great and advancing cause of National Reform, we record our appreciation of the peculiarly abounding and effective efforts of the sister church to whose delegate we have listened, and hereby pledge ourselves to renewed and affectionate co-operation with her in this and every other movement for the honor of God, his Christ and his law.

*Resolved*, That a delegate be appointed to bear the regards and salutations of this Synod to the General Assembly of the United Presbyterian Church, to meet in 1875.

A letter from the U. P. General Assembly, which failed to reach the last meeting of the Synod, was presented to the court and read. Rev. D. McAllister—Prof. Sloane, his alternate—was appointed

ed delegate to the General Assembly of the United Presbyterian Church.

The Committee on Devotional Exercises reported. The report was accepted, adopted and is as follows :

The Committee on Devotional Exercises recommend that the last half hour of the morning session be spent in this way ; the moderator, or such person as he may appoint, to preside in the services. As subjects of conference and special prayer, we suggest for to-day (Friday), our Foreign Mission, with special reference to the case of the imprisoned teachers; for Saturday, the Temperance Reform ; for Monday, the Theological Seminary, Geneva College, and the increase of the ministry ; for Tuesday, National Reform ; and for Wednesday, the Home and Freedmen's Missions.

T. P. STEVENSON,  
R. J. SHARPE,  
J. CALDWELL.

The Board of Education reported. The report accepted, and made the order of the day for to-morrow morning.

No. 16. Report of Treasurer of the Board of Education. Referred to the Committee on Finance.

No. 17. Memorial from Sharon congregation on the question of giving the tithe to the Lord. Referred to a special committee, consisting of Rev. J. C. K. Milligan, Rev. D. C. Faris, and J. C. Dodds.

The Board of Church Extension reported. Report accepted adopted and is as follows :

#### *Report of the Board of Church Extension*

Report of  
Board of  
Church Ex-  
tension.

The Board of Church Extension present their seventh annual report. The year has been one of divine judgment on the land, seriously affecting financial prosperity and paralyzing business in every department of industry. It would be strange, under these circumstances, if the interests of the church did not suffer embarrassment. In this scheme, however, the effect has been felt but little, and that chiefly in delaying contributions. No year has been marked by so many church building enterprises demanding aid. The number of congregations sending collections is larger than ever before, and the amount contributed is nearly the average of our annual receipts, though entirely inadequate to meet the need of applicants.

The treasurer's report, herewith presented, shows that the receipts for the year were \$1,513.91. Of this sum \$67 were contributed by individuals ; \$146.04 were from the rent of the Indianapolis church property ; and \$1,300.87 were contributed by 55 congregations. The congregational contributions were as follows :

In the New York Presbytery,	10	congregations	contributed	\$532 53
" Philadelphia "	3	"	"	103 72
" Rochester "	5	"	"	115 94
" Pittsburgh "	14	"	"	303 06
" Ohio "	4	"	"	38 68
" Lakes "	6	"	"	39 22
" Illinois "	8	"	"	121 25
" Iowa "	3	"	"	27 17
Kansas "	2	"	"	19 34

The following appropriations have been made: To St. Louis congregation, balance from last year \$171.86; to Pleasant Ridge congregation, Kansas, \$200; to North Cedar congregation, Kansas, \$300, and to Jonathan's Creek congregation, Ohio, \$200. The Pleasant Ridge church cost \$2,500, of which they contributed \$1,900. The North Cedar church cost \$3,000, the congregation contributing \$1,250. The Jonathan's Creek church cost \$2,000, of which the congregation have paid \$1,400. The disbursements reported are small, and the balance in the treasury of \$642.05 is large, because action upon some of the appropriations is not yet perfected on account of the failure of applicants to furnish the needed information with promptness. The demand made upon us amounted to \$4,800, of which \$2,700 has had no consideration, and a new application for \$500 has been already received. Thus \$3,000 will be necessary at all adequately to meet the wants of this scheme. The draft of bond and mortgage, submitted at the last Synod, has been perfected and printed, and arrangements are made for their execution by the various congregations which have received aid. Grateful to the Head of the church for his bounty of which we have been made the almoners, we are encouraged to hope for his continued blessing, and confidently ask his people for their enlarged liberality,

Respectfully submitted.

JAMES WIGGINS, *Pres't.*  
J. C. K. MILLIGAN, *Sec'y.*

The consideration of the "Rules of Order" was resumed, and while under consideration, the hour for devotional exercises arrived.

The court took a recess until 2 o'clock, P. M.

SAME PLACE, 2 o'clock, P. M.

The court came to order, all members present except Carlisle, Hamilton, A. W. Johnston, W. P. Johnston, John Lynd and J. McCracken, all of whom soon appeared.

Minutes read and approved.

No. 18. A memorial from Rev. J. L. McCartney on the organization known as "The Granges" was received and referred to a special committee, consisting of Rev. J. S. T. Milligan, Rev. J. O. Bayles and W. F. Bell.

Committee  
on "The  
Granges."

The order of the day, the hearing of the Presbyterian Reports, was taken up. The reports of New York, Philadelphia, Pittsburgh, Lakes, Iowa and Kansas Presbyteries were received and referred to the Committee on Presbyterian Reports. The report of the Rochester Presbytery was received and referred to the Committee on Presbyterian Reports, except so much as refers to the Terms of Communion, which was laid on the table for the present. The reports of the Ohio and Illinois Presbyteries were received and referred to the Committee on Presbyterian Reports, except so much as refers to finance, which was referred to the Committee on Finance.

Rev. John Lynd was granted leave of absence during the remainder of the sessions of this court.

No. 19. Report of the Treasurer of Foreign Missions. Referred to the Committee on Finance.

The Board of Foreign Missions reported. Report accepted and referred to the Committee on Missions.

The Rev. W. W. Barr, chairman of the U. P. Board of Foreign Missions, was invited to a seat in the court as a consultative member.

The Central Board of Missions reported. Report accepted and referred to the Committee on Missions.

The Board of Superintendents of the Theological Seminary reported. Report accepted and referred to the Committee on Theological Seminary.

Rev. J. C. K. Milligan stated that Rev. J. McCracken had consented to give a copy of his sermon, preached at the opening of the Synod, for publication in the REFORMED PRESBYTERIAN AND COVENANTER and *Our Banner*.

Next meeting of Synod.

The Synod resolved to hold its next meeting in Coultersville, Illinois, on the Wednesday after the fourth Tuesday in May, 1875, at 2 o'clock, P. M.

Reports of Committees on Presbyterial Reports.

The Committee on the records of the New York, Lakes, Iowa, Illinois, Philadelphia, Rochester and Kansas Presbyteries reported that they find in them nothing contrary to the law and order of the church.

The Committee on the records of the Ohio Presbytery reported that they find in them nothing contrary to the law and order of the church, except in two instances there is no record that they adjourned with prayer.

The Committee on the records of the Pittsburgh Presbytery reported that they find in them nothing contrary to the law and order of the church, except on page 377, at marginal note, "Call from Boston," it appears that said call was presented to the pastor of Oil City congregation, and there is no mention of the presence of a commissioner from that congregation; nor does it appear from the record that any opportunity was given to the congregation to appear by their commissioner in relation thereto.

Rev. J. McCracken offered a series of resolutions in reference to a new organization of Synod. The resolutions were laid on the table.

Rev. T. P. Stevenson laid on Synod's table \$200 from the estate of Wm. Cochran of Philadelphia: \$100 for the Theological Seminary and \$100 for the Foreign Mission.

Adjourned with prayer to meet to-morrow at 9 o'clock, A. M.

SAME PLACE, Saturday, May 30, 1874, 9 o'clock, A. M.

The Synod met and was constituted with prayer. All the members were present except Acheson, Caldwell, French, Gilmore, W. P. Johnston, J. S. Johnston, Kernohan, Magee, McIsaac, D. McKee, Morrill, Sharpe and Williamson, all of whom soon appeared.

Rev. S. Bowden requested \$100 to be drawn from the Central

ard for Rochester Presbytery. The request was referred to the committee on Missions.

The Committee on Discipline reported. Report accepted and laid the table for the present.

Paper No. 20, plan for a Sustentation Fund, was presented by Paper. v. J. C. K. Milligan, and laid on the table for the present.

A question having arisen as to which Presbytery Rev. J. K. Faris belonged, it was resolved that he be recognized as a member of the Kansas Presbytery.

Leave of absence for this day's session was granted to Rev. Jas. Kennedy and Rev. A. J. McFarland.

The hearing of the report of the Committee on the Terms of communion was made the order of the day for Monday afternoon.

The order of the day, the consideration of the report of the Board of Education, was taken up, and while under discussion the hour of devotional services arrived. At the conclusion of these services, the rule requiring Synod to meet at 2 o'clock, P. M. was suspended, and Synod adjourned with prayer to meet Monday at 9 o'clock, A. M.

SAME PLACE, June 1, 1874, 9 o'clock, A. M.

Synod met and was constituted with prayer. Members all present except McCullough, Todd, J. O. Bayles, Black, Caldwell, Cannon, Calvert, R. Davidson and A. W. Johnston, all of whom were absent.

The special committee on paper No. 4 reported. Report accepted, adopted, and is as follows:

#### *Report of Committee on Paper No. 4.*

The paper is a communication from a committee of the General Assembly of the Presbyterian Church, containing a preamble and resolution of the Assembly, at its meeting in 1873, in regard to calling an Ecumenical Council of the churches holding by the Westminster standards, to consider subjects of common interest to all, and especially promote harmony of action in the mission fields at home and abroad." The Assembly, through its committee, asks Synod to take into consideration "the expediency of such a council, and, if deemed expedient, appoint a committee to confer with committees of other Presbyterian churches with regard to the time, place, and manner of holding such council."

In the judgment of your committee, the ends proposed are important, and harmonious co-operation among the evangelical churches, as means to secure these ends, is wise and proper. The enemies of truth and morality are massing their forces to make a fierce and desperate assault on religion and law, the bulwarks of ecclesiastical and national life. In the impending conflict, we have, with other Presbyterian churches, interests large and precious at stake. Concerted action in a common cause, when so much is imperilled, is a dictate of self-preservation.

While our own special work and responsibilities as the Reformed

Report of  
Committee  
on Paper  
No. 4.

Report of  
Committee  
on Paper  
No. 4.

Presbyterian Church forbid us, as witnesses for the royal claims of Jesus Christ as King of nations, to take part in any movement that looks towards organic ecclesiastical union, by compromising any truth maintained in our testimony, we, nevertheless, see no reason why we should not co-operate, so far as consistent with our position, with the friends of Christ in such measures as tend to enlarge and establish his kingdom in the world.

We, therefore, recommend Synod to appoint a committee for the purpose specified in the paper referred to us.

THOS. SPROULL, *Chairman.*

Committee  
on Ecumen-  
ical Council.

Prof. J. R. W. Sloane, Rev. S. Bowden and T. S. Lynn were appointed a committee to carry out the recommendation in the above report.

A letter from Rev. R. Hutcheson, giving his reasons for absence, was read.

apers.

Paper No. 21. Report of the Treasurer of the Literary Fund. Referred to the Committee on Finance.

Paper No. 22. Report of the Treasurer of the of Superannuated Ministers' Fund. Referred to the Committee on Finance.

The Committee on Temperance reported. Report accepted, and laid on the table for the present.

The report of the Board of Education was taken up, adopted, and is as follows:

### *Report of the Board of Education.*

Report of  
Board of Ed-  
ucation.

The Board of Education respectfully reports that the increasing usefulness and success of Geneva College during the past year call for profound thankfulness to God, and invite to increased effort in its behalf.

The whole number of students in attendance during the year has been one hundred and seventy, against one hundred and twenty-four during the preceding year. More than one-third of these are students of other denominations than our own. Seven students, having completed the full course of study, received diplomas at last commencement, and the present senior or graduating class is six in number. The faithful and unremitting labors of the president and professors, performed not in the spirit of the hireling but with a generous zeal for the success of the Institution, deserve honorable recognition, and they have been met and almost equalled by the interest which the students have taken in the honor and prosperity of the college. This has prompted to diligence and maintained decorum. It has made government easy, and lifted high the standard of attainment. In awakening this true college spirit, the teachers appear to have been eminently successful.

A thorough written examination, extending over three or four days, will be held at the close of the present academic year. Rev. Prof. Sproull, Rev. S. Bowden and Rev. S. J. Crowe have been invited, and have consented to act as an Examining Committee.

According to the report of the treasurer herewith submitted, the Institution has received, from all sources, during the year, the sum of \$4,375.56. Of this amount, there have been received from tuition

fees, the sum of \$2,907.51; from individual donations, \$136.80; from congregational collections, \$1,181.75; from missionary societies, \$75.00; from the rent of Seminary building, \$75.00. The expenditures have been as follows: for president's salary, \$1,500.00; for salaries of other professors, and incidental expenses (fuel, light, &c.), \$2,345.51; traveling expenses, \$46.31; tuition of beneficiary students, \$250.00; support of beneficiaries (colored), \$110.00; advertising, \$58.25; repairs of Seminary building, \$75.00. The total disbursements have been \$4,437.74; leaving the treasury overdrawn at this date, to the amount of \$62.18. This whole amount has been expended under the immediate supervision of the Board, or of an Executive Committee appointed by the Board.

From this statement it will be seen that the receipts from tuition fees were sufficient to pay the salaries of all the professors (not including the president's), to bear all the incidental expenses of the school-room, and to leave a balance of \$562.00 in the treasury of the Board. On the other hand, it will be seen that the collections of the congregations fell far below the amount designated by Synod at its last meeting, and far below the amount necessary to redeem the obligations which the church has assumed towards the Institution. Nothing but the remarkable increase in the number of students, in itself an argument for increased liberality, saved your Board from serious embarrassment.

Turning to consider the prospects and wants of the Institution, we find that the increase of the students renders necessary the election of an additional professor. The president, burdened with the continuous charge of six or seven classes, is withdrawn to an injurious extent from the public labors on which the prosperity of the College so largely depends. If the contributions of the church were made adequate to meet the obligations already assumed by Synod, the Board would feel encouraged to add, without delay, another to the staff of laborers in the Institution.

Your Board appears, according to the action of Synod taken at different times, to consist at present of nineteen members. Eleven of these are chosen from the Presbytery of the Lakes, and are named in the order of the appointment, viz., President H. H. George, Rev. P. H. Wylie, Messrs. David Boyd, Josiah Gamble and James Reed, Rev. John French, Messrs. James Wylie and Wm. Reed, and Revs. P. P. Boyd, T. P. Robb and J. R. Hill. The following eight members were added at the last meeting of Synod, and are named in the order of the Presbyteries from which they were appointed, viz., Rev. D. McFall, Rev. T. P. Stevenson, Rev. R. D. Sproull, Rev. S. J. Crowe, Rev. J. A. Thompson, Rev. D. G. Thompson, Rev. C. D. Trumbull, and Rev. J. S. T. Milligan. Of these the Rev. P. P. Boyd is about to remove to the Presbytery of Illinois, and Rev. T. P. Robb to the Presbytery of Iowa, both of which have other representatives in the Board. We recommend the following action in reference to the constitution of the Board:

1. That the president of the College be *ex-officio* a member of the Board.

2. That after the coming year the Board shall consist of fifteen members besides the president of the Institution. Seven of these, including, according to the charter, five from Logan county, Ohio, shall be chosen from the Presbytery of the Lakes, and one from each of the other Presbyteries.



Report of  
Board of Ed-  
ucation.

3. That the seventeen names above recited be divided into three classes: the first of seven members, whose term of office shall expire one year from the present time, and in whose place Synod shall elect five members at its next meeting; the second and third classes of five members each, who shall retire in two and three years respectively.

In view of the encouraging auspices of our mission in the South, we recommend that the Board be instructed to take steps to increase the number of colored students under our care, giving them such pecuniary assistance as their circumstances may require, and the means at our command may justify.

We also recommend that the amount designated by Synod as necessary to be raised by the congregational collections be \$2,500. In addition to the salary of the president, this will leave only one thousand dollars for travelling expenses, advertising, printing, the support of beneficiaries, the enlargement of the Library and philosophical and chemical apparatus, and supplementing, as far as may be necessary, the salaries of the professors. We ask that all congregations be instructed to take up collections for this purpose.

All which is respectfully submitted.

T. P. STEVENSON, *President.*

P. P. BOYD, *Secretary.*

Synod resolved that the Standing Committee on the Theological Seminary be hereafter termed the "Committee on the Theological Seminary and Education," and that the report of the Board of Education be referred to this committee.

The Committee on Missions reported. While the report was under consideration the hour for devotional services arrived. After these services, the court took a recess until 2 o'clock, P. M.

SAME PLACE, 2 o'clock, P. M.

Court came to order. All the members present, except H. Smith, W. Speer, J. A. Thompson, Todd, Trumbull and J. Wright, all of whom soon appeared. Minutes read and approved.

The Committee on the Theological Seminary reported. Report accepted and laid on the table for the present.

The Committee on Finance reported. Report returned to the committee for amendments.

The report of the Committee on Missions, under consideration at recess, was taken up, amended, adopted, and is as follows:

#### *Report of the Committee on Missions.*

Report of  
Committee  
on Missions.

The Committee on Missions would respectfully report:

That we have examined the exhibit made to Synod by the Boards of Missions setting forth the operations of each of these schemes during the year. We find in them many things that will cheer the hearts of the members of the church. The increased liberality of our people towards the Foreign Mission is worthy of note. The contributions have amounted during the year to almost \$14,000, being an increase of nearly \$6,000 over any previous year, and demonstrating not only that the interest awakened in this important work of the church remains

ted, but is rapidly increasing. Another fact presented by the Report of Committee on Missions. should be kept prominently before the church, and that is, the rous condition of the Foreign Mission field. Notwithstanding the assault of the devil on our mission, through the agency of the authorities, in imprisoning three of our native teachers, and using to hold them in the face of all remonstrance; and also the visible weakening of the mission force by the temporary absence of the missionaries; still, both sacraments have been administered to an encouraging number of new converts during the year. Baptisms of infants and adults have exceeded, with one exception, the number of those baptized in any of our most flourishing congregations at home during the preceding year. That ten adults brought heathenism to Christianity, and from "the power of Satan to the living God," have been baptized in the name of the Father and of the Son and of the Holy Ghost, is no small ground of rejoicing. Must not forget to mention here the steadfastness of our imprisoned men to the faith and testimony they have so honorably professed; though sorely tried, they have not for a moment faltered, but have said that they were counted worthy to suffer for the cause of Christ. In profound gratitude we record the extension of our mission territory by the transference to the mission, by Mr. Yates, of certain property at Suediah, with promise to raise \$1,500 for the support of a native and two native teachers annually. Most devoutly, therefore, we would thank God and take courage. With the missionaries again returned to their field of labor, and having resumed their work, the ministerial force increased by the ordination of Dr. Metheny to the office of the holy ministry, we have no reasons to doubt the issue. We would therefore recommend—

That in behalf of our brethren who are held as prisoners in Damascus, the Board of Foreign Missions be directed in the name of this land and of the whole church, to urge the authorities at home, and representatives of our nation abroad, to use all their influence to their immediate release. And in the meantime, we entreat prayers and supplications be made to God, day and night, for

That we express our warmest thanks to the Christian bodies who showed their sympathy for our suffering brethren, by exerting themselves to obtain their release, and especially to the United Presbyterian missionaries in Damascus, who have showed them so many acts of substantial kindness. The Board should transmit to them in the name of the Synod the thanks of the whole church.

That the property donated by Mr. Yates be accepted, and that the Board of Missions address a note to the donor, expressing our gratitude for the noble gift.

That the ministers and elders of our church in Syria be constituted a commission to act in all matters that may come before them, and that as such they shall annually report to this Synod. In their first meeting Mr. Beattie, the senior missionary, to preside as moderator, and from and after that time they elect their own officers.

That the Board endeavor to find two suitable ladies to be sent on an early day as additional teachers, if in their judgment it is practicable.

That the members of the church be entreated not to "grow weary of doing," but to increase their liberality in sustaining this great

Report of  
Committee  
on Missions.

work which we have so auspiciously begun. We would, therefore, recommend that \$15,000 be placed at the disposal of the Board for the prosecution of this work during the coming year.

The report of the Central Board of Missions is also encouraging. We would recommend to this Board the earnest prosecution of the work in the Southern field, and if they deem it advisable, that they recommend Mr. Lewis Johnston to the Presbytery nearest to his field of labor, with a request that they ordain him to the office of the ministry. We leave this matter with the Board. We also recommend that the Synod empower the Board to make an appeal to the church for additional funds to enable them to purchase suitable buildings in Selma, Alabama, for the more successful prosecution of our work there. The strictest economy should be practised, that no unnecessary expenditure be made, or any unprofitable investment, in case we may have to change our field of operation. We also recommend that the sums asked for by the Board be placed at their disposal, viz., \$4,000 for the Domestic Mission work and \$1,000 for the Southern Mission. We would also recommend the Board that they carefully inquire into the feasibility of establishing a mission among the Indians, at some available point; and if found at all practicable, that they make an earnest appeal to the church, and friends of humanity, on behalf of the savages, for whose souls scarcely any man cares. It is certainly not very consistent, that we are so much concerned for the heathen abroad, and scarcely ever give a thought or offer a prayer for these heathen at home, who are outcasts from civilization, and are only cared for to be hunted down like some fierce wild beast. We, therefore, recommend that the \$50 already donated for this purpose shall be kept by the Treasurer of Domestic Missions as a nucleus of a fund to establish an Indian Mission. To the church we would say, "cast your bread upon the waters," for ye shall find it *not* many days hence. We also recommend that the request of Rochester Presbytery for one hundred dollars to be appropriated to them from the treasury of the Central Board, to enable them to carry on their missionary work, be granted.

All which is respectfully submitted,

R. B. CANNON, *Chairman*.

The following is the report of the Board of Foreign Missions:

#### *Report of the Board of Foreign Missions.*

Report of  
Board of  
Foreign Mis-  
sions.

In laying before Synod once more our annual account of the management of the trust committed to us, we feel more than ever that a great burden of responsibility rests upon us. This important arm of the church's work with which her history has been so closely interwoven during eighteen years, suffers no abatement in its claims upon her sympathy, prayers and support, and loses nothing of its interests in the hearts of the people. The devotion of the people in its support is tireless and unflagging, and their unwavering constancy in the face of apparently adverse and discouraging providences, indicates a faith in the promise and power of Christ which places the question of its complete success beyond the sphere of doubt.

#### FINANCIAL EXHIBIT.

The total receipts and expenditures for the year, and present balance, are as follows:

Receipts,.....	\$12,717.70
Expenditures,.....	11,541.73
Balance in Treasury,.....	\$1,176.00

In addition to receipts as given above, Dr. Metheny acknowledges \$1,094.24, contributed by various parties for the use of the mission, and to be distributed at his discretion. Including the balance of this sum not expended by Dr. Metheny and by him covered into the treasury, the grand total of income for the year is \$13,457.56. The Treasurer will lay before Synod a synoptical report, presenting the leading facts in the financial history of the mission during the year. The statement is one of the most satisfactory that we have ever been able to make. In the face of a panic which has palsied nearly every industrial interest of the country, and deranged its whole financial machinery, the contributions of the church for this object have been not only undiminished, which was all and more than could have been expected, but have actually increased. The ordinary receipts for the past year have been in excess of those of the preceding year \$4,673.01, and including amount received by Dr. Metheny, \$5,412.87. In view of the unexpectedly large outlay for the year, the ample gifts of the church were most opportune, and we feel are due to the power of God, to whom belongs the silver and the gold, and who moves the hearts of his people to give with open hand when the exigencies of his kingdom require it.

Report of  
Board of  
Foreign  
Missions.

#### ORDINATION OF DR. METHENY.

Synod, at its last meeting, authorized the Pittsburgh Presbytery to take upon trial Dr. David Metheny, and in case the way be found clear, to set him apart to the office of the holy ministry, before leaving on his return to Syria. After due examination, Presbytery ordained him, and his name now appears on the roll of ministerial missionaries. The reinforcement of the mission by one other ministerial member is an element of strength, the necessity and importance of which became apparent in view of the contingency of sickness and death, from which the mission, in two instances, has suffered severely.

#### RETURN OF MISSIONARIES.

Arrangements having been completed, Dr. Metheny and family, with Miss Crawford, after a detention of a few weeks, occasioned by the illness of Mrs. Metheny, left New York early in November for Syria, and arrived ont about the beginning of the present year. By their visit to this country they were enabled to re-enter their field of labor with health measurably renewed, and their arrival proved a seasonable and very great relief to their fellow workers, whose energies were taxed almost beyond endurance, by the new and increased labors of the mission. We ought to say that the presence of the missionaries in this country was not without valuable results to the mission. Their visits to different sections of the church, and their intercourse with the people, affording them many opportunities for presenting the claims of the mission, with an account of the mode of operation and the hopeful prospects of success, did much to quicken the interest of the church in the work in Syria, and to secure for its support an increase in her contributions. Taking advantage of a short delay in Liverpool, Dr. Metheny passed over to Ireland, and in Belfast and other places presented the cause of the mission with an effectiveness which awakened a very lively interest in its behalf. The brethren in Ireland and in Liverpool showed the missionaries much kindness.

#### MISSIONARIES IN THE FIELD.

The force now at work in the field is stronger than at any previous time. The workers in the mission are the following:

Rev. Joseph Beattie and wife.

Rev. David Metheny. M. D., and wife.

Rev. Henry Eason and wife.

#### Lady Teachers.

Miss Rebecca Crawford,

Miss Mary E. Dodds.

Rev. James Martin, M. D., appointed and supported by the Reformed Presbyterian Synods in Ireland and Scotland, is an active and very valuable member of the mission. In addition to the above, there is a staff of native teachers which varies in number according to the circumstances and exigencies of the schools to which they are assigned. While a vast amount of work is overtaken by this large and efficiently organized corps of laborers, it is by no means equal to the demands of the field, and even with its increasing efficiency arising from a greater facility in the use of the native language by the more recently arrived missionaries, it does not keep pace with the growth of the work in the new opportunities which are offered, and in the new fields which are constantly opening and inviting cultivation.

Report of  
Board of  
Foreign  
Missions.

#### HEALTH OF THE MISSION.

The health of the mission during the year has been more than usually favorable. There have been a few cases of sickness, and recently the appearance of varioloid in the mission families naturally awakened solicitude as to the result, but at last accounts the disease had abated, with prospects of speedy disappearance. The families of the native converts have suffered from death among their children, and two Fellaheen children, boarders in the Latakivah school, have died. But a very serious calamity has befallen the mission, in the death of B'hara, its able and accomplished Arabic teacher. B'hara El Haddad was born a Protestant. His father was among the first converts from the corrupt Christian sects in Lebanon. He was a most amiable and exemplary character, and was for many years a native preacher under the direction of the American Mission in Beyrout. B'hara, the son, commenced his life as a teacher in Latakivah several years ago, and continued to the last to give much satisfaction. He submitted to an operation for cancer, in the hope of obtaining relief, but the surgeon's skill did not avail. The certainty of death's approach did not move him. He contemplated it with the calm and peaceful composure of the Christian. "He passed away from earth," says Mr. Beattie, "with vision unobscured by any cloud of doubt."

#### THE SCHOOLS.

The number in attendance upon the schools has never been so large, as during the past year. In view of the proclaimed hostility of the government official, apprehensions were entertained that parents would be intimidated, and in this way prevented from sending their children to the schools. Contrary to all appearances, and to the manifest intent of the adversary and his fast and faithful friend, the Turkish government, it turned out otherwise. When the time came for opening the schools, the missionaries were surprised by the number of applications for admission. In the two boarding schools of Latakivah and B'hamra alone, there were one hundred scholars, fifty-five (42 girls and 13 boys) in the former, and forty-five boys in the latter. The day school in Latakivah has an attendance of about forty, making about ninety-five in all under instruction in this one building. Miss Crawford and Miss Dodds are in charge here, and their labors are onerous in the extreme. The brethren on the ground unite in the statement that these devoted young ladies have performed during the winter the work of four persons, and that they have performed it well. The studies are mainly of a religious kind, and such class books as the New Testament, Peep of Day, Guide to Scriptures, Shorter Catechism, Brown's Catechism, &c., are in use. The Lord's Prayer, the Ten Commandments, Catechism with proofs, portions of the Bible, &c., are carefully committed. All the new scholars have learned the 23d and 67th psalms, and most of them the 1st, 2d, 3d, 6th, 15th, 34th, 61st and 146th. The rule is, that such children as are able to read, commit to memory daily one question in the Shorter Catechism, and at least one verse of Scripture. Many of them do more, and those who read are required to learn something every day—a question, a verse, or a Bible story. The children are taught writing, arithmetic and other secular branches, but the great and controlling object is to instill into the mind the elements of religious knowledge. The good seed of the word sown in this manner, in toil and tears and prayer, comes by the operation of an inevitable law to fruit in the kingdom of Christ. The schools in the mountain stations have been carried on as heretofore, but we are unable to furnish the statistics of attendance and other particulars, owing to a failure of the teacher in charge to report the facts to the missionaries in time for transmission.

#### RELIGIOUS SERVICES.

The ordinance of preaching is a great means ordained of God for the enlargement and establishment of his kingdom in the conversion and sanctification of the souls of his elect. The preaching of the word is accordingly maintained with regularity on the Sabbath, and as far as possible other opportunities are embraced for making known in this way the Gospel of the Son of God. At Latakivah, at B'hamra, at Bahluliyeh, at Gendariyeh, at Eldany, and at other localities in the mountains where the door has been opened by providence, the gospel has been proclaimed in the ears of those perishing for lack of the knowledge of Christ. Prayer meetings are also steadily observed, and are well attended by the converts, who find in them a valuable means of instruction and edification to their own souls, and a source of favorable influence upon stran-

pers, who, in many cases, are induced to be present. The interest felt in these meetings, and the attendance which is given to them, is one among many other satisfactory proofs that the gospel has come to the people, not in word only, but in power and in the Holy Ghost and in much assurance.

Report of  
Board of  
Foreign  
Missions.

#### BAPTISMS.

The sacrament of baptism was dispensed during the year to eighteen persons: eight children and ten adults. It is an interesting fact, and one that must awaken joy in the presence of the angels of God, that among people who but a little while ago were strangers to the very name of Jesus, Christian families are now organized, children are born in Zion, and their names are registered in the roll of the kingdom as the successors and heirs of those who, by the grace of God, have come into the possession of its heritage of privilege and blessing. Great caution is exercised in the admission of adult applicants to the initiatory seal of the covenant. The purity and sincerity of motives are as thoroughly proved as can be done by human tests. Acting on this rule, applicants for baptism are generally deferred by the brethren for a time, to await the results of a longer period of probation. The wisdom of this course is justified by the almost unexceptional constancy of the baptized in their profession. Only one instance of defection has occurred, and that a temporary one, the wanderer having returned to the fellowship of the church, upon public confession and submission to the discipline appointed by Christ for the erring subjects of his kingdom.

#### THE LORD'S SUPPER.

The sacrament of the Lord's supper has been dispensed three times during the course of the year, once in B'hamra and twice in Latakiah. For a considerable time it had been thought desirable by the mission, that Christ crucified should be set forth in this ordinance before the eyes of the Fellaheen, and that they might have the opportunity of seeing their own children in this way confess the Lord Jesus. Arrangements were accordingly made for dispensing the ordinance on Sabbath, April 20th, 1873. It was a grand occasion, and of such moral and spiritual sublimity as has not been witnessed in these parts for many centuries, at least not perhaps since the days when in Antioch, a little further to the north, the disciples were first called Christians. B'hamra, far up in the mountains, became for the time the city of Zion's greatest solemnity. On Friday, appointed as a day of fasting and humiliation, an audience of about eighty persons assembled in the house of God—the humble mission building, but made the house of God by the fact that God was present in it. Mr. Beattie preached, taking as his text the fifth petition of the Lord's prayer, and the word was with power, for some of the brethren who had been at variance were converted in their heart, and immediately sought opportunity for reconciliation, one hearer saying that every word burned into his conscience like a coal of fire. On Saturday too, the attendance was large, and the attention unflagging. On Sabbath the interest culminated. It was the great day of the feast. The table was spread, with the sacramental bread and cup in their place. The house was full to repletion. Around the doors and windows crowded a strangely promiscuous assembly. Fierce and rugged mountaineers were there, armed with guns and swords, and some with hawks trained for hunting, perched on their arms. All looked on in silent wonder, as the man of God first told of divine love and of redemption through blood, and then lifted up Christ crucified in the symbols of atonement, that all might look unto him and be saved. On Monday, after an appropriate discourse from Numbers 10: 29, and the baptism of four children, the assembly was dismissed and the services brought to a close. The Omniscent only knows what impressions may have been produced by the unwonted spectacle, and what results will come of it in nearer and remoter days; but looking at the matter in the aspects under which it presents itself to us, we would set down the communion at B'hamra as marking one of the most important incidents in the history of the mission. The ordinance of the supper was also dispensed in Latakiah on the 7th of December, and the usual interest was shown in it by the native converts, and by other parties present in the character of spectators. The dispensation of the ordinance the third time took place on Sabbath, April 19. The occasion was made memorable by showers of blessings which came down upon the people, reviving the Lord's work and adding new names to the roll of the saved. There were nine accessions by baptism, two males and seven females. Of the former, one was the brother of the lamented B'shara, whose sudden death greatly affected him, and appears to have been the means, under God's blessing,

part of  
and of  
reign  
alone.

of leading him to faith in Christ. The other was from the Armenian sect. Of the females, two were women of sixty years of age; one of them the mother of the sainted Miriam, who died glorifying God, and whose younger sister Nayouf, since her own enlightenment three years ago, had been wrestling with much entreaty for the salvation of her mother. The many prayers of the ransomed and saved sister and which have all along been kept in remembrance before God, have prevailed at length, and the lost one has come to honor in the kingdom. The heart of Nayouf, upon witnessing the baptism of her mother, overflowed with joy; it was like the joy of the harvest, like the joy of the reaper when he comes back with the sheaves in his arms. The other aged woman was the mother of a young man who sometime since was under instruction with Dr. Metheny as a student of medicine. Of the others, one was the wife of one of the captive teachers in Damascus, who, in the hour of her sorrow, and possibly as the result of it, was led to seek consolation in Christ, and four were pupils from the school. Including the members of the mission families, except Dr. Martin, who was absent, forty-eight communicants sat around the table of the Lord, and did eat bread, and drink new wine with him in his kingdom. It was a glad day in Latakiyeh, for the brethren rejoiced in all the wonderful things which the Lord had wrought, and "did eat their meat with gladness and singleness of heart, praising God, and having favor with the people. And the Lord added to the church such as should be saved." The total addition for the year was fourteen, a larger number than some of our congregations at home will be able to report, and all these are clear loss to Satan, clear gain to Christ.

#### THEOLOGICAL STUDENTS.

The large and promising theological class under instruction a year ago with Mr. Beattie, and so well provided for by a special contribution of Mr. Henry Martin, of Cincinnati, has been in a measure for the present disorganized. The result is due to the seizure by the government and the military impressment of one of the young men and the drafting of another, and the apprehension and alarm excited in consequence. Only one, Hassam Hamdan, has been pursuing his studies in this direction during the winter. The others, though not in Latakiyeh, have been occupied in the meanwhile in the work of the mission. A school has been carried forward by two of them in Gendariyeh, their native village. Another, Kasim, for whom a demand has been made by the government as a conscript for the army, has been assisting Saleem Saleh in Suediah. Perplexed by the uncertainty which overhangs their future, the young men are anxiously awaiting the issue of the pending case. Hassam Hamdan, who has been prosecuting his studies during the winter, has made excellent progress. "We have just returned," the missionaries say, "from hearing a piece of trial delivered by him in our chapel, which evinced ability and promise of future usefulness. The discourse would have been favorably regarded anywhere. When we think of what he was a little while ago, and of what he has come to be now, we can scarcely realize the change."

#### HOSTILE MEASURES AGAINST THE MISSION.

About one year ago a bitter opposition to the mission and its work began to develop among the government officials. The Governor of Latakiyeh and of the surrounding districts was especially active and forward in the matter. In a short time hostility became open and avowed, and as if to counteract and avenge the damaging blow which the kingdom had received from the communion at Bhamra, the devil instigated the governor to order the closing of the mountain schools in which the children of the Fellaheen were receiving instruction. Remonstrances against this high handed and unparalleled procedure procured a promise of the removal of the order closing the schools, but the promise was not fulfilled. The schools were not opened until the time for actively resuming the mission work in the ensuing autumn. In the meanwhile the spirit of opposition increased in bitterness and rancor, until it culminated in the

#### \* ARREST OF THREE OF THE NATIVE CONVERTS.

On Sabbath, the 7th of September, Yusef Jedud, Daoud Suleman and Saleem Khaliffy, with some others, had been engaged in prayers, in the village of Ros-el-Kikan. They received a message from the governor by the hands of a soldier, requesting their presence. With their knowledge of Turkish perfidy, the young men were naturally distrustful, but, receiving assurance of the friendly intentions

f the governor, they consented to appear. They were seized, placed under a guard of soldiers, hand-cuffed and sent off to Jebela, and after an imprisonment of some days, were hurried to Tripoli, and thence to Damascus as recruits for the Turkish army. They are still in Damascus, where Paul once was in the same character, prisoners of the government. The case of these beloved brethren in Christ is one of peculiar hardships, and of persecution as positive as that which in former days bound men at the stake, drowned women in the estuaries of the sea, and hurled infants down the precipitous and rocky steepes of the Alps. With a view of forcing them to recant their Christian faith, they have been subjected to bonds and imprisonment, to hunger and thirst, to the mockery of trial, to the terrors of conscription, and worst of all perhaps, to the companionship of filthy and wicked men, whereby their very souls are vexed from day to day. But all efforts have failed to shake their constancy. By the grace and power of Christ they continue to stand steadfast and immovable, and with the heroism of true martyrs, proclaim their readiness to accept death rather than renounce their confidence in the Lord Jesus. If the days of persecution have not gone by, neither has the martyr spirit disappeared. What a proof is furnished in the case of these devoted young men of the saving power with which the gospel has come to the hearts of the outcast, degraded and despised Nusariyehs. The religion that leads men to suffer for the Lord Jesus is real.

#### STATEMENT OF THE CASE.

By Turkish law, Christians are not received into the army, and as the price of their involuntary exemption, they are required to pay a heavy tax. The theory is, that the army, like the government, is Mohammedan, and that Moslems must not be degraded by contact with Christians. But the Nusariyehs, whose religious belief is a heterogeneous mixture of paganism, Mohammedanism and corrupted Christianity, are looked upon as pure pagans, but for military service they are held the same as Mohammedans. The government refuses to recognize Christianity among them to the extent even of an existing fact, or to concede to converts of the Protestant faith the rights accorded to other Christians. The plea put forward in justification of the seizure and imprisonment of the three teachers, rests upon the denial of the presence of Christianity among the tribes to whom they belong. This, of course, is not the real reason, and the shallowness and duplicity of the excuse are apparent in the fact that the Christian citizenship of some of the young men has been officially recognized, and the payment of the exemption tax, as shown by documentary evidence, accepted by the government. Heart hatred of the Christian religion appears plainly enough to be the instigating motive; and the devil, feeling that his time is short in the Ottoman empire, where he has long ruled with unchallenged right, is making a last and desperate effort to bolster up the effete system of Mohammedanism, already rotten through and through from rind to core, and from core to rind, and emitting a moral stench such as pervades and fills with disgust every civilized and Christian kingdom on the face of the earth. A government which tolerates, not to say perpetrates an atrocity so causeless, so lawless and unmitigated, has no right to exist except as a criminal for the day of execution, and the nearer the hour of execution the better for all the interests of the human race. Mohammedanism is doomed to destruction, and its history when written, will be briefly this: It has gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gaining of Core.

#### EFFORTS FOR THEIR RELEASE.

The missionaries, who from their intimate relation to the parties, looking upon them as spiritual children, have endured special affliction on their account, have been untiring in their efforts to procure their release. The consuls of the United States and Great Britain had been indefatigable in looking after their case, and in endeavoring to press it to a favorable issue. We regret to say that the government of our own country has not, so far as we can see, supported its officials in pressing the matter with the readiness, interest and decision which have been shown by the government of Great Britain. The latter have pressed the case in such positive terms upon the authorities at Constantinople as to secure an order for the release of the captives and their return home, but the order, though forwarded to Damascus, has thus far received no attention. Turkey, by treaty obligations entered into with European powers after the Crimean war, guarantees to all her subjects liberty in the exercise of religion. But the traditional perfidy



apost of  
ward of  
oreign  
mission.

of the government to its own promises, its intrinsic weakness, and the spirit of lawlessness which rules throughout the empire, leaves the case wholly uncertain as to the future.

#### INTEREST IN THE CASE.

The seizure of the teachers with the harsh and rough treatment to which they have been subjected, has awakened a profound and wide-spread interest. It has been the theme of discussion in all public journals, the subject of remonstrance by ecclesiastical bodies, notably by the Commission of the General Assembly of the Presbyterian Church in Ireland, the occasion of diplomatic correspondence, and the ground of earnest protest by all the friends of liberty and the gospel. There is a strong feeling among those on the ground and conversant with the facts; the case is felt to be a test one by the Moslem government. If it should prove able to stand its ground against the pressure brought to bear for their release, and retain them in bondage, they are likely to suffer death unless they recant, and this will be considered as establishing a precedent for dealing with other apostates from the Mohammedan faith. On the other hand, if the government is forced to yield to the demand for their liberation, and restore them to the exercise of Christian liberty, it will almost certainly operate as a powerful encouragement to others to abandon the faith of Islam and espouse that of Christ. The whole affair is a strange and as yet a mysterious dispensation of providence, and is undoubtedly an important factor in the process by which the Mediator is working out to solution some great moral problem, which is not yet fully developed. In the meanwhile one valuable result is obtained in the demonstration which it furnishes of the unquestionable success and power of the gospel in Syria. These suffering young men are sprung of a class regarded as the vilest and most degraded in the country. But see what a transformation the gospel has wrought! None of the things which have befallen them can move them from their steadiness in the faith. It is given unto them in the behalf of Christ, not only to believe, but also to suffer for his sake.

#### ENCOURAGEMENT TO PROSECUTE THE WORK.

While the past year has been one of great discouragement in the closing of the schools, the arrest of the teachers, and the manifest purpose of the Moslem authorities, to disorganize and destroy the mission, hope has been inspired and nourished by counter-ruling considerations. At times we have been perplexed, but never in despair. The unshaken constancy of the three captives amid the fiery trial which they have been called to endure, hardly less conspicuous than that of the three Hebrew captives in olden time, the unlooked for and very large increase in the schools, the additions made to the number of converts, the increased strength of the mission, with the unwonted liberality of the people in their gifts for its support, are tokens for good in which the wise will see a beneficial purpose of God in the trials which have befallen the mission, and some good result soon to be accomplished. The testimony of an enemy is always valuable, and in this case the enemy being judge, the future of the mission promises to be a success beyond what its most sanguine friends would have ventured to anticipate. The Governor of Latakiah in a conference with Consul General Hay in reference to the closing of the schools, declared "*that if their operations are permitted to continue, it will not take more than twenty years to make all the Ansyrieh Christians.*"

It has been a striking feature in the history of the mission since the abortive attempt to locate in Zahleh, that periods of seeming adversity have been followed by increased prosperity, and the determined efforts of the enemy in his rage, to arrest and turn back the progress of the work, have resulted in giving to it a quickened impulse in a forward direction. With faith in the promise that all things shall work for good under the administration of the enthroned Redeemer, we look for the same result again; evidence of this, it would seem, is already given in the unexpected offer of a new field to be controlled by our mission without additional expense to our people, at least for the present.

#### MISSION AT SUEIDAH.

Dr. and Mrs. William Hill Yates, of London, as we gather from a brief statement, which has come to hand within a few days, have been supporting, as Mr. Lyde did among the Nusariyeh, a mission largely from their private funds, at the mouth of the Orontes, below Antioch, and a few hours travel north from Latakiah. Mr. and Mrs. Reid, the missionaries in charge, having sought and obtained permission to return to England, Dr. Yates wrote Mr. Beattie, requesting

him to assume the oversight and management of the mission, and to send a competent teacher at once, and mentioned Selim Saleh, one of our members in Latakiah. In the meanwhile Dr. Yates was unexpectedly removed by death. After the death of her husband, Mrs. Yates writes to Mr. Beattie, transferring the mission at Suediah, with premises, to his control, and offers £300 annually (\$1,500 in gold), which sum she thinks will be sufficient to support a missionary staff of native pastor and two native teachers, one male and one female. Mrs. Yates writes: "We leave it in your hands to form a nice place of, and if we can get money for building, we shall send it to you, as we have full confidence in your judgment and missionary spirit. We wish to give you full power over the pastor and teachers, and to do with the dilapidations what you please. In your hands it may become a very glorious mission, with God's blessing; for the people are ready for something better than what they now have. We have established the fact that a mission can prosper there if it is in good hands." We cannot but feel that there is a strange significance in the providence of God which we cannot at present fully interpret, but unquestionably we ought to hear in it a voice from the throne of the Messiah, Jesus, calling upon us to lift up our eyes and look upon the whitening fields, and to send forth furnished reapers, that they may gather the harvest. Selim Saleh, with Kasim as an assistant, has been sent, and is now in charge of the work at Suediah.

Report of  
Board of  
Foreign  
Mission.

#### MATTERS REFERRED TO THE BOARD.

Synod, at its last meeting, imposed upon us the duty of carrying into effect several recommendations which we had submitted for its consideration and approval.

1. *The method suggested with a view to the education of the children of the missionaries.* We have failed up to this time to secure a competent lady teacher who was willing to go to Syria for the purpose of teaching in the mission families, while there would have been little difficulty in securing one or more to go out with a view of engaging directly in the proper missionary work. In view of this fact, we reached the conclusion that the only method of gaining the end will be to reinforce the mission staff by at least two lady teachers, and then extend the department of teaching, so as to embrace the children of the Mission families.
2. *The increase and proper graduation of the salaries of the missionaries.* We found, upon an examination of the usages of other missionary bodies, that the principle of graduation was, in nearly all cases, the increase of the family. Accordingly the following scale was adopted: An increase of £2 at the birth of a child, with an additional pound for each succeeding year, until the child reaches the age of 18, when the allowance ceases. The salaries of the lady teachers have been increased £20 per annum.
3. *The enlargement of the mission building in Latakiah.* After careful consideration, the missionaries have agreed to recommend the erection of a house on the mission grounds for the residence of the families leaving the whole mission building to be appropriated to the use of the school, the entire domestic administration to be under the immediate oversight and direction of Miss Crawford and Miss Dodds, who will reside in the building. An estimate of the cost of the proposed edifice will be forwarded to the Board for its inspection and approval at an early day.
4. *The provision of suitable buildings for the schools and teachers in the mountain villages.* Something has been done in this matter. A special contribution, \$300 in gold, to be expended under the direction of Mr. Beattie, was used for the purpose in question. The buildings at Eldany have been enlarged, and the requisite appurtenances provided, making it a complete station, and well nigh equal to B'hamra for mission uses.

#### MEASURES RECOMMENDED.

We submit to Synod for its favorable consideration, the following recommendations:

1. *Remembering our brethren who are still in bonds as bound with them*, that every practicable effort be made to procure their release, and especially that the church continue in prayer to God on their behalf, and give him no rest day nor night until his providence shall bring the matter to a favorable issue.
2. That Synod in the name of the whole church give expression to its appreciation of the active sympathy and efforts of other Christian bodies in the interest of their suffering brethren, and particularly of the United Presbyterian Mission in Damascus, whose aid for them has been increasing and abundant.
3. That in view of the rapid growth and consequent increasing exigencies of the mission, and the necessity of

report of  
board of  
foreign  
missions.

some provision for the education of the children of the mission families, that it be reinforced by two additional lady teachers. 4. That in order to meet the necessities arising in Suediah, and in other places, that the mission be clothed with full Presbyterial power, either as a Presbytery, or as a committee acting under an appointment from the court. 5. That the church be urged to advance beyond all previous effort in the endeavor to keep abreast in some measure of the enlarging sphere of opportunities, and of the increasing urgency of demand in Syria, that it may not be in vain that the imploring cry comes to her across seas and continents, from the swelling multitudes who are beginning to awaken to the terrible realities of their condition: "Come over and help us."

#### ESTIMATE FOR THE CURRENT YEAR.

No definite sum can be named as the amount which will be needed for carrying forward the work during the year upon which we have entered. Twelve thousand dollars (\$12,000) was indicated as the smallest sum that would be required for the last year. The church exceeded this amount in her gifts, and if she would contribute double the sum the present year, it would not suffice for the cost of the work which needs to be done, and which there is opportunity for doing. The question is no longer, how much does the mission need? but how much can and will the church give for the need of the mission?

#### CONCLUSION.

In closing this summary rehearsal of the events of another year, we are like men that dreamed. Who could have anticipated the events which have been evolved, and which are still coming into light with every revolution of the mighty wheels of Providence. Let the church gird herself with new purpose for work, and be encouraged more than ever to cast her bread upon the waters in hope that it will come back to her again with full recompense of reward. Let her lift up her eyes and look, and in the great events which are already blooming into view, and which before the circle of another year has been completed may fix the attention of the world, see what God hath wrought.

Signed by the Board.

S. O. WYLIE, *Chairman*,  
T. P. STEVENSON, *Sec.*,  
J. R. W. SLOANE,  
WILLIAM BROWN,  
JOHN CALDWELL,  
HENRY O'NEILL,  
WALTER T. MILLER, *Treas.*

The following is the report of the Central Board of Missions:

report of  
central  
board of  
missions.

#### *Report of the Central Board of Missions.*

The Central Board of Missions would respectfully report:

That the stations now under their charge are the same as in our last report, with the exception of North Cedar congregation, Kansas Presbytery, which has become self-supporting. A grant of \$100 was made to it for the last year, and with this it ceases to be under our care, and for its statistics, reference must be made to the report of Kansas Presbytery. This congregation built a church during the past year and their prospects are most encouraging. An application was received from Negunda, Nebraska, in January, for assistance in securing preaching. We have assured the applicants that help will be given when we learn definitely as to their number, and what they can do towards the maintenance of the ordinances.

Kansas Presbytery asked for \$100 on the 22d of December to explore the western and southern part of the State, where there are some scattered members of our church. This sum was granted. We have no report as to the results of this work. As to the present stations, we are glad to say that we have been able to keep them very well supplied with preaching, and that in the main they are growing in numbers and in liberality. In Minnesota, the prospects of our church have decidedly improved during the past year. The severe winter of 1872-3 discouraged many. There was considerable talk of migrating, but the people now see that that winter was an unusual one, and are not inclined to move. At the time of our last report Rev. R. Hutcheson was laboring at Lake Reno and Bond

Prairie. We were gratified by receiving in September petitions from both of these congregations, asking for the appointment of a missionary for eighteen months, Mr. Hutcheson being named, Round Prairie promising \$100 per annum, and Reno at least \$260. The desired appointment was made, and Mr. Hutcheson has been steadily engaged in this field except during the time of a visit to his home in Iowa, giving two-thirds of his time to Reno and one-third to Round Prairie. Besides the Sabbath school, there is a class in each station, taught by Mr. Hutcheson, which he instructs in the Bible, our Standards and Church History.

Report of  
Central  
Board of  
Missions.

Rev. N. R. Johnston was sent to Elliotts after the meeting of Synod. His family went with him, and he has been laboring there ever since. This congregation has met the requirements as to contributions, and has gone beyond it. At the beginning of the year they resolved to raise \$400 for support of the missionary. The youth of the congregation, who have not made a profession of religion, are gathered into a class taught by Mr. Johnston. The report shows 30 communicants, 5 S. S. teachers, and 55 scholars. They have paid \$340.50 in all since our last report. We have paid \$350 to Mr. Johnston, including travelling expenses. There has full pastoral work been done in Minnesota congregation for the year. We have one mission field in Nebraska, Fremont and Wahoo. These places are twenty miles apart, and though Fremont is on the railroad, Wahoo is the stronger of the two. It is now the county seat of Saunders county, and is a growing place. A church 24x40 has been built at Wahoo during the past season, by our brethren, the first one in the town. Mr. J. A. Speer, in his fourth year in the Seminary, who was laboring there at the time of the last report, returned to his studies in September, and Rev. James Wallace took his place. He reached Nebraska in October and preached during the entire winter, leaving in April. We shall supply this place without delay. This station has paid in \$161. The congregation referred to in our former report as Republican City, has been divided by Kansas Presbytery, and there are now two, Republican City and Tabor congregations. They are about twelve miles apart. They called Rev. S. M. Stevenson to be their pastor, but he declined their call at the fall meeting of Presbytery. He still labors among them as our missionary. We paid in 1873 three-fourths of the salary, leaving \$195 for them to pay, and though we endeavored to bring them up to the scale of contribution directed by Synod, we did not obtain the quota, and we are now giving them aid to the amount of three-fourths of the salary, by a resolution passed in March, "inasmuch as there is evidence to the Board that the congregations of Republican City and Tabor are unable to pay their quotas." We expect to make them no longer the exception, but that after this year they will meet the demand. The reports show a large growth in numbers. The statistics are, Republican City, communicants 48, S. S. teachers 6, scholars 37. Increase 20. Decrease 1 in membership. Tabor, communicants 28. Increase 7. Decrease 2. In our last report, Sylvania congregation, in Missouri, it was stated, had called Mr. J. C. Taylor. This call was declined, and at the request of the congregation, Rev. M. Wilkin, the missionary who was there at the time of Synod, was re-appointed. He has been with them all this year. On the 6th of October they made out a call for him with partial support. Pleasant Ridge congregation made a call also upon him for part time. Mr. Wilkin has accepted these calls with the liberty of dividing his time proportionally to the contributions, at the rate of eight hundred dollars a year. The report shows a membership of fifty. We have paid out for aid to Sylvania \$295, with the account for the present year not settled. Thus except through loss of time in change of laborers, we have given full supply to the places under our care. In addition to these facts, we have to report that we granted \$100 to Rochester Presbytery for supplies at Toronto.

In concluding this portion of our report, we call the attention of Synod to the matter of a mission among the Indians, brought forward by Rev. James Wallace, in a letter from Wahoo. He had visited during the winter the Pawnee tribe, 90 miles west of Wahoo. They number between 2,500 and 3,000. The government provides liberally for their education, and grants them an annuity. This is the policy pursued with other tribes, and we submit to Synod the question whether the church should make any effort to enter the Indian mission field. The salary of the missionary would be the only consideration, as the government provides buildings, apparatus, &c.

The Treasurer of the Board reports that he has received in all for the Domestic Mission Fund, \$2,388.06. The expenditures have been \$2,747.15. We were compelled to draw on our balance of last year of \$796.01, reducing it to

Report of  
Central  
Board of  
missions.

\$436.92. If the accounts now outstanding were settled, we should have no balance but be short. We need \$4,000 for the coming year. We desire that our ministry make note of these places where we employ laborers, to direct any who may be migrating to the West, and we request that definite information be furnished us as to any of our members scattered in the newly settled sections of the country, that we may communicate with them.

We report secondly, as to the Southern Mission. At the time of last meeting of Synod, the Board had sent Mr. Lewis Johnston, then in his fourth year in the Seminary, to visit the South with a view of locating the mission. Mr. Johnston went by the way of Washington, through Southern Virginia, into North Carolina, thence in Georgia as far as Alabama. He found a great deal of religious zeal, but much of it was zeal without knowledge. He preached to large audiences, and was welcomed at every place. He returned to the Seminary in September, and when he had completed his course in March, he was again sent south, but this time not alone. Mr. Geo. M. Elliott, who entered the Seminary last fall, a colored student, and a graduate of Geneva College, was sent with Mr. Johnston, under appointment as a teacher. Selma, Alabama, was fixed upon as the location of the mission. It is a town in Central Alabama, containing a large colored population. There are in it four churches for the colored people. What renders it worth cultivating is that the town is the commercial centre for a dense colored population. In that district there are fewer influences against our principles, tending to draw the colored people away, than are found in the east, and in the southern parts. Messrs Johnston and Elliott reached Selma on the 24th of April, and during the following week they rented a room in which to conduct the work of teaching and preaching. They opened the school on the 11th of May, and there were fourteen scholars in attendance on the first day, and twenty-four by the end of the week. Monday the 18th there were forty, and by Saturday fifty-two. They find many unable to read or write. On Sabbath the room is used for Sabbath school and preaching; it will seat about fifty. On the 10th of May, the Sabbath school was organized with twenty-seven scholars, and on the 17th there were thirty-seven; about half of them cannot read at all. The missionaries are glad to be able to reach this element. Mr. Elliott will remain till the opening of the Seminary, and will return again in the spring. Mr. Johnston will therefore have the burden of the whole work to bear during the winter season until Mr. Elliott finishes his course. We refer to Synod the question of ordaining Mr. Johnston to the ministry, that Synod may, if it deem it wise, recommend him to the Presbytery which has charge of him. The Board has reason to be thankful for the amount that has been contributed for this work. We make mention of the bequest of W. Brown, Jr., of Philadelphia, netting \$906.25. This came into our hands last summer, and is to be used for current expenses. We have in hands of D. Gregg, a loan on call, \$827.92; in hands of W. Wills, also a loan on call, \$2,044.97. The cash in the treasury reported at the May meeting was \$82.85. The expenditures to date of May 12th, were \$751.99. The expenditures have been so light, because Mr. Johnston was only employed for part of the year. His whole time is now to be taken up. It will at once be seen that our treasury has the above balance, as the accumulation of some years, during which of necessity we had no one constantly employed. In connection with this mission, we may state that in March we granted a supply of Catechisms and Psalm books to a Sabbath school in Missouri, taught by D. W. Boxley, a colored man, educated in Geneva College, and one of our church members. We were glad to aid him in his work, as he finds great need of religious teaching in the community where he is located. We solicit for our mission at Selma a series of maps, globes, slates, readers (new), arithmetics (new), S. S. books; and light clothing for boys and girls, as there will be suffering among the colored people in cold weather.

We gather up the matters needing consideration they are the advisability of an Indian Mission, and the question of the ordination of Mr. Johnston, and we ask a grant of \$4,000 to our Domestic Mission work, and of \$1,000 to our Southern Mission, with the endorsement by Synod of an application by us to the church for funds for the purchase of property in Selma, which we may deem it best to make before another Synod. We have \$1,000 in hands for this from the sale of the Washington property, and we would need almost as much more. All of which is respectfully submitted on behalf of our Board.

D. B. WILLSON, Secretary.

The Committee on The Grangers reported. Report accepted and adopted, and is as follows :

*Report of the Committee on "The Granges."*

The Committee on the order known as "The Patrons of Husbandry" or "Grangers," would respectfully report, that having made inquiry they ascertained the following facts :

Report of  
Committee  
on "The  
Grangers."

1st. That this order was organized by Freemasons and Oddfellows ; is modelled after their forms in its rites, ceremonies and officers ; is largely under their control, and as a matter of fact furnishes recruits for these detestable orders.

2d. That it is in itself a secret and substantially oath-bound society, the candidate for admission being required to pledge his sacred word and honor, in the presence of God, to keep secrets, obey laws and assume responsibilities wholly unknown to him, and utterly incompatible with Christian integrity and simplicity.

3d. That the order in its constitution assumes the false and impossible position of neutrality both with respect to religion and politics, and as a consequence of this its religious services are conducted indiscriminately in a Christian or anti-Christian and pagan manner ; and instead of being neutral in politics, it is practically a political party.

We therefore emphatically and unequivocally condemn this and all other secret orders as ensnaring, deceptive and sinful in themselves, as prejudicial to the best interests of society, and as a lawless and inefficient way of obtaining redress of grievances. We also recommend that Synod enjoin it upon all sessions not to fellowship members of this or any other secret order, and to warn all under their care to beware of the ensnaring influences of such organizations. "Have no fellowship with the unfruitful works of darkness, but rather reprove them."

Respectfully submitted,

J. S. T. MILLIGAN.

Rev. Matthew Gailey, a delegate from the General Synod of the Reformed Presbyterian Church (N. S.), was invited to a seat as a consultative member ; and the hearing of Rev. Mr. Gailey was made the order of the day for to-morrow morning at 10 o'clock.

The Committee on the Travelling Fund reported. Report accepted, adopted, and is as follows :

*Report of the Committee on the Travelling Fund.*

The Committee on the Travelling Fund report : The whole amount due from all the Presbyteries is \$2,825.90. The amount paid is \$2,733. All the Presbyteries, except Philadelphia, Iowa and Ohio, have paid on their full quotas. The total amount of the deficits of these Presbyteries is only \$92.95. This is the most gratifying exhibit of this fund since the adoption of the present plan. The rate per cent. is 81 $\frac{7}{10}$ . This rate is paid in full to New York, Lakes, Rochester, Pittsburgh, Illinois and Kansas Presbyteries, and to the remaining Presbyteries, less the amount of their respective deficits.

Report of  
Committee  
on Travelling  
Fund.

The following tabular statement presents the present condition of this fund :

Report of  
Committee  
Travel-  
ing Fund.

Presbyteries.	Quota.	Received.	Expenses.	81 7-10 p ct.	Deficit.	Apportionment
New York.....	764 10	764 10	299 70	244 85		244 85
Philadelphia.....	216 00	154 20	75 65	61 80	61 80	
Lakes.....	200 70	200 70	420 50	843 55		343 55
Rochester.....	171 00	171 00	184 94	151 10		151 10
Ohio.....	142 50	129 50	133 10	108 74	13 00	95 74
Pittsburgh.....	666 80	666 80	673 77	550 47		550 47
Illinois.....	225 60	225 60	610 50	498 78		498 78
Iowa.....	239 00	220 90	497 95	406 82	18 10	388 72
Kansas.....	200 70	200 70	560 85	458 21		458 21
	\$2,825 90	\$2,733 00	\$3,456 96	\$2,824 32	\$92 90	\$2,731 42
Fractional balance.....				1 58		1 58
				\$2,825 90		\$2,733 00

We recommend that the fractional balance be handed over to the clerk of Pittsburgh Presbytery, to be paid to an elder of that Presbytery who failed to report the full amount of his expenses.

It will be observed that while nearly the whole quota of the Traveling Fund has been paid, the expenses of delegates to Synod far exceed the receipts. This is owing to the increase of the number of members of Synod by the ordination of licentiates and organization of new congregations, and also to the full attendance at the present meeting. We therefore recommend that Presbyteries be directed to see to it, that all congregations under their care furnish their full quota of this fund.

Respectfully submitted,

T. A. SPROULL, *Chairman*

The Committee on the Terms of Communion reported. In connection with this report papers Nos. 1, 2, 3 and 4 were taken up, and while under discussion the court adjourned with prayer to meet to-morrow morning at 9 o'clock.

TUESDAY, June 2, 1874, 9 o'clock, A. M.

Synod met and was constituted with prayer. Members all present, except Black, A. C. Coulter, W. P. Johnston, McAllister, McIsaac, Sharpe, T. C. Sproull and Williamson, all of whom soon appeared.

A letter from the Reformed Presbyterian Church in Ireland was received, and referred to the Committee on Foreign Correspondence.

Rev. R. J. George was appointed the moderator's alternate to preach the opening sermon at next Synod.

The Committee on Finance again reported. Report adopted, and is as follows :

Report of  
Finance  
Committee.

Your Committee on Finance respectfully report that we have examined with care the papers put into our hands. We note with pleasure the accurate and orderly statements of the various funds presented in the reports of their respective treasurers.

We have had under our observation the following papers :

No. 6, Report of D. Euwer, Treasurer of Southern Mission.

No. 7, Report of D. Euwer, Treasurer of Domestic on.

- No. 8, Request of Princeton congregation for supplement.  
 No. 9, Report of Walter T. Miller, Treasurer of Board of Church  
 Erection. Report of  
Committee  
on Finance.  
 No. 10, Report of D. Chestnut, Secretary of Synod's Trustees.  
 No. 11, Report of William Wills, Treasurer of Synod's Trustees.  
 No. 12, Report of Committee to build a Theological Seminary.  
 No. 13, Report of D. Gregg, Treasurer of Theological Seminary.  
 Report of D. Gregg, Treasurer of Memorial Fund, &c.  
 Report of D. Gregg, Treasurer of Library Fund.  
 No. 15, Report of Samuel Carlisle, Treasurer of M'Kinney Fund.  
 No. 16, Report of D. Boyd, Treasurer of Board of Education.  
 No. 20, Report of Walter T. Miller, Treasurer of Foreign Missions.  
 No. 21, Report of Walter T. Miller, Treasurer of Literary Fund.  
 No. 22, Report of William Brown, Treasurer of Superannuated  
 Ministers' Fund (Old).

Bequest of \$200 by Wm. Cochran, of Philadelphia.

We present summary of the financial operations of the past year.

#### SEMINARY ENDOWMENT.

Balance on hand as per last report.....	\$ 269 10	
Cash receipts.....	1,623 10	
Invested in mortgages.....		\$1,000 00
Cash balance on hand.....		892 20
<b>Total.....</b>	<b>\$1,892 20</b>	<b>\$1,892 20</b>

#### SEMINARY CURRENT FUNDS.

Interest on investments.....	\$3,780 70	
Collections.....	2,110 48	
Professors' salaries and incidentals .....		\$5,854 79
Balance on hand.....		36 39
<b>Total.....</b>	<b>\$5,891 18</b>	<b>\$5,891 18</b>

#### STUDENTS' FUND.

Income.....	\$1,400 83	
To reimburse over drafts.....		\$ 546 22
Paid to students.....		960 00
Balance overdrawn.....	105 39	
<b>Total .....</b>	<b>\$1,506 22</b>	<b>\$1,506 22</b>

#### SUPERANNUATED MINISTERS' FUND.

Balance on hand last year.....	\$ 497 50	
Receipts.....	1,300 60	
Paid to Mrs. Buck.....		\$ 206 63
Interest on bonds.....		1,507 78
Balance on hand.....		83 69
<b>Total .....</b>	<b>\$1,798 10</b>	<b>\$1,798 10</b>

#### SUPERANNUATED FUND (OLD).

Balance on hand as per last report.....	\$ 151 58	
Interest on balance.....	7 82	
Expended for aid to beneficiary.....		\$ 23 48
Balance on hand.....		135 92
<b>Total.....</b>	<b>\$ 159 40</b>	<b>\$ 159 40</b>

#### M'KINNEY FUND.

Balance on hand last year.....	\$ 11 28	
Receipts.....	256 71	
Expended for benefit of Miss M'Kinney.....		\$ 173 46
Balance on hand.....		94 53
<b>Total.....</b>	<b>\$ 267 99</b>	<b>\$ 267 99</b>



Report of  
Committee  
Finance.

## CHURCH EXTENSION FUND.

Receipts.....	\$1,513 91	
To St. Louis, balance of appropriation.....		\$ 171 88
To Pleasant Pidge.....		200 00
To North Cedar.....		300 00
To Jonathan's Creek.....		200 00
Balance on hand.....		642 05
Total.....	\$1,513 91	\$1,513 91

## DOMESTIC MISSION.

Cash on hand as per last report.....	\$ 796 01	
Receipts.....	2,388 06	
Support of missionaries..		\$2,747 15
Balance on hand.....		436 92
Total.....	\$3,184 07	\$3,184 07

## SOUTHERN MISSION.

On hand as per last report.....	\$ 888 22	
Receipts.....	2,819 51	
Support of the mission..		\$ 751 99
Invested in call loans.....		2,872 89
Balance on hand.....		82 85
Total.....	\$3,707 73	\$3,707 73

## LIBRARY FUND.

Balance on hand last year.....	\$ 17 40	
Receipts.....	254 00	
Expended.....		\$ 31 75
Balance on hand.....		239 65
Total.....	\$ 271 40	\$ 271 40

## LITERARY FUND.

Balance on hand as per last report.....	\$ 315 45	
Amount received from volumes sold.....	184 70	
Overdrawn.....	4 32	
Expenses—to Synod's clerk.....		\$ 50 00
For printing Memorial Volume, &c.....		419 10
For printing documents.....		35 37
Total.....	\$ 504 47	\$ 504 47

## EDUCATIONAL FUND.

From collections.....	\$1,181 25	
Missionary societies.....	75 00	
Donations.....	136 80	
Tuition in college.....	2,907 51	
Rent of Seminary building.....	75 00	
Amount overdrawn.....	62 18	
Paid for travelling expenses.....		\$ 46 31
Tuition of beneficiaries.....		250 00
Support of beneficiaries.....		110 00
Advertising.....		58 25
Repairs to Seminary building.....		75 00
President's salary.....		1,500 00
Professors' salaries and incidentals.....		2,345 51
Balance overdrawn last year.....		52 67
Total.....	\$4,437 74	\$4,437 74

## MEMORIAL FUND.

Cash on hand as per last report.....	\$5,000 13	
Received by treasurer.....	5,063 85	
Received by trustees.....	2,681 63	
Paid on Seminary building.....		\$9,442 26
Paid for taxes.....		277 47
Architect's plans last year.....		362 50
Sundries.....		119 25
Interest on loans.....		1,337 10
Improvements.....		1,207 03

Report of  
Committee  
on Finance.

Total..... \$12,745 61 \$12,745 61

The whole amount to be paid for the building.....	\$25,000 00
For taxes, interest, improvements, &c., as above.....	3,303 35
Paid on the building.....	\$ 9,442 26
And on accounts.....	3,303 35
Balance unpaid, and due in March, 1875.....	15,557 74

Total..... \$28,303 35 \$28,303 35

## FOREIGN MISSION FUND.

Balance on hand as per last report.....	\$4,111 73	
Interest on various investments.....	1,181 59	
Collections of congregations.....	4,968 53	
From Sabbath schools and missionary societies.....	1,913 36	
Interest on bonds.....	363 00	
Donation of Mrs. Nancy Wright.....	2,000 00	
Donations of various persons.....	1,983 06	
Donation of one person in gold.....	300 00	
Expenses of mission.....		
Salaries of missionaries.....		\$ 4,096 97
Salaries of teachers, support of pupils, and general expenses of mission.....		5,359 50
Special gold donation to be expended by Mr. Beattie.....		300 00
Expenses of return of missionaries.....		1,008 38
Freight on goods for mission.....		220 00
Balance of bill for medicines.....		548 72
Balance in hand of treasurer.....		5,287 70

Total..... \$16,821 27 \$16,821 27

The total amount of invested funds is as follows :

For Seminary Endowment.....	\$30,957 82	
“ Students’ Fund.....	10,602 12	
“ Domestic Mission.....	6,190 06	
“ Southern Mission.....	\$1,000.00	
“ “ “ temporary.....	2,154.57	3,154 57
“ Superannuated Ministers’ Fund.....	3,700 00	
“ Foreign Mission.....	200 00	
Fund entrusted to Dr. Sproull.....	13,720 64	
Total.....		\$69,225 21
Tenant Fund.....		8,000 00
Total cash balance on hand.....		3,026 80
Grand total.....		\$80,252 01

Your committee make the following recommendations :

1st. In consideration of Mr. Gregg's health, we recommend that his resignation be accepted, and that William Wills be appointed Treasurer of the Memorial Fund, Seminary Endowment Fund, Seminary Current Fund, the Library Fund and Students' Fund. That the Board of Trustees be authorized to provide him such clerical assistance

ort of  
imktee  
Finance.

as may be deemed necessary; and that this Synod return its sincere and heartfelt thanks to Mr. Gregg, for his long and faithful services as its treasurer, and that a letter of thanks signed by the moderator and clerk be forwarded to Mr. Gregg.

2d. We recommend Synod to adopt the recommendations of the Board of Trustees in regard to the funds of the church now in the possession of James Campbell, and that the following instructions and authority be given to the Board:

*Resolved*, 1st. That the Synod of the Reformed Presbyterian Church in North America does hereby revoke the authority appointing James Campbell trustee of all the notes, bonds, mortgages, cash and other property of said Synod held by him in trust, or in any way whatever, for the use and benefits of said church. Be it further *Resolved*, that said Synod does hereby constitute and appoint the Trustees of the Synod of the Reformed Presbyterian Church of North America, a corporation created by the General Assembly of the Commonwealth of Pennsylvania, the custodian and trustee of all trust funds of said Synod of the Reformed Presbyterian Church in North America, and does hereby authorize and direct the Board of Trustees of said corporation, known as the Trustees of the Synod of the Reformed Presbyterian Church of North America, to take charge of all trust funds and property held by said James Campbell, and to hold the same in trust for the use and benefit of said Synod.

*Resolved*, 2d. That said James Campbell of Rochester, N. Y., be, and is hereby directed to pay over or deliver to the Trustees of the Synod of the Reformed Presbyterian Church of North America, Wm. Wills, treasurer, or order, such sum or sums of money, notes, bonds, mortgages, or other property as he has held, or now holds in trust for this Synod, with a full and correct statement in detail of his accounts of the same.

*Resolved*, 3d. That the trustees aforesaid are hereby fully empowered to take such action to secure the collection from James Campbell of such cash, bonds, notes, stocks or other property held by him and belonging this Synod as may by them be deemed necessary, and that the moderator and clerk of Synod shall furnish such attested copies of this action of Synod bearing on the case as may be applied for by the Board of Trustees.

3d. We do not find in the papers before us any reasonable ground of claim against the Board of Trustees in the communication of D. Gregg to the Board; and reposing entire confidence in the Board, we recommend Synod to authorize the trustees to pursue such a course as in their best judgment will secure the benefits of the bequest to the church.

4th. We recommend that the Board of Trustees be fully authorized and empowered to make such a disposition of the George Tennant Fund as shall seem just and honorable.

5th. We recommend the Board of Domestic Missions to appropriate one hundred dollars to Princeton congregation, and that in future sustentation aid be granted only to Presbyteries, and through them to congregations.

6th. We recommend that the \$200 bequeathed by Mr. Cochran, of Philadelphia, be divided equally between the Foreign Mission and the Theological Seminary Endowment Fund.

7th. We recommend that the Treasurer's report be put on file. Finally, we recommend the following appropriations:

Library Fund,	3d Sabbath	June.		Report of Committee on Finance
National Reform,	1st	July,		
Southern Mission,	1st	August,	\$1,000 00	
Board of Education,	1st	September,	2,500 00	
Theological Seminary,	1st	October,	3,000 00	
Domestic Mission,	1st	November,	4,000 00	
Foreign Mission,	1st	December,	15,000 00	
Church Extension,	1st	January,	3,000 00	
Aged Ministers' Fund,	1st	March,		
McKinney Fund,	1st	April,		

And that the [Central Board of Missions have leave in case it becomes necessary to build mission premises, to appeal to the church for a special collection to the amount of \$1,000.

J. McCracken,  
Wm. Graham,  
David Torrens, } Committee.

The order of the day, the hearing of the delegate of the General Synod of the Reformed Presbyterian Church (N. S.), arrived, and Rev. M. Gailey addressed the court. After the moderator's reply, a resolution, reciprocating the fraternal greetings of the Synod which Mr. Gailey represents, and appointing Rev. J. C. Smith a delegate to said Synod, was adopted.

The consideration of the report of the Committee on Terms of Communion, and under discussion at the hour of adjournment last evening, was resumed. While the subject was still before the court, the hour for devotional exercises arrived, after which the court took a recess until 2 o'clock, P. M.

SAME PLACE, 2 o'clock, P. M.

Court came to order. All the members present, except S. Bayles, A. Bowden, Caldwell, J. Dodds, Greer, W. P. Johnston, and H. Smith. Minutes read and approved.

A letter from the Reformed Presbyterian Church in Scotland was received, and referred to the Committee on Foreign Correspondence.

The Committee on Presbyterial Reports reported. Report accepted, adopted, and is as follows :

#### *Report of the Committee on Presbyterial Reports.*

The Committee on Presbyterial Reports respectfully report, that reports and statistical tables from all the Presbyteries have been placed in our hands. An examination of these affords encouraging evidence of the continued growth and prosperity of the church. During the past synodical year four new congregations have been organized, and one, Ainsworth, in Iowa Presbytery, has been disorganized, making the entire number of our congregations one hundred and five. Of these thirty-one are vacancies. It is proper, however, to remark that some of them are small and unable to support a pastor. Since last meeting of Synod three licentiates have been ordained and installed in charges, increasing the names of the ministerial members on our roll to ninety-five. The number of our settled ministers is now seventy, leaving

Report of  
Committee  
on Presby-  
rial Report

Report of  
Committee  
Presbytery  
Reports.

twenty-five who are without any pastoral charge. Of these nine are engaged in the special work of the church, three are disabled from preaching by ill-health, or the infirmities of age, and thirteen act as stated or occasional supplies to our vacancies. We have also six licentiates, two of whom are soon to be ordained and installed, and four students of theology who have received provisional licensure, and whose labors will be available for the summer. The interest taken by the church in the work of striving to save souls is shown by a report of 5,356 Sabbath school scholars and 601 teachers, an increase of 696 scholars and 51 teachers over the number as reported last year. The addition by profession to the church's membership during the year are 548, and the net gain 283, making the total number of communicants so far as returned in statistical tables, 9,727. In the matter of contributions your committee is unable to institute a comparison with last year, as owing to the circumstance of one of the Presbyteries being unreported, no summary was prepared. But that the schemes of the church are still supported with wonted liberality, the following tabular statement will serve to show :

Foreign Missions,.....	\$ 9,354.89
Home Missions,.....	3,029.46
Southern Mission,.....	2,680.13
National Reform,.....	5,929.52
Seminary Fund,.....	7,449.70
Education Fund,.....	2,187.52
Church Erection,.....	45,743.42
Pastors' Salary,....	74,738.02
Other benevolent objects,.....	20,823.28
Miscellaneous,.....	28,153.32
Total,.....	\$200,099.26

Flattering as this exhibit undoubtedly is, especially when we take into account the financial panic, from which all parts of the country suffered during the past year, there is still room for a much larger liberality. The proof of this will appear from the fact that less than one-half of our one hundred and five congregations contributed to all the schemes of the church. Your Committee desire to notice the improvement which has been made in the statistical blanks for Presbyteries ; but beg leave to call attention to two mistakes which they contain, viz., the column which should be Southern is headed Freedmen's Mission, and that which should be Seminary Fund is marked Theological Seminary. We have also to complain of the careless manner in which some of the clerks of Presbyteries prepare their statistical tables. In many instances the figures are so ill formed, or so badly blurred, and irregularly placed, as to render them undistinguishable, and to make the labor of adding them vexatious. We offer the following recommendations :

1. That the request of Rev. John Wallace, coming to us with the approval of Pittsburgh Presbytery, to be placed on the superannuated ministers' list, be granted, and that he be authorized to draw to the amount of \$300 from the Superannuated Ministers' Fund for one year said amount to be made up of the interest on the funds invested and collections to be taken up.
2. That clerks of Presbyteries be directed to report, if any, the mission stations which are under the care of their respective Presbyteries.
3. That the accompanying statistical tables be published with the minutes of Synod.

4. That the following distribution of laborers be made for the ensuing year :

NEW YORK PRESBYTERY.—*S. R. Wallace*, June, July, March, April and May. *J. J. McClurkin*, June and July. *J. F. Crozier*, July. *R. C. Wylie*, August. *M. A. Gault*, July and August. *T. J. Allen*, June and July. *J. C. K. Faris*, August to November. *A. W. Johnston*, June to May. *J. Hamilton*, October to January.

PHILADELPHIA PRESBYTERY.—*J. Hamilton*, June. *J. F. Crozier*, August.

ROCHESTER PRESBYTERY.—*M. A. Gault*, June. *J. A. Speer*, June and July. *R. C. Wylie*, July. *J. F. Crozier*, June. *T. J. Allen*, August. *J. Hamilton*, July to October and January to May, inclusive.

PITTSBURGH PRESBYTERY.—*J. F. Crozier*, June to September. *J. C. K. Faris*, June, July. *J. J. McClurkin*, August and September. *S. R. Wallace*, August and September. *T. J. Allen* and *R. C. Wylie*, September. *J. J. McClurkin*, December to May inclusive. *J. F. Crozier*, June to May inclusive. *J. F. Crozier*, September to May. *J. A. Speer*, January and February.

OHIO PRESBYTERY.—*J. J. McClurkin*, October and November. *J. C. K. Faris*, April and May.

LAKES PRESBYTERY.—*R. C. Wylie*, June. *S. R. Wallace*, October to June. *J. A. Speer*, August and September. *J. C. K. Faris*, January, February and March. *B. McCullough*, June to May inclusive.

ILLINOIS PRESBYTERY.—*James Wallace*, June to May inclusive.

IOWA PRESBYTERY.—*M. A. Gault*, September. *J. A. Speer*, October to January. *S. R. Wallace*, January and February.

Respectfully submitted,

J. A. BLACK, *Chairman*.

The following are the reports of the various Presbyteries :

#### REPORT OF NEW YORK PRESBYTERY.

The New York Presbytery would respectfully report: During the past synodical year two regular meetings have been held. We now number nineteen constituent members, three of whom are without a pastoral charge, viz., Rev. Joseph Beattie, missionary to Syria; Rev. D. McAllister, secretary of National Reform Association; and Rev. A. W. Johnston, whose time is at disposal of Synod. We have under our care nineteen congregations and two mission stations. Last summer, Rev. David McFall was installed pastor of the Second congregation, Boston; and Rev. D. C. Faris was ordained and installed pastor of Barnet congregation. During the winter, Rev. J. C. Taylor received and accepted a call from the congregation of Craftsbury. He was ordained and installed pastor on 17th of December. Three of our congregations are yet without pastors, praying for one to take the oversight of them in the Lord. These are Walton, West Hebron and Topsham. Presbytery, at the request of some members residing at Newark, N. J., appointed a commission to organize a congregation in that city on the 17th of June. After careful deliberation, we inaugurated a Presbyterial Home Mission and Sustentation Scheme; this scheme will appear in the published report of our spring meeting. The Presbytery would gratefully acknowledge God's goodness in sparing its ministry unbroken, and in giving a goodly degree of prosperity to its congregations. Though we have passed through a financial crisis which has made many feel the uncertainty of riches, the people under our charge have not denied the Lord the offerings which he claimed. In finance, we are able to report an amount expended in God's service, not only equal to, but exceeding that expended the previous year. Three of our congregations, Second and Fourth, New York, and First, Boston, have secured for themselves new houses of worship that are a credit to the church as a body, and to the energy, taste and liberality of the congregations themselves. The usual forms of worship have been duly honored, and the days of thanksgiving and fasting have been generally

port of  
New York  
Presbytery.

observed. In view of securing pastors for our vacancies, we ask Synod for the full time of three laborers. The following facts taken from our statistical tables will exhibit the state of religion among us. Last year our membership was 2,480; our total increase was 216; our decrease 120; our net gain 96; and our contributions \$65,268.97. This year our total membership is 2,637; our total increase 244; our decrease 162; our net gain 82; and our contributions \$81,640.35. The discrepancy in the report of members between this year and last is accounted for by the omission in last year's statistics of Walton congregation, 67 members, and West Galway Mission, 8 members. Our contributions are a gain over last year of \$16,371.22. The gain in membership and liberality is quite general, and has been shared by nearly all our congregations. Our statistical report in full is herewith presented.

DAVID GREGG, Clerk.

#### REPORT OF PHILADELPHIA PRESBYTERY.

port of  
Philadelphia  
Presbytery.

The Philadelphia Presbytery would respectfully report:

That since last meeting of Synod two regular and four special meetings have been held. We have five congregations under our care, one of which, Conococheague, is yet a vacancy, and has been supplied with preaching as far as practicable during the past year. The Baltimore congregation was vacated during the year by the removal of Rev. W. P. Johnston to Washington congregation, in Iowa Presbytery. A call was made out by said congregation in favor of Mr. John Lynd, licentiate, of New York Presbytery, and at a meeting of Presbytery in Baltimore, in December, 1873, Mr. Lynd was ordained and installed under very auspicious circumstances in the pastorate of the Baltimore congregation. The days of fasting and thanksgiving have been observed by our congregations, and the schemes of the church have been liberally sustained, considering the financial stringency of the times. Our statistical report is herewith submitted.

Respectfully submitted, ROBERT J. SHARPE, Clerk.

#### REPORT OF ROCHESTER PRESBYTERY.

port of  
Rochester  
Presbytery.

The Presbytery of Rochester respectfully reports:

That during the past synodical year we have held one *pro re nata* and two regular meetings. We have six constituent members, two of whom are at present unsettled. At his own request, Mr. Armour has been released from the pastoral charge of the congregation of Syracuse. We have under our care four settled and four vacant congregations. During the past year, owing to the fewness of laborers at our disposal, we have been unable to meet the requirements of our vacancies for preaching. We request during the coming year the full time of two laborers. The time of Rev. J. Hamilton is at Synod's disposal. Collections ordered by Synod have been very generally taken up. Days of fasting and thanksgiving have been observed. At its last meeting Presbytery resolved unanimously that "in our judgment, any change in the Terms of Communion would be at present inexpedient."

R. D. SPROULL, Clerk.

#### REPORT OF PITTSBURGH PRESBYTERY.

port of  
Pittsburgh  
Presbytery.

The Pittsburgh Presbytery respectfully reports: That during the past synodical year, one special and two regular meetings have been held.

In accordance with the recommendation of Synod at its last meeting, Presbytery at a special meeting held in Pittsburgh, in September last, ordained Dr. David Metheny to the office of the holy ministry, as a missionary to Syria. At our spring meeting in Allegheny City, T. J. Allen, M. A. Gault and J. M. Crozier were licensed to preach the gospel.

We now have twenty-six ministerial members, sixteen of whom are pastors of congregations. J. J. McClurkin was, at his own request, released from the pastoral charge of Springfield, &c. Messrs. T. Sproull and Sloane are Professors in the Theological Seminary. Messrs. Metheny and Eason are laboring in the foreign field. N. R. Johnston is laboring in Minnesota, under the direction of the Central Board. Two of the five remaining unsettled are laboring in the bounds of Presbytery.

We have twenty-four congregations under our care, Adamsville, a branch of Springfield, having been organized since last meeting of Synod. Eight of these are now vacant. A call from Parnassus and Manchester has been accepted by

J. C. McFeeters, and arrangements are made for his ordination and installation at an early day. Report of  
Pittsburgh  
Presbytery.

Moderations of calls have been granted to most of the other vacancies. Lewis Johnston, J. C. McFeeters and J. A. Speer have completed their Seminary course.

Mr. Johnston is laboring among the Freedmen in Selma, Alabama, under the direction of the Central Board of Missions.

Nine students of theology are at present under our care: G. M. Elliott, W. McKinney, J. L. Pinkerton and W. M. Shanks, of the second year; J. W. Dill and A. Kilpatrick, of the third; and T. J. Allen, M. A. Gault and J. M. Crozier, of the fourth. The entire time of Messrs. J. Crozier, J. J. McClurkin, J. F. Crozier and of T. J. Allen, M. A. Gault and J. M. Crozier is at the disposal of Synod. Rev. T. M. Elder, on account of continued ill health, is unable to preach, and has been excused by Presbytery from active duty. J. Wallace, being infirm in health and advanced in years, has been excused from active labors, and is recommended to Synod for the benefit of the Superannuated Ministers' Fund.

Rev. John Newell was received by certificate from the R. P. Church in Ireland, and his name added to our roll of constituent members. Presbytery asks the full time of two laborers for one year.

Fast and thanksgiving days have been duly observed.

Much interest is manifested in the schemes of the church, and the collections are generally liberal. There is peace in all our borders.

Presbytery donated to the Seminary Building Fund its College Building Fund, amounting to \$1,592.65, and to the Seminary Library Fund its Library Fund, amounting to \$192.84.

We add our statistical report. Respectfully submitted,

T. C. SPROULL, Clerk.

#### REPORT OF LAKES PRESBYTERY.

The Presbytery of the Lakes respectfully reports:

Two regular meetings have been held during the year, and a high degree of peace, harmony and prosperity prevails in all our borders. Report of  
Lakes  
Presbytery.

We have seven settled ministers, and one unsettled, B. McCullough, whose time is at Synod's disposal. In addition, we have two other constituent members, H. H. George, President of Geneva College, and R. Somerville, who is continued as stated supply to the congregation of Cincinnati. P. P. Boyd having accepted a call from Old Bethel, and T. P. Robb one from Sharon, are certified, the one to Illinois, the other to Iowa Presbytery. This leaves Cedarville and Garrison vacancies to be supplied with preaching by Synod. E. G. Elsey, licentiate, having received and accepted a call from Rehoboth, Iowa, is also dismissed to Iowa Presbytery. We ask the Synod to give us half the time of one laborer.

We have four theological students under our care: J. M. Foster, Samuel A. George, J. R. Wylie and William S. Fulton of the second year. A specimen of improvement has been delivered by each of these, with the exception of Mr. Wylie, who has been teaching in Pennsylvania.

The days of thanksgiving and fasting were observed by all our congregations.

The public ordinances of religion are regularly observed among us with ordinary interest. We feel encouraged on account of the increasing interest and zeal in the cause of National Reform, and especially on account of the wonderful progress of the remarkable temperance movement in our bounds. We hail with delight the deep and wide-spread opposition to intemperance in our country. (a) Thousands of drinking saloons have been closed; (b) most men of heart have been driven out of the traffic; (c) it is becoming more difficult every day to secure a place for the sale of intoxicating drinks; (d) public indignation is aroused against the making, selling, or drinking of spirituous liquors of any kind as a beverage; (e) more stringent legislation has been secured; (f) more rigid scrutiny of the violation of law, and a higher tone of public sentiment for the execution of laws already enacted; (g) multitudes hitherto indifferent have acceded to the temperance ranks, hundreds of thousands have been pledged to total abstinence; (h) religious bodies have renewed, and with more decided utterance, their testimony against this great national vice; (i) its use in fashionable society is regarded with increasing disapprobation, and thousands of young men, hitherto endangered, are fortified against the destroyer.

In all this, while Presbytery does not ignore the noble services of all true temperance people, yet we recognize most of all, under God, the efficient, self-denying



Report of  
Lakes  
Presbytery.

labors of earnest Christian women, encouraged, strengthened and fortified by the more decided and uncompromising tone of the Christian ministry in their pulpit utterances on this evil.

It gives us great pleasure to record that Geneva College continues to enjoy a high degree of prosperity, as will be seen from the report of the Board of Education. We add our statistical report.

Respectfully submitted, J. R. HILL, *Clerk*.

#### REPORT OF OHIO PRESBYTERY.

Report of  
Ohio  
Presbytery.

Ohio Presbytery respectfully reports:

That we have held two meetings the past year. We have four settled congregations, and four vacant, Middle Wheeling, Brownsville, Muskingum and Tomika, and Sandusky. These, together with preaching stations, we have endeavored to supply chiefly by the labors of the settled pastors.

Days of fasting and thanksgiving were observed, and the week of prayer by some of our people.

S. R. Wallace licentiate, under our care, has completed his theological course, and is now at the disposal of Synod. The temperance cause has been much revived within our bounds, and so far as we know, none of our people are engaged in the manufacture, sale or use of intoxicating liquors as a common beverage. The subject of National Reform has been prosecuted with increased vigor and success. From our statistical report you will learn that our increase has been very slight. This is a matter of deep regret. Many causes, no doubt, contributed to produce this; but perhaps no one cause more than the neglect of proper parental care. It is to be feared that too many parents leave this matter to the Sabbath school, or to the public instruction of the sanctuary, and generally such reap the fruit of their own ways. Few, if any, of their children come to Christ, or make a public profession of his name.

Presbytery asks Synod for ten days' supply, and one hundred dollars.

Respectfully submitted, J. C. BOYD, *Clerk*.

#### REPORT OF ILLINOIS PRESBYTERY.

Report of  
Illinois  
Presbytery.

Illinois Presbytery respectfully reports: That it has held two regular and two called meetings during the last year.

We now number eight ministerial members, seven of whom are settled pastors. Rev. J. M. Faris has been installed pastor of Churchill congregation, and Rev. P. P. Boyd has accepted a call from Old Bethel, which leaves us without a vacancy.

The congregations of Churchill and Princeton have sworn the covenant, which completes the work of covenanting in our bounds.

The days of thanksgiving and fasting appointed by Synod have been observed by all our congregations. Peace and prosperity generally prevail among us.

The congregation of Churchill has erected a commodious house of worship. Bethel is engaging in a similar enterprise. St. Louis has extinguished its debt. Princeton needs the fostering care of the church. We request Synod to continue the supplement of \$150 to the pastor's salary for another year, and recommend the congregation to the Board of Church Extension for aid in erecting a house of worship.

We have under our care three students of theology. R. C. Wylie, of the fourth year, was licensed to preach at our spring meeting; S. R. McClurkin, of the third year, has been assigned subjects of trial, and J. R. Latimore, is ready to enter the Seminary.

Rev. J. Wallace and R. C. Wylie are at the disposal of your committee on supplies. We append a statistical report.

Respectfully submitted, D. G. THOMPSON, *Clerk*.

#### REPORT OF IOWA PRESBYTERY.

Report of  
Iowa  
Presbytery.

The Iowa Presbytery respectfully reports: That since last meeting of Synod we have held two regular and special meetings.

We have nine constituent members, two of whom are without pastoral charge, viz., Revs. R. Hutcherson and James Neil. The former is at present employed by the Board of Domestic Missions, and the latter is entirely disabled from any active ministerial labor by long continued bodily infirmity.

Rev. W. P. Johnston, having accepted a call to Washington congregation, and having come to us certified from Philadelphia Presbytery, was duly installed as pastor. A call having been made on E. G. Elsey by Rehoboth congregation, and having been accepted, steps have been taken for his ordination and installation. A call has also been made on Rev. T. P. Robb by Sharon congregation, and transmitted to the Lakes Presbytery.

A congregation has been organized in Morning Sun, Iowa, and has made a call on Rev. C. D. Trumbull, which he has accepted, and he has been duly installed as pastor, the pastoral relation between him and Lind Grove congregation having been dissolved. The latter is the only vacant congregation in our bounds which has not a prospect of immediate settlement, except the mission congregations which are still under the care of Synod's Board.

The congregation of Ainsworth has been disorganized, and the members certified to Washington congregation.

The days of fasting and thanksgiving have been observed by the congregations under our care.

We ask the half time of one laborer during the year. We herewith submit our statistical report.

ISAIAH FARIS, *Clerk*.

#### REPORT OF KANSAS PRESBYTERY.

Kansas Presbytery respectfully reports:

That since last meeting of Synod two regular meetings of Presbytery have been held. We have seven constituent members, and five settled and five vacant congregations.

At our fall meeting of Presbytery in October, 1873, the congregation of Republican City and Eagle Bend was divided into two congregations; one to be known by the name of Republican City, and the other by that of Tabor.

Mr. Wilkin has been laboring in the congregations of Sylvania and Pleasant Ridge, Mr. Stevenson in the congregations of Republican City and Tabor, and Mr. Todd in Evans congregation, since last meeting of Synod. Mr. J. A. Speer, during last summer, and Rev. J. Wallace during the past winter, have been acceptably employed in the congregation of Fremont and Wahoo, under the supervision of the Board of Home Missions.

Mr. M. Wilkin has been installed for part of his time in the Pleasant Ridge congregation, and arrangements have been made for his installation in the Sylvania congregation for the remainder of his time. Mr. Todd has accepted a call from the Evans congregation, and a commission has been appointed to attend to his installation.

The days of thanksgiving and fasting have been observed in our congregations.

We gratefully record the aid given by the Board of Home Missions to our vacant congregations. Under their fostering care, many of these will soon become self-sustaining, whilst new stations to become shortly organized congregations will spring into existence.

Deeply impressed with the importance of cultivating our extensive field of labor, Presbytery asked and received one hundred dollars from the Board of Home Missions, to enable us to visit and recommend promising stations to the Board. Settled pastors can visit for the first time new places, at a less expense to the Board, than persons unacquainted with the people and country.

Our statistical table will show the numbers and contributions of our congregations.

Submitted by order of Presbytery,

D. MCKEE, *Clerk*.

The Board of Education presented a supplementary report, which was accepted, adopted, and is as follows:

The Board of Education requests leave to present a supplementary report, requesting Synod to proceed to the election of a professor in Geneva College, and nominating Rev. J. McCracken for that position.

T. P. STEVENSON, *Pres.*

S. J. CROWE, *Sec.*

In accordance with the above request, Synod appointed Rev. J. McCracken professor in Geneva College, at a salary of \$1,000 per annum.

The Committee on National Reform reported. Report accepted, and while under discussion, Rev. D. McAllister, agent of Synod in the cause of National Reform, presented his report, and addressed the court. The report of the committee was then adopted, and is as follows :

*Report of the Committee on National Reform.*

Report of  
Committee  
on National  
Reform.

The Committee on National Reform records the continued progress of the cause during the year.

The General Secretary has continued his labors under the direction of the National Association. His report will be submitted in this connection, and we recommend its publication in the Minutes of Synod. In no previous year have so many able men been won to the support of the cause. The last National Convention surpassed all before it in numbers and influence. The number of laborers from all Christian churches, who have been enlisted in active work during the year, is many times greater than ever before. Vigorous public discussions have contributed powerfully to the diffusion of the truth. These manifold labors and the liberality with which the whole work has been sustained, are even less cheering than the spirit of fervent prayer with which the movement is pervaded.

Sixty-nine of our own congregations have taken up collections for the treasury of the National treasury, amounting to \$1,544.99. The balance in the hands of your committee, as previously reported, has been applied, according to your direction, to the publication of the tract entitled Political Dissent. The pages have been stereotyped, and orders can be filled by the secretary of the committee.

The *Christian Statesman* having successfully closed the first year of its publication under its new management, was last autumn installed in an office, with a complete outfit of printing materials, a step which will greatly reduce the expense of the enterprise.

We report the following resolutions :

1. That it is becoming more and more manifest that the aim of this movement is no mere change of words in a written instrument, but a thorough reformation of the national life, through an intelligent and sincere submission to the authority of Jesus Christ, and that the religious amendment of the national constitution is the proper means to this end.

2. That the growth of sentiment in favor of this measure, and the increasing boldness and activity of the enemies of national religion, are encouraging tokens of success.

3. That our congregations be exhorted to continued and increasing liberality and fervent prayer in this behalf.

J. R. W. SLOANE, *Chairman.*

T. P. STEVENSON, *Sec.*

The following is the report of Synod's agent on National Reform :

*Report on National Reform.*

Report of  
Synod's  
Agent on  
National  
Reform.

The progress of the cause of National Reform is now so rapid, that it is difficult to present within the limits of a report any adequate view of this onward and expanding movement. A few points of special

interest may be selected, simply to indicate the work of the past year Report of Synod's Agent on National Reform. and its results, and show how great reason we have for gratitude to God, and for encouragement and confidence in future labors.

For details of the work of the year up to the time of the last National Convention, reference may be had to the report submitted to that body. Though the year's campaign practically ended with the convention, in which the interest and efforts of the friends of the cause culminated for the winter, many meetings have since been held, and new organizations have been effected. 25,000 copies of the proceedings of the convention have been circulated, besides other documents, and discourses have been delivered on the proposed amendment in the pulpits of various Christian denominations. A State Convention was held in Dayton, Ohio, especially to secure suitable religious acknowledgments in the fundamental law of the State, but with a view also to the amendment of the National Constitution. At this convention a State Association auxiliary to the National Association was formed. Much as has been done by the distribution of documents, public meetings and debates, it may still be said that in no way has more been effected than by extended and patient conversation with prominent men, in which objections have been kindly met, difficulties obviated, and indifference overcome.

The wisdom of directing efforts specially towards enlisting the co-operation of men of high standing has been demonstrated. The accessions from this class during the past year have been exceedingly numerous. And in every case the falling into line of a leader has been the signal for a host of recruits. With new help from the pulpit and on the platform, has come also new help from the press. Lawyers and judges of high culture and standing are contributing to the literature of the movement. Contributions are coming from new and unexpected sources. The opposition of Christians is gradually giving way, while the hostility of the enemies of Christianity is becoming feebler as the movement progresses, and the true issue more distinctly appears. Notwithstanding the financial embarrassments of the past year, the friends of the religious amendment cause have contributed more generously than ever before. Seeing the opportunity for work, the need of increased pecuniary resources, and in all this the fruit of former efforts and the answer of their prayers, they nobly responded. At the Pittsburgh Convention, the 4th of last February, the treasurer's report showed a total of receipts for the year then ending of \$5,655 56, with expenditures amounting to \$5,681.27, leaving a balance due to the treasury of \$25.71. The expenses of the Pittsburgh Convention, including the outlay in connection with numerous local meetings preceding it, were unusually heavy. To these must be added the cost of stereotyping tracts and circulating them with the proceedings of the convention. But notwithstanding all these heavy disbursements, the finances of the National Association are in a satisfactory condition. The cash receipts at and since the convention, have been \$2,755 96. Time subscriptions still unpaid but payable during the year, and many of them now becoming due, amount to \$3,091. The cash in the treasury at present is \$203.95. This, with the time subscriptions, gives a total at the disposal of the Association of \$3,296.95. The total of receipts in cash and subscriptions as good as cash at and since the Pittsburgh Convention is \$5,844.96. The contributions from our own congregations will swell this sum to more than \$7,000. All

Report of  
Synod's  
Agent on  
National  
Reform.

this, and even more, will be needed. Whatever special form the campaign for the coming autumn and winter may take, there must be an advance all along the line of former operations, and our gathering forces must be thrown forward into heretofore unoccupied territory. The work so auspiciously inaugurated must go forward or suffer repulse and disgrace. To secure what has been gained, and to be ready to take advantage of every opening opportunity, every advance of position must be attended with an increase of forces and supplies. There can be no safe nor honorable retreat. There is no discharge in this war. Having raised the banner for Christ's crown in the land, we have no choice of duty. May it be the joy of every one of us to follow the Master in this conflict for his rights. Our assured confidence is that the Captain of our salvation, the Lord of hosts, strong and mighty in battle, leads us to certain and complete victory.

Respectfully submitted, D. McALLISTER.

Rev. S. O. Wylie offered the following resolutions, which were adopted:

*Resolutions of Rev. S. O. Wylie*

*Resolved*, That this Synod, and the whole church, in whose interests it is met, regard with the liveliest interest all efforts to reform our nation, and to bring it, in its constitution, and administration, into conformity with the revealed will and written Word of God.

*Resolved*, That a distinct constitutional recognition of Jesus Christ, the Mediator between God and man, as the legislative head and ruler of nations is the indispensable duty of this nation, and that any proposed form of amendment to the national constitution, or States constitution, in which such recognition is omitted, is and will be held by this church to be fundamentally defective.

*Resolved*, That we will pray and labor for the reformation of our nation, nor cease our efforts until we see it a Christian state, administering its authority in subserviency to the kingdom of Christ, in suppressing blasphemy, idolatry, licentiousness, and every other form of public hindrance to its progress, and in giving positive countenance, encouragement, and support to the Christian church throughout the commonwealth as the great restorer and conservator of the true religion, which, as a leaf of the tree of life, restores and heals the nations.

Leave of absence for the remainder of the session was granted to A. C. Coulter, Rev. Josiah Dodds, Rev. H. H. George and Rev. T. P. Robb.

The consideration of the Terms of Communion was resumed. After discussion of the subject, the *first* part of the report was postponed until next Synod; and in regard to the *second* part it was resolved, That Synod deems it inexpedient to enter upon any general revision of the Terms of Communion, until they can be reduced to a definite and permanent form by the completion of the whole system of ecclesiastical order designed by the founders of the Covenanting Church in this country.

The report of the Committee on Discipline was made the order of the day for to-morrow morning.

Adjourned with prayer to meet to-morrow morning at 9 o'clock.

WEDNESDAY, June 3, 1874, 9 o'clock, A. M.

Synod met and was constituted with prayer. Minutes read and approved.

Mr. John Caldwell, a member of this court, was appointed a delegate to the Reformed Presbyterian Synods in Scotland and Ireland.

Rev. T. P. Stevenson laid on Synod's table \$50.00 from the estate of Mr. Frazer, late of Philadelphia, presented through Andrew Young, executor; the said sum to go to the Theological Seminary. Synod accepted the same, and appropriated it to the Endowment Fund of the Theological Seminary.

The report of the Committee on the Theological Seminary was taken up, amended, adopted, and is as follows:

*Report of the Committee on Theological Seminary.*

The Committee on Theological Seminary respectfully report: That we have examined the report of the Board of Superintendents, and learn from it that during the past year the Seminary has been in a most prosperous condition. There has been a larger number of students in attendance than at any previous session, and the Board testify to the diligence and devotion of both professors and students in the discharge of their duties. In accordance with the suggestion of the Board, we recommend:

Report of  
Committee  
on Theolog-  
ical Semi-  
nary.

*First.* That congregations be directed to take up a collection for the increase of the library of the Seminary, on the third Sabbath of June, and that the sum thus received be disbursed under the direction of the professors.

*Second.* That no student be permitted to pass from one year to the next until he has completed all the studies of that year and passed a satisfactory examination on each.

*Third.* That the preaching of the students of the fourth year be subject to the supervision and control of the professors; and that accepting appointments at any time during the session, without their permission, shall be reported accordingly to the Board at their regular meeting.

*Fourth.* That Synod proceed to elect two members of the Board of Superintendents in the place of S. O. Wylie and D. Boyd, whose term of office expires at the present meeting of Synod.

R. D. SPROULL, *Chairman.*

The following is the report of the Board of Superintendents of the Theological Seminary:

*Report of the Board of Superintendents.*

Shortly after the commencement of the session last fall, the new building purchased by Synod's committee was put in a fit condition for occupancy, and taken possession of by the Seminary. In this commodious edifice ample accommodations are furnished for recitations, for the library, and for all other necessary purposes, and the arrangements and appointments of the place are convenient and satisfactory. The purchase and occupancy of this fine building mark a new era in the history of the Seminary, to be followed, we hope, by new and increased prosperity, and still larger usefulness in supplying the church with an able and well instructed ministry. The number of students in attendance during the year was most encouraging, larger than that of any previous year. There were nineteen in all: five of the fourth year, four of the third, three of the second, and seven of the first. They are classified as follows:

Report of  
Board of  
Superin-  
tendents.

Report of  
Board of  
Superintendents.

## FIRST YEAR.

G. M. Elliott,  
J. L. Pinkerton,

W. S. Fulton,  
W. M. Shanks,

S. A. George,  
J. R. Wylie.

W. McKinney,

## SECOND YEAR.

J. W. Dill,

A. Kilpatrick,

S. R. McClurkin.

## THIRD YEAR.

T. J. Allen,

J. M. Crozier,

M. A. Gault,

R. C. Wylie.

## FOURTH YEAR.

E. G. Elsey,  
J. A. Spear,

L. Johnson,

J. C. McFeters,  
S. R. Wallace.

Mr. John Lynd, a licentiate, was present as a student for some time during the early part of the term. Discourses were delivered in the presence of the superintendents and professors by all the young men, and examinations, partly oral and partly written, on the various subjects of study, were conducted during the sessions of the Board. The following resolution was passed as an expression of judgment in regard to the results of the examination: "That having heard discourses from all the students, and having carefully noted the results of examination, written and oral, in their various studies, we record our sense of the manifest diligence and devotion of the professors and students, and our great satisfaction in the present prosperous condition of the Seminary." The students of the third and fourth years were certified according to their standing to their respective Presbyteries. It was agreed that in future the whole time of unnecessary absence from the Seminary during their course shall be specified in the certificate furnished to the students, that the Presbyteries under whose charge they are, may have full knowledge of all the facts. It was also agreed that at the close of the next session the examinations in Theology, Ecclesiastical History, Church Government, Hebrew and Greek shall be written; that evenings shall be given to hearing of discourses, and two entire days devoted to examinations. We found the library in a condition as satisfactory as under the circumstances could be expected. In the new building the facilities for keeping the books in good order and having them properly classified are greatly increased. Prof. Sloane was appointed librarian, an arrangement, which it is believed will be of great advantage, as it fixes responsibility for the careful handling of books and their return at the proper time to the shelves. Our attention was called by the professors to the necessity of a strenuous effort to increase the library, as it is deficient in many important departments. We ask the special attention of Synod to this matter, and recommend that some measure be adopted to replenish the library and bring it up as nearly as can be done to the requirements of an efficient Theological school. We call attention to the following recommendations of the professors:

1. That no student be permitted to pass from one year to the next until he has completed all the studies of that year, and passed a satisfactory examination upon each.

2. That the preaching of the students of the fourth year be subjected to the supervision and control of the professors, and that accepting appointments at any time during the session without their permission shall be reported accordingly to the Board at their regular meeting.

We refer to the minutes of the Board, and to the joint and separate reports of the professors, for all particulars relating to the studies and exercises last session. The term for which S. O. Wylie and D. Boyd were elected superintendents expires at this meeting of Synod.

S. O. WYLIE, *Chm'n.*,  
D. McALLISTER, *Sec.*,

A. M. MILLIGAN,  
D. BOYD,  
W. T. MILLER.

} *Members of the  
Board.*

The rule requiring the election by ballot of Superintendents of the Theological Seminary was suspended for the present, and Rev. S. O. Wylie and David Boyd were re-elected to fill the places now vacant in the Board.

The order of the day, the report of the Committee on Discipline, was taken up, adopted, and is as follows:

*Report of the Committee on Discipline.*

The Committee on Discipline respectfully report :

That paper No. 5 is a complaint of Isaac Taylor against Synod's Board of Trustees. We find no record among the papers of the action complained of, nor is there anything to show that the Board received any notice of the complaint. The complaint is therefore not in a proper form to be tried by Synod, Inasmuch, however, as we find in the paper matters of grave importance involving character, we recommend Synod to inquire into the facts of the case presented in it.

Report of  
Committee  
on Disci-  
pline.

THOMAS SPROULL, *Chairman.*

The complaint of Isaac Taylor against the Board of Trustees of Synod was taken up; parties heard, removed, and the complaint dismissed.

The Committee on the Memorial Fund reported, Report accepted, adopted and is as follows:

*Report of the Committee on the Memorial Fund.*

The Committee on the Memorial Fund respectfully report :

That the contributions to this fund, as given in the report of the treasurer, are.....\$10,063.98

Report of  
Committee  
on Memorial  
Fund.

Reported by the Board of Trustees..... 2,681.63

In hands of chairman of your Committee..... 1,002.36

13,747.97

The first cost of the Seminary building..... \$25,000.00

Alterations, interest, taxes, &c..... 3,303.35

Whole cost to date.....\$28,303.35

It will be seen from this exhibit that the debt on the building is \$14,555.38. From this, however, are to be deducted the proceeds of the Allegheny Seminary building, sold by the Pittsburgh Presbytery, and donated to this fund, reducing the debt to the amount of \$8,000 and leaving an unpaid balance of \$8,555.38.

Very few contributions have been made to this fund from the large cities; the great monetary panic is one chief reason of this. Nothing has been done in New York city, except by the Second congregation; nothing in Pittsburgh and Allegheny, except in Allegheny congregation; nothing in Newburgh, except a small sum from First congregation. These congregations nearly all hope to make their contributions during the fall, and as far as your committee can judge, \$6,000 may be expected from these congregations, leaving \$2,500 to be made up by the rest of the church. It is hoped that pastors and sessions, especially where nothing has been done, will give diligent attention to this matter, so that by the next meeting of Synod your committee may be able to report the whole work completed.

The members of this committee from the several Presbyteries are urged to do all they can to collect the balances on unpaid subscriptions at an early date.

Respectfully submitted.

S. BOWDEN, *Chairman.*

The report of the Committee on the Memorial from the Sharon



congregation was presented, adopted, and while under discussion the court took a recess until 2 o'clock, P. M.

SAME PLACE, 2 o'clock, P. M.

The court came to order. Minutes read and approved.

The report on the Memorial from the Sharon congregation, before the court at recess, was taken up, and postponed until next Synod.

The Committee on Collection and Digest of Laws reported. Report accepted, adopted, and is as follows :

*Report of the Committee on Collection and Digest of Laws.*

Report of  
Committee  
on Collec-  
tion and Di-  
gest of Laws.

The Committee on Collection and Digest of Laws report : That they have made a full and careful examination of authentic records, and are of the opinion that any collection and digest of laws, as found scattered over the minutes of seventy-two years, would be wholly unsatisfactory to the church. Many of the laws have long been forgotten, and are become utterly obsolete, and the reproduction of them would answer no purpose but to provoke unprofitable discussion. We find also acts passed at a time when partisan feeling was strong in the church, and which cannot be harmonized with one another, and yet the later acts contain in them no clause repealing the former. We find further no small amount of local and special legislation, and declarations and resolutions of one form and another, underlying which are general principles of law, not clearly stated, and in regard to which there would be endless interpretations. In view of these and other considerations, the committee are of the opinion that a collection and digest of laws, as found upon the records, is not desirable, and with these views, will not undertake the labor, unless Synod, after having its attention called to the real state of the case, re-affirms its order. There are many things found in the records, both in the earlier and later periods of the church, which might be profitably collected and included in a book of statistics, and a good work might be accomplished, if it was left with a committee to compile and arrange a body of laws, guided by the acts, reports, resolutions, declarations and various forms of legislation found in the judicial records of the church.

The object sought for in the resolutions raising the committee, might in this way be gained, and a benefit thereby accrue to the church, but any other method, in our opinion, would fail to reach the end desired. We accordingly recommend Synod to adopt this course, in preference to a mere codification of laws as now found upon the records.

S. O. WYLIE,  
J. C. K. MILLIGAN, } Committee.  
T. P. STEVENSON,

The Committee on the Collection and Digest of Laws was continued, in order to carry out the recommendation in the above report.

The consideration of the Rules of Order was resumed, and after various amendments they were adopted, and Rev. S. O. Wylie, Rev. T. P. Stevenson and Rev. R. J. Sharpe appointed a committee for their publication in connection with the Book of Discipline, and the committee ordered to publish an additional number of the Rules of Order in a separate form.

A collection for the Literary Fund was ordered to be taken up in the various congregations at an early day.

Additional copies of the Testimony were ordered published, and in connection with the same the Covenant of 1871.

The report of the Committee on Temperance was taken up, amended, adopted, and is as follows :

*Report of the Committee on Temperance.*

Intemperance is the monster evil of our times. It inflicts more misery and produces more crime than any other agency which the enemy of our race has employed. There is no crime in the catalogue for which man is not fitted, and to which he is not impelled by the intoxicating bane. Every good disposition is quenched, and every vicious and malignant disposition of fallen humanity is engendered and inflamed by its influence. One of its most dangerous characteristics is its insidious and deceptive character. It comes to us as the social glass, and claims to give zest to society and to sweeten solitude, and yet there is no other agency that starts more broils or intensifies more quarrels, or induces more solitary horrors. It claims to be a panacea for every disease, a soother of every sorrow, and yet it is the prolific cause of more diseases and anguish than all other agencies combined ; at last it stingeth like a serpent and biteth like an adder. The power of its deception is in the fact that in its incipient influences it seems to be all it claims, and it is not until its victim is firmly secured in its grasp that the delusion is dispelled and its true character appears. So potent is its spell that argument seems unavailing. Its deluded votary says, "Don't you see that my eyes are enlightened, my strength increased, all my intellectual and physical powers intensified ; do I not feel that my pain has disappeared and my sorrow has fled ?" And when you point him to the power it is gaining over him, he laughs you to scorn. And yet see its terrible ravages : one hundred thousand of its victims are hurried yearly into untimely graves. Our poor houses are filled with paupers, our prisons with criminals, our hospitals with those diseased both in body and mind, victims of the maddening bane, and hell itself is moved to meet it at its coming ; the souls of its victims perish eternally ; no drunkards shall inherit the kingdom of God. Such being the results of its ravages, it matters not that there may be some fancied or real benefit derived from the use of alcoholic drinks, the evil so far overbears the good as to leave comparison out of the question, and give the patriot and Christian no alternative but to wage exterminating warfare against it. Too long have our efforts been put forth to restrain and limit, and we are driven to the alternative of destroying it or being destroyed by it. No wise man will try whether or not a torch may be carried through a powder magazine, but the question is, shall so dangerous an experiment be tried, whether our precious sons shall be left exposed in the presence of this terrible destroyer.

The position which we as a church occupy on the question of temperance, is too plain and palpable to need reiteration. This Synod has repeatedly declared the sale and use of intoxicating liquors as a beverage to be sinful, and directed sessions to make a searching investigation of this sinful practice among the members under their care, and, when it is found, apply the discipline of the Lord's house,

*This plan rolls the responsibility over upon pastors and sessions,*

Report of  
Committee  
on Temperance.

Report of  
Committee  
on Temper-  
ance.

upon whose skirts must rest the blood of souls, if they suffer any to perish without using the earliest and most efficient means in their power to snatch them as brands from the burning.

The time has certainly come when drugged and intoxicating poisons should be banished from our communion table, as there is now no difficulty in obtaining the pure and unfermented juice of the grape for that purpose, while much of the wretched stuff that pollutes our sacraments has not one drop of the fruit of the vine in it; and nothing is plainer than that our Saviour instituted new wine to be the symbol of his blood and of the grace of the New Testament, and that red wine is the symbol of wrath. The first lesson that the grace of God which bringeth salvation teaches, is to live soberly; and we have now in progress in our country a great revival of religion, a powerful agitation in the hearts of the women of our land, evidently by the power of the Holy Ghost, and through the instrumentality of prayer. The movement which has already accomplished almost incredible results for good, and whose power is still gathering strength and efficiency, as it moves on, already has evoked the fiercest persecuting hate of those who hesitate not to jeopardize our country and destroy men, soul and body, for the sake of increasing their gains. Some of the purest and noblest and most Christian women in our cities have been arrested and thrust into prison, as the vilest criminals, for obeying Christ's direction, and going into the highways, and with entreaties, prayers and tears, beseeching men to abandon their wicked practices, and fly to the pardoning blood of Christ.

Without undertaking to decide upon the question, as to what are the wisest and best means to be employed in the work, we hail with glad welcome this outpouring of the Spirit of God, and bid a hearty God speed to the noble women who, moved by that blessed Spirit, are doing what they can to put down a giant evil, save precious souls, and redeem our land from a worse than African bondage. And we urge our people, men and women, to embrace this auspicious opportunity and put forth their efforts in every proper way to help forward this glorious work of the Lord. No doubt Satan already has, and certainly will again use every art of his diabolical cunning to bring reproach and lay a snare for those who would help forward the cause of temperance. Of this character do we consider the various oath-bound secret brotherhoods who float at their mast-head the flag of temperance, but which have within them the death's head and marrow bones of the private crafts that infest our seas and endanger our liberties—they come not to the light, lest their true character should be exposed and their dark deeds reprov'd. Let us walk honestly, as in the day, not in rioting and drunkenness, but put on the Lord Jesus Christ, and make not provision for the flesh to fulfill the lusts thereof.

We recommend the adoption of the following resolutions:

*Resolved*, 1. That we recommend to sessions of all our congregations not to use intoxicating wine in the celebration of the Lord's supper.

2. That we affectionately, but earnestly, warn our members to beware of all secret temperance associations as ensnaring in their tendency, and as being largely under the control of men who are in the interest of those orders which we emphatically condemn.

3. We urge upon our pastors and people earnest co-operation in all proper ways with the temperance movement now in progress in our country.

A. M. MILLIGAN, Chairman.

The report of the Committee on Unfinished Business was then adopted, and is as follows :

The Committee on Unfinished Business respectfully report: We <sup>Report of Committee on Unfinished Business</sup> have examined the Minutes and find them accurately transcribed. The following are the items of unfinished business :

No. 1. Rules of Order—*Reformed Presbyterian and Covenanter*, p. 269. Made the order of the day for Friday morning.

No. 2. Signs of the Times, p. 216. Rev. D. J. Shaw, chairman.

No. 3. Report of Committee on Temperance, p. 216. Rev. A. M. Milligan, chairman.

No. 4. Report of Committee on Sub-Synods, p. 269. Report on Synod's table. Rev. R. B. Cannon, chairman.

No. 5. Report of Committee on Memorial Fund, p. 269, and the Minutes of 1872, p. 211. Rev. S. Bowden, chairman.

No. 6. Report of Committee on Collection and Digest of Laws, p. 269, and Minutes of 1872, p. 249. Rev. S. O. Wylie, chairman.

No. 7. Report of Committee on Homestead Oath, p. 223. Rev. A. M. Milligan, chairman.

No. 8. Report of Committee on Terms of Communion, p. 225. Rev. J. Kennedy, chairman.

No. 9. Report of Committee on Memorial of H. George and others, p. 269. Rev. J. Kennedy, chairman.

J. W. SPROULL, *Chairman*.

Paper 20, plan for a Synodical Sustentation Scheme, was laid on the table until next Synod.

The Committee on Foreign Correspondence reported drafts of letters to the Synods in Ireland and Scotland, which were adopted, ordered to be signed by the moderator and clerk, and forwarded.

#### LETTER FROM THE SYNOD IN IRELAND.

*To the Synod of the Reformed Presbyterian Church in the United States of North America.*

DEAR BRETHREN—Since we last had the pleasure of addressing you, we have had to mourn the removal of two of our ministers by death. One of these, the Rev. Thomas Cleland, was only in the 29th year of his age, and had been settled in the congregation left vacant by the removal of the Rev. James Kennedy to New York, but for two years and two months. In that brief space of time he had won the affections of his people in no ordinary degree by his labors among them. All seemed happy and full of promise. Yet it pleased God to take him to himself on the 8th of August last, after an illness of a few days. Such a dispensation of divine providence seems mysterious to us, but God knows how to bring good out of what appears to us only evil. The other was the Rev. James A. Smyth, of Drumboig, who had attained the advanced age of 73 years, and had been engaged in preaching the gospel for nearly half a century. He came to the grave like a shock of corn fully ripe, on the 29th of December.

One minister has been installed during the past year, in a congregation which never had a pastor of its own before.

For the first time in the twenty years it has been in existence, our Theological Hall has been without a student. It is to be feared that young men are deterred from contemplating the ministry by the apprehension of the want of a competent support, especially since the cost of living has been so much enhanced of late years. A spirit of greater self-sacrifice on the part of our young men, and of increased liberality on the part of the people, will, it is hoped, effectually counteract this fear; and, in any case, we may well confide that our covenant God will never leave himself without witnesses.

letter from  
the Synod  
in Ireland.

Dr. Metheny's presence and addresses excited great interest in the few places he was able to visit, and were productive of much good. Had it been compatible with his duties and engagements to visit a number of other places, it would doubtless have stimulated a missionary spirit and led to good results in these also. We are happy to know that the whole missionary party have reached the sphere of their labors in safety and with recruited energies. You are aware, we presume, that Dr. Martin, after a severe illness, has been travelling of late southward in Palestine, by advice. We hope to hear shortly of his return to Latakiah, greatly reinvigorated in health and strength.

The case of the three persecuted teachers has moved the church here very strongly. While it is sad to think of the sufferings to which they and their families have been subjected, it is exceedingly gratifying on the other hand to find that divine grace has sustained them hitherto amid all their fiery trials, and enabled them to witness a good confession. Surely the prayers of many on both sides of the Atlantic will be heard on their behalf. In any event, we may trust that this ebullition of Moslem fanaticism and hatred of the truth will be overruled for the furtherance of the gospel in that benighted region where our missionaries are laboring.

We are most happy to hear of the prosperity of Geneva College, and of your success in other departments of work.

An earnest disposition to inquire respecting our distinctive principles and position has been manifested in some unexpected quarters of these lands of late. As "the time of the end" draws nearer, we may expect that a more decided stand will be taken, both for and against the grand doctrine of Messiah's headship over the nations, and its counterpart and corollary, the duty of nations to acknowledge his claims upon their subjection to him, and obedience to his revealed will, as the supreme standard by which all the relations of men should be regulated. The choice must be made by men, on which side they shall be. But great is the truth, and it must at last prevail, for the God of truth is on its side, and he has declared that so it shall be.

With fraternal greetings, on behalf of Synod.

R. NEVIN, Clerk.

LONDONDERRY, May 20th, 1874.

### Reply to the letter from the Synod in Ireland :

#### LETTER TO THE SYNOD IN IRELAND.

*To the Synod of the Reformed Presbyterian Church in Ireland :*

letter to  
the Synod  
in Ireland.

DEAR BRETHREN—Your letter of the 20th ultimo has been heard by us with great pleasure, and we assure you of the high value which we attach to this annual interchange of greetings and prayers. The two deaths which have occurred during the year in your ministry we had already remarked, with special regret for the loss of the young brother so unexpectedly cut down in the beginning of his usefulness. We share your regret in the temporary suspension of your Theological Hall, and join our prayers with yours that the vacant seats may be speedily occupied by earnest and able men aspiring to the peculiar privileges, honors and rewards of the ministry of the gospel. We are deeply moved by the assurance which you give that your prayers ascend without ceasing on behalf of the suffering prisoners connected with the mission in Syria. No single event in the history of the mission has ever called forth such fervent and prolonged supplication among us, and those prayers, joined together with yours, encourage us to hope for their speedy deliverance, and that, in any event, it will fall out to the furtherance of the gospel. We are sincerely thankful that it is our privilege to work together in this interesting field. Our missionaries bear emphatic testimony to the pleasure which they find in Dr. Martin's society, and to the benefits which this fellowship in labor has already yielded. Surely the promise which secures an answer to prayers in which two disciples agree, can be pleaded with especial confidence when two churches in distant lands unite their gifts, labors and supplications in behalf of the same benighted and perishing people.

We have much to record concerning the past year which is ground for profound thankfulness to God. No death has occurred in the ministry. Three licentiates have been ordained and installed in pastoral charges, and Dr. David Metheny, medical missionary to Syria, has been ordained to the work of the ministry, increasing the number of our ministers to ninety-five. Four students of theology

have been licensed to preach, and three new congregations have been organized, which, accounting for one which has been disorganized, increases the whole number of congregations to one hundred and five. Letter to the Synod in Ireland.

No general or remarkable revival of religion has taken place among us, but we have evidence of the presence of the Spirit with us in all our labors. All the enterprises of the church have been sustained with increased liberality. The sojourn of Dr. Metheny and family and Miss Crawford among us has deepened the interest felt in our foreign mission, and the Board has been instructed to secure and send out two additional female teachers at an early day. The late Dr. Wm. H. Yates, of London, and his wife, have placed under our care a mission station, privately sustained for many years at the mouth of the Orontes, and Mrs. Yates proposes to contribute £300 per annum for the support of teachers and a native pastor in that place.

Our Theological Seminary has been installed, during the past year, in a spacious and commodious building, the fruit of our thank-offerings in connection with our recent act of covenanting. Nineteen students have been in attendance during the last term. Geneva College, our literary institution, has prospered beyond the expectation of its friends. The whole number of students during the present academic year has been one hundred and seventy. This large increase has rendered necessary the appointment of an additional professor, and Synod has just chosen the late moderator, Rev. J. McCracken, for that position.

Two educated men of color, Mr. G. M. Elliott, a student of theology, and Mr. Lewis Johnston, who has finished his studies and is now recommended for ordination, are laboring at Selma, Alabama, among the Freedmen. An earnest desire has been expressed at this meeting of Synod for the establishment of a mission among the Indians, and special opportunities are afforded for work in this field under the present distinctly Christian policy of our government towards this injured race. The Board of Home Missions is directed to take the proposal into consideration.

The work of National Reform progresses with steadily increasing power. The Rev. D. McAllister, of this Synod, has labored in the cause throughout the year, and a great multitude of earnest helpers from all Christian churches has been enlisted in the work. Many of these are men of great ability and high social position. The last national convention numbered over one thousand members, and most of these were delegates from auxiliary societies, or public assemblies gathered in promotion of the movement.

In all these things we acknowledge the good hand of our God upon us, and pray that he would enable us with genuine humility to ascribe the praise to him. "The Lord hath done great things for us, whereof we are glad."

We are reminded that it is now just one hundred years since the Rev. Messrs. Cuthbertson, Linn and Dobbin united in forming the first Reformed Presbytery on American soil. These ministers, a few years later, united with ministers of the Associate Church in forming the Associate Reformed Presbyterian Church, and we were left, in consequence, without a presbyterial organization for twenty-four years. Although this year is therefore the centenary of our first organization, it is only the seventy-sixth year of our continuous existence.

A proposal to modify our Fourth Term of Communion so as to include an acknowledgment of our recent act of covenant renovation, has been before the present meeting of Synod. While the propriety and necessity of this change have been distinctly recognized, it has been deemed advisable to postpone it until the next meeting of Synod.

The most remarkable religious event in our country during the past year has been the revival of sentiment and conviction in behalf of temperance. The spontaneous and simultaneous character of the movement, the means by which, in the main, it has been promoted, and the gratifying success which has attended it, indicate the presence and working of the Spirit of God.

Synod has appointed Mr. John Caldwell, ruling elder, a delegate to your Synod at its approaching session.

Wishing, dear brethren, that peace may be within the walls and prosperity in all the palaces of your Zion, we remain, as ever, your companions in the covenants of the church and the fellowship of our Lord Jesus Christ.

T. P. STEVENSON, *Chairman.*

Letter from  
the Synod in  
Scotland.

## LETTER FROM THE SYNOD IN SCOTLAND.

*To the Synod of the Reformed Presbyterian Church in the United States of America:*

DEAR BRETHREN IN THE LORD—To the privilege of maintaining a regular correspondence with you by letter, we attach very great importance indeed. Your annual communications not only put us in possession of many interesting and important facts connected with your labors and success in the Lord's work, but are also calculated greatly to cheer and encourage us in our feeble efforts to maintain and diffuse the principles of a covenanted testimony in this land. We give God thanks for the wide door that is opened for you to disseminate these principles, for your continued firm attachment to them, and for your zeal and activity in their still wider diffusion.

Your letter of 10th June, 1873, was duly received, and has been read in our meeting of Synod. We are glad to learn from it that you have a Literary Institution, under the control of Synod, for preparing candidates for the ministry, and already doing its work with a high degree of efficiency. To possess such an institution, furnished with professors from among your own ministers, will be of incalculable value to you as a church, standing in need as you do, of large reinforcements annually to the ministry, in order to meet the growing necessities of the church, both in fields already occupied by you, and the numerous places out West to which the tide of emigration is constantly and rapidly flowing. Your Literary Institution will serve as a feeder to your Theological Seminary, while it will protect the young men who attend it from those influences that in other circumstances not unfrequently operate in turning away young men from the ministry, or that expose them to temptation to withdraw from the church of their fathers to the fellowship of other sections of the church. We have no doubt but that the influence of West Geneva College will tell powerfully for good upon candidates for the ministry, and through them upon the entire church. Next to your Theological Seminary now permanently located in a handsome and suitable edifice, and otherwise so well appointed and equipped, the Literary Institution demands and deserves your fostering care. We wish you all manner of success in your labors in connection with both Institutions.

That you are now in circumstances to carry on the work of missions among the Freedmen with increased vigor, and that too by means of some of their own race, who have been trained for the work by yourselves, is to us a source of sincere satisfaction. It is only becoming and proper that a church that was still a friend of the slave—that testified against his oppression, and the wrongs inflicted upon him—that prayed and labored for his emancipation from bondage to man, should no less earnestly pray and assiduously labor for his deliverance from slavery to sin and Satan, and his introduction into the glorious liberty wherewith Christ makes his people free. In this work, as well as in all your other efforts for advancing the cause and kingdom of the Redeemer, we bid you a hearty God speed. In training some of the colored race for mission work among their brethren, we believe you have taken the proper course. It is only natural to expect that those belonging to the race would have more influence over their brethren, owing to their intimate knowledge of their habits and modes of life, as well as for other reasons, than those of a different race, and whose habits and even modes of thought may be very different. Other things being equal, we would expect that the colored man would be the best and most successful missionary to the colored race.

We are encouraged, and might we not say rebuked, by the zeal and energy displayed by you in the prosecution of the Foreign Mission work in Syria. Notwithstanding the many discouragements you have had in the death of missionaries, and otherwise, your hands have not become slack in this work, but instead, the zeal and liberality of the church seem to be steadily on the increase in this direction. We would desire, along with brethren in Ireland, to be fellow-workers with you in this interesting field, and in the important work in which you are there engaged. In both churches some steps have been taken to provide means for enabling our missionary, Dr. Martin, to extend the system of scriptural schools that you have established in and around Latakiah; and we hope that very soon remittances may be sent out to enable him to take immediate action in regard to this matter. We have only to express the hope and desire that the missionaries may be enabled to co-operate in this good work with the utmost harmony and cordiality; and that their efforts for the ingathering of the ignorant heathen to the fold of the good Shepherd may be greatly blessed and prospered.

We agree with you that it is likely to be some time before the American nation is prepared to adopt and carry out the proposals of the friends of National Reform. There is too much political corruption in existence, too much indifference to the claims of Christ, and open hostility to these claims, to expect that your nation will readily acknowledge the Lord's Anointed, either in its constitution or administration. But even suppose that the proposed amendment to the constitution were adopted to-morrow, we presume that the government of your country would still be very far from being what the genuine sons of the covenant would desire it to be—far from being what they could cordially approve of, so as to incorporate themselves with it, or take any active part in carrying on its administration. While entertaining these views, we nevertheless rejoice in the growing strength and importance of the National Reform movement. We look upon it as an important movement in the right direction, one well worth your best efforts, and a movement that shall undoubtedly be ultimately successful; because the kingdoms of this world shall assuredly yet become the "kingdoms of our Lord and of his Christ."

Letter from  
the Synod in  
Scotland.

In this country we have had such changes within the last few months as almost amount to a political revolution. The Gladstone ministry has been driven from place and power, and a conservative ministry, supported by a considerable majority in the House of Commons, now holds the reins of government. While the late government was unquestionably favorable to Popery, and inclined readily to concede the demands of the adherents of that system; and while in the case of the Episcopal and Presbyterian Churches, its patronage was exercised almost exclusively in favor of the Broad Church party in these churches; we do not suppose that the cause of truth will gain much by the accession to power of the present ministry. Both political parties are influenced by motives of worldly policy, and act from the low principle of political expediency, instead of taking the word of God as their standard, and having respect to the claims of the Redeemer and the interests of his kingdom. Such being the state of matters, our duty as covenanted witnesses is doubtless to consistently maintain the ground so long held by our church in relation to political society in this country.

We are still enjoying a measure of outward, and we trust also a degree of spiritual prosperity. In general, fidelity and attachment to principles characterize the members of our church, while in proportion to their numbers and worldly means, they set an example to most churches in the matter of Christian liberality, both in support of the ministry and in regard to other schemes of the church.

The vacancy in Penpont, caused by the translation of Rev. T. Boyd to a congregation in Ireland, has been filled since we last wrote, by the ordination of Rev. John McKee, a licentiate of the Reformed Presbyterian Church in Ireland.

Our father, the Rev. David Henderson, is still laid aside from public work, and his physical condition is such as to call forth on his behalf our deepest sympathies and our earnest prayers.

Circumstances have arisen to prevent those brethren from being present with you on this occasion, whom we commissioned as a deputation to your Synod at our last annual meeting. They entertain hopes of being able to attend your synodical meeting next year.

The present position of former covenant brethren, to which you make allusion in your letter, is painful and humiliating in the extreme, and furnishes a solemn warning to all to beware of the first step of defection from scriptural covenanted attainments.

In conclusion, dear brethren, we wish you "grace, mercy and peace from God our Father and Jesus Christ our Lord."

By order of the Synod of the Reformed Presbyterian Church of Scotland.

PETER CARMICHAEL, *Mod.*  
ROBERT DUNLAP, *Synod's Clerk.*

GLASGOW, May 14, 1874.

Reply to the letter from Synod in Scotland :

LETTER TO THE SYNOD IN SCOTLAND.

To the Synod of the Reformed Presbyterian Church in Scotland :

DEAR BRETHREN—We have received with pleasure your annual letter of greeting, and reciprocate in the Lord the friendly salutations and prayers which it contains. We would have welcomed to our assembly at this time the brethren whom you commissioned last year as a deputation to the church in America, and

Letter to  
the Synod in  
Scotland.



letter to  
the Synod in  
Ireland.

shall cherish the hope which your letter extends that they will meet with us next year. We hear with interest and thankfulness the report which your letter conveys of the continued faithfulness of your ministers and people to the principles of our Covenanted Reformation.

The political changes in your country, to which your letter refers, we have not failed, in common with all friends of Christ's kingdom in this land, to observe with interest. We feel that the cause of national religion in all lands is one, but especially in nations so closely united as yours and our own. You are passing through the same conflict in behalf of the Christian elements of public education which now agitates our own country, and every victory gained on either side beyond the sea powerfully effects the issue of the struggle here.

We are reminded that it is now just one hundred years since the Rev. Messrs. Cuthbertson, Linn and Dobbin united in forming the first Reformed Presbytery on American soil. These ministers, a few years later, united with ministers of the Associate Church in forming the Associate Reformed Presbyterian Church, and we were left, in consequence, without a Presbyterian organization for twenty-four years. Although this year is therefore the centenary of our first organization, it is only the seventy-sixth year of our continuous existence.

We have much to record as evidence of the Lord's continued goodness to us as a church. No death has occurred in our ministry during the past year. Three licentiates have been ordained and installed in pastoral charges, and Dr. David Metheny, medical missionary to Syria, has been ordained to the ministry, increasing the number of ministers on our roll to ninety-five. Four students of theology have been licensed to preach, and four new congregations have been organized, which, accounting for one which has been disorganized, increases the number of congregations to one hundred and five.

We are grateful for your words of encouragement concerning the work which the Lord has put into our hands in the distant land of Syria. To the desire which you express to be fellow-workers with us in that field, we respond with a hearty invitation to "come over and help us." Co-operation with brethren in Ireland has been so pleasant and so helpful to the mission, that we shall welcome you gladly to the same blessed fellowship of work and of success. We do this all the more heartily because our mission territory has recently been enlarged by the act of the late Dr. William H. Yates, of London, and his wife, who have transferred to our care a mission station, privately sustained for many years at the mouth of the Orontes. Mrs. Yates proposes to give £300 a year for the support of teachers and a native pastor at that place.

Our Theological Seminary has, during the last year, been installed in a spacious and commodious building, the fruit of our thank-offerings in connection with our recent act of covenant renovation. Nineteen students were in attendance during the recent term. Geneva College, to which you were pleased to refer in so kindly terms, has prospered beyond the expectations of its most sanguine friends. The whole number of students during the present academic year has been one hundred and seventy. This large increase has rendered necessary the appointment of an additional professor, and Synod has just chosen the late moderator, Rev. J. McCracken, for that position.

Two educated colored men, Mr. G. M. Elliott, a student of theology, and Mr. Lewis Johnston who, having completed his studies, is now recommended for ordination, are laboring at Selma, Alabama, among the Freedmen. A great desire has been expressed at this meeting for the establishment of a mission among the Indians, and special opportunities are afforded for this work under the present distinctly Christian policy of our government towards this injured race. The Board of Home Missions is instructed to take this matter into consideration.

The work of National Reform moves forward with increasing power and the most gratifying success. The last national convention surpassed all before it in number and influence. Large numbers of the ablest and most influential men are rallying to its standard and actively engaging in the work. It is being more and more distinctly seen that the struggle now going on is no mere dispute over a form of words in a written instrument, but a contest to preserve the very life of the nation, by bringing it to an intelligent and sincere acknowledgment of the authority of Jesus Christ and the obligation of the written law of God. The fear which has sometimes been expressed that even the adoption of the amendment might fail to secure the Christian character of the nation, arises from the failure to perceive that, under our institutions, no such amendment is possible until it expresses the convictions and deliberate purpose of the nation. Besides, the final struggle will

oubtless turn, not on the proposed amendment, but on some practical question of public policy in which the nation will be compelled to declare itself for Christ or against him, in full view of the significance of the decision. The insertion of such words in the constitution as shall suitably declare the Christian purpose of the nation, and legally maintain against future assaults the Christian features of the government, will be only the completion and ratification of a victory which will then have been actually secured. It has been from the first our conviction that the deliberate and intelligent adoption of this amendment by the nation—the only manner in which it can ever be done—will make our constitution what it is not now, a Christian constitution.

A proposal has been before Synod to change the Fourth Term of Communion so as to include an acknowledgment of our recent act of covenant renovation. While the propriety and necessity of this change have been distinctly recognized, it has been thought best to defer action upon it till the next meeting of Synod.

The most remarkable religious event in our country during the past year has been the revival of sentiment and conviction in favor of temperance. Simultaneously, in all parts of the country, with a fervency of emotion and a resolute purpose unknown before, Christian people have arisen for the reformation of the drinking customs of society and for the suppression of the traffic in intoxicating drinks. Christian women have borne a leading part in the work, and all these efforts have been followed with wonderful success.

This Synod has appointed Mr. John Caldwell, ruling elder, a delegate to your synod soon to be in session.

Wishing you grace, mercy and peace from God our Father and the Lord Jesus Christ, we remain,  
Yours in covenant bonds.

T. P. STEVENSON, *Chairman.*

Rev. T. P. Stevenson announced that Rev. J. McCracken had accepted the professorship in Geneva College, to which he was chosen by Synod.

Prof. T. Sproull, Rev. J. C. Smith, and Elder Speer, of New Castle, were appointed a committee to report at next Synod on the completion of the whole system of ecclesiastical order as contemplated in the resolution of yesterday.

Rev. D. S. Faris, James Martin, of St. Louis, and D. Chestnut, of Pittsburgh, were appointed a committee to make arrangements with railroads for a reduction of fares for members of next Synod.

The thanks of the Synod were cordially returned to the friends in this city for so handsomely entertaining the members of the court during its present session; to the railroad companies that gave excursion tickets; to the reporters of the daily press; and especially to the committee of arrangements in the several congregations of the brethren in this city.

The Synod adjourned with prayer, singing Psalm 133, and the benediction, to meet in Coulterville, Illinois, on the Wednesday after the fourth Tuesday of May, 1875, at 2 o'clock, P. M.

JOHN GALBRAITH, *Mod.*

J. R. THOMPSON, *Clerk.*

Letter to  
the Synod in  
Scotland.

Committee  
on Railroad  
Fares.

Vote of  
Thanks.

Adjourn-  
ment.





PASTORS.	T. O. ADDRESS.	INCREASE.					DECREASE.					CONTRIBUTIONS.										
		S. S. Teachers.	S. S. Scholars.	Baptisms.	By Profession.	By Certificate.	Total Increase.	By Censure.	Dissolution.	By Death.	Total Decrease.	Foreign Missions.	Home Missions.	Freedmen's Missions.	National Reform.	Theological Seminary.	Education Fund.	Church Erection.	Pastor's Salary.	Other Beneficent.	Miscellaneous.	Total.
D. B. Willson	Jamestown, Merc. Co., Pa.	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2	2
W. B. Reed	Allegheny City, Pa.	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3	3
Mah's	Marblehead, Ind. Co., Pa.	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5	5
W. B. Reed	Lancaster, West. Co., Pa.	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6	6
W. B. Reed	259 N. Ave., Allegheny.	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7	7
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8	8
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9	9
W. B. Reed	N. Gallien, West. Co., Pa.	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10	10
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11	11
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12	12
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13	13
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	14	14	14	14	14	14	14	14	14	14	14	14	14	14	14	14	14	14	14	14	14
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15	15
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16	16
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17	17
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	18	18	18	18	18	18	18	18	18	18	18	18	18	18	18	18	18	18	18	18	18
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19	19
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20	20
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21	21
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	22	22	22	22	22	22	22	22	22	22	22	22	22	22	22	22	22	22	22	22	22
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23	23
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24	24
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	25	25	25	25	25	25	25	25	25	25	25	25	25	25	25	25	25	25	25	25	25
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	26	26	26	26	26	26	26	26	26	26	26	26	26	26	26	26	26	26	26	26	26
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	27	27	27	27	27	27	27	27	27	27	27	27	27	27	27	27	27	27	27	27	27
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	28	28	28	28	28	28	28	28	28	28	28	28	28	28	28	28	28	28	28	28	28
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	29	29	29	29	29	29	29	29	29	29	29	29	29	29	29	29	29	29	29	29	29
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30	30
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	31	31	31	31	31	31	31	31	31	31	31	31	31	31	31	31	31	31	31	31	31
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	32	32	32	32	32	32	32	32	32	32	32	32	32	32	32	32	32	32	32	32	32
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	33	33	33	33	33	33	33	33	33	33	33	33	33	33	33	33	33	33	33	33	33
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	34	34	34	34	34	34	34	34	34	34	34	34	34	34	34	34	34	34	34	34	34
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35	35
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	36	36	36	36	36	36	36	36	36	36	36	36	36	36	36	36	36	36	36	36	36
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	37	37	37	37	37	37	37	37	37	37	37	37	37	37	37	37	37	37	37	37	37
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	38	38	38	38	38	38	38	38	38	38	38	38	38	38	38	38	38	38	38	38	38
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39	39
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	40	40	40	40	40	40	40	40	40	40	40	40	40	40	40	40	40	40	40	40	40
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41	41
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	42	42	42	42	42	42	42	42	42	42	42	42	42	42	42	42	42	42	42	42	42
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	43	43	43	43	43	43	43	43	43	43	43	43	43	43	43	43	43	43	43	43	43
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	44	44	44	44	44	44	44	44	44	44	44	44	44	44	44	44	44	44	44	44	44
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	45	45	45	45	45	45	45	45	45	45	45	45	45	45	45	45	45	45	45	45	45
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	46	46	46	46	46	46	46	46	46	46	46	46	46	46	46	46	46	46	46	46	46
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	47	47	47	47	47	47	47	47	47	47	47	47	47	47	47	47	47	47	47	47	47
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	48	48	48	48	48	48	48	48	48	48	48	48	48	48	48	48	48	48	48	48	48
W. B. Reed	Clark's Bldg., Ind. Co., Pa.	49	49	49	49	49	49	49	49	49	49	49	49	49	49	49	49					

P. P. Boyd	6	2	142	11	80	11	17	3	20	5	105 75	\$ 52 00	\$ 35 50	\$ 31 00	\$ 38 30	\$ 17 25	\$ 26 00	1,032 45	142
David S. Faris	4	3	94	6	50	6	3	13	16	12	14	60 25	50 05	17 95	32 00	29 45	24 30	12 30	101 15
D. G. Thompson	4	4	190	12	139	8	7	8	15	9	13	15 75	65 65	17 30	340 60	24 85	50 25	230 21	152 07
J. M. Faria	4	3	147	6	40	15	7	14	3	3	2	67 85	19 75	23 15	20 30	27 35	18 30	80 60	83 70
J. McGracken	3	3	55	3	55	3	3	6	6	3	2	14 50	7 00	17 60	87 00	11 45	6 00	993 00	426 40
W. F. George	3	3	42	4	42	4	4	1	1	1	2	24 40	7 00	8 30	16 75	9 65	10 70	520 00	92 61
D. C. Shaw	4	4	72	5	25	3	7	1	1	1	2	130 00	64 10	28 90	91 00	29 00	25 80	500 00	78 80
D. C. Martin	4	3	32	5	25	3	7	1	1	1	2	20 50	9 50	10 00	6 00	49 00	258 40	600 00	140 00
James Wallace	36	35	780	47	395	61	43	40	83	3	38	512 58	241 05	158 60	626 41	219 05	155 60	5,325 00	1,074 78
Linton, Iowa	5	6	204	10	134	15	15	4	19	2	64	135 00	14 08	42 50	83 40	44 60	671 25	2,659 04	963 84
Columbus City, Iowa	4	2	69	4	57	2	10	6	16	1	1	25 54	2 00	16 00	32 55	10 70	7 00	600 00	88 50
Waukegan, Wisconsin	4	4	82	2	2	2	2	2	2	2	3	29 80	3 00	3 00	10 70	7 00	153 50	710 00	20 30
Hopkinton, Iowa	3	3	57	2	2	2	2	2	2	2	2	40 00	6 30	3 00	10 70	7 00	34 50	700 00	382 19
Dodgeville, Iowa	3	3	57	2	2	2	2	2	2	2	2	18 70	3 72	4 17	5 50	6 20	17 00	700 00	43 14
Washington, Iowa	3	3	57	2	2	2	2	2	2	2	2	18 70	3 72	4 17	5 50	6 20	17 00	700 00	43 14
Kossuth, Iowa	3	3	57	2	2	2	2	2	2	2	2	18 70	3 72	4 17	5 50	6 20	17 00	700 00	43 14
Frederic, Iowa	3	3	57	2	2	2	2	2	2	2	2	18 70	3 72	4 17	5 50	6 20	17 00	700 00	43 14
Walnut City, Iowa	3	3	57	2	2	2	2	2	2	2	2	18 70	3 72	4 17	5 50	6 20	17 00	700 00	43 14
Illola, Minnesota	3	3	57	2	2	2	2	2	2	2	2	18 70	3 72	4 17	5 50	6 20	17 00	700 00	43 14
Clearwood, Page Co., Minn.	3	3	57	2	2	2	2	2	2	2	2	18 70	3 72	4 17	5 50	6 20	17 00	700 00	43 14
Morning Sun, Iowa	3	3	57	2	2	2	2	2	2	2	2	18 70	3 72	4 17	5 50	6 20	17 00	700 00	43 14
Round Prairie, Minn.	3	3	57	2	2	2	2	2	2	2	2	18 70	3 72	4 17	5 50	6 20	17 00	700 00	43 14
Glenwood, Minnesota	3	3	57	2	2	2	2	2	2	2	2	18 70	3 72	4 17	5 50	6 20	17 00	700 00	43 14
Fairbank, Iowa	3	3	57	2	2	2	2	2	2	2	2	18 70	3 72	4 17	5 50	6 20	17 00	700 00	43 14
David McKee	39	38	816	35	412	38	50	52	102	111	3	15 129	403 79	65 02	166 98	105 80	25 40	1,708 75	3,883 16
Clarinda, Iowa	7	5	164	10	100	18	4	6	10	1	1	72 45	17 55	11 50	10 00	55 50	8 00	750 00	336 00
W. W. McMullan	4	3	67	8	16	6	3	3	6	12	3	15	17 65	8 10	11 20	8 00	10 80	298 35	93 25
J. Dodds	7	6	120	6	53	12	3	7	10	1	1	26 00	10 00	10 00	13 00	10 00	9 00	600 00	103 80
J. S. T. Milligan	5	6	114	12	189	10	6	14	20	1	5	11 28	12 00	13 00	13 00	18 25	5 30	998 55	320 00
North Cedar, Kansas	3	3	45	6	37	6	3	17	20	2	2	3 42	2 25	1 10	3 10	1 50	1 45	184 55	56 00
S. M. Stevenson	3	3	28	3	28	3	3	3	3	3	3	2 25	2 25	2 25	2 25	2 25	2 25	2 25	2 25
Helron, Clay Co., Kan.	3	3	28	3	28	3	3	3	3	3	3	2 25	2 25	2 25	2 25	2 25	2 25	2 25	2 25
Evans, Col.	4	3	60	6	60	6	6	6	6	6	6	3 50	4 00	3 00	3 00	3 00	3 00	3 00	3 00
A. C. Todd	2	1	22	4	70	8	1	3	4	9	9	3 80	3 00	3 00	3 00	3 00	3 00	3 00	3 00
Fremont & Whose, Neb.	2	1	22	4	70	8	1	3	4	9	9	3 80	3 00	3 00	3 00	3 00	3 00	3 00	3 00
Sylvan, Dade Co., Mo.	4	2	54	4	70	8	1	3	4	9	9	3 80	3 00	3 00	3 00	3 00	3 00	3 00	3 00
W. W. Wink	3	2	40	3	40	3	3	3	3	3	3	3 80	3 00	3 00	3 00	3 00	3 00	3 00	3 00
Olathe, Kansas	3	2	40	3	40	3	3	3	3	3	3	3 80	3 00	3 00	3 00	3 00	3 00	3 00	3 00
Kim and Franklin sts.	3	2	40	3	40	3	3	3	3	3	3	3 80	3 00	3 00	3 00	3 00	3 00	3 00	3 00
Pittsburgh, Pa.	42	33	717	52	563	74	25	82	107	32	18	6 56	145 90	36 50	48 45	97 50	35 55	4,341 00	501 90

a. David Campbell, Clerk of Session. b. H. F. Sampson, Clerk of Session. c. John Logan, Clerk of Session. d. Henry Dean, Clerk of Session. e. David Campbell, Clerk of Session. f. Organized July 9, with forty members. g. One of these by reformation. h. J. M. Lee, Waboo, Saunders Co., Nebraska. i. Stated supply. j. For supplies. k. For supplies. l. Estimated. m. For new church. n. For new church. o. For new church. p. For new church. q. For new church. r. For new church. s. For new church. t. For new church. u. For new church. v. For new church. w. For new church. x. For new church. y. For new church. z. For new church.

# GENERAL STATISTICAL STATEMENT.

PRESBYTERIES.	Congregations.	Ministers.	Elders.	Deacons.	Communicants.	Sabbath School Teachers.	Sabbath School Scholars.	Baptisms.	INCREASE.				DECREASE.				CONTRIBUTIONS.										Total.											
									By Profession.	By Certificate.	Total Increase.	By Censure.	Dismissal.	Purging Roll.	By Death.	Total Decrease.	Foreign Missions.	Home Missions.	Freedmen's Mission.	National Reform.	Theological Seminary.	Education Fund.	Church Erection.	Pastor's Salary.	Other Beneficent Objects.	Miscellaneous.												
New York.....	19	19	97	72	2037	212	1705	114	194	50	244	2	59	51	10	162	\$3,811	\$1,218	\$333	\$2,843	\$2,098	\$6	\$14	\$25,044	\$23,973	\$8,238	\$9,923	\$81,640	25									
Philadelphia.....	5	4	25	15	731	65	472	22	32	12	44	...	13	4	18	35	952	126	10	1,089	66	201	02	292	72	181	37	2,181	07	6,185	06	2,954	88	2,191	97	16,466	47	
Pittsburgh.....	8	6	37	18	550	36	360	19	12	8	20	1	3	6	13	23	533	72	198	35	79	56	246	00	115	99	107	13	705	81	3,595	60	556	11	1,126	34	7,371	98
Pittsburgh.....	24	26	109	31	2257	102	970	112	141	134	275	4	100	12	39	156	2,456	79	658	70	782	47	1,468	96	2,763	23	356	42	6,246	81	18,509	00	4,615	31	6,538	65	44,945	84
Pittsburgh.....	8	4	30	10	470	9	65	22	15	4	19	...	15	2	5	22	252	78	40	10	65	86	115	66	95	34	168	77	2,857	55	482	58	1,436	31	6,780	98		
Ohio.....	10	10	35	18	688	43	411	38	56	18	54	2	13	6	12	36	250	57	79	60	78	66	213	52	216	80	115	60	5,701	50	1,482	80	466	46	10,052	78		
Lake.....	8	9	35	25	780	47	306	51	43	40	83	3	38	5	12	58	633	00	241	08	168	60	626	41	219	65	155	60	3,136	52	5,225	00	1,650	76	1,074	73	13,221	02
Illinois.....	13	9	39	28	816	35	412	38	50	52	102	...	111	3	15	119	275	84	403	79	55	02	166	98	165	80	25	40	1,708	70	2,710	00	1,167	16	3,103	16	10,771	90
Texas.....	10	8	42	30	717	52	465	74	25	12	107	...	32	18	6	56	148	00	56	90	36	80	48	45	97	50	35	55	4,341	00	545	39	501	90	9,023	04		
Kansas.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	
Total.....	106	96	450	250	9726	601	5296	490	544	470	948	13	384	107	170	677	9,254	59	3,029	46	2,670	13	5,999	62	7,440	70	2,187	62	46,743	42	79,738	02	20,033	28	25,153	37	700,999	28



THE

# Reformed Presbyterian and Covenanters.

VOL. XII.

AUGUST, 1874.

No. 8.

ORIGINAL.

"HITHERTO HATH THE LORD HELPED US."\*

BY REV. J. M'CRACKEN.

FATHERS AND BRETHREN—In opening the meeting of Synod, I draw your attention to the passage of Scripture found in 1 Sam., 7th chapter and 12th verse: "Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Eben-ezer, saying, hitherto hath the Lord helped us."

It was a simple thing to do, to erect a plain stone pillar, probably roughly hewn, for it was not the time, and Samuel was not the man, to put great stress on mere ornament and polish.

This stone was a witness that a covenant God was true to his promise, and that his people trusted in him and were grateful for his speedy and timely help. Many years of oppression had broken the courage of Israel and induced habits of timidity and fearfulness, so that the sight or voice of a Philistine struck terror into the heart of an Israelite. For a long period after the disastrous defeat at Aphek, when the ark was taken, the tribes were sunk into a deep lethargy. Twenty years the ark lay in Kirjath-jearim, until all the house of Israel lamented before the Lord. This was the beginning of a great revival of religion and of patriotism.

The vigilant conquerors recognized the movements of the free spirit and prepared for the inevitable conflict. It came. Not as in Aphek; not as of the swooping eagle, and a fell carnage of a demoralized host who had vilely cast away their shield and buckler, and had forgotten the God of their fathers; but *now* the Lord marched in the forefront of the battle, and thundered with a great thunder against the Philistines, and his people won a glorious victory. It was on this battle-field, in the midst of a glorious and disenthralled people, that Samuel set up the "stone of help," and inscribed on the banners of a grateful people the legend of gratitude and confidence, "HITHERTO HATH THE LORD HELPED US."

\* Preached at the opening of Synod, and published by request of Synod.



I see in the memorable event, not a mere incident of ancient history, but the type of the believers who record with gratitude God's helping hand, and receive in the act new courage for new victories.

To bring the Eben-ezer from the plains of Mizpeh, and set it up in the presence of the elders, the heads of the people, shall be my aim, with this purpose and prayer that we all may be filled with gratitude and strengthened in the Lord by a review of his mercies.

In our formal discussion of the text, I conceive it not unprofitable to study,

I. The conditions of divine help.

II. The properties of God's help.

III. The obligations that rest on those whom God has helped.

And then to improve this occasion by a review of the mercies of God, in which we may clearly see that he has helped us hitherto. I cannot doubt that God makes all things to work together for good to them who are the called according to his purpose; that God is always helping his people; that the true attitude of a believing soul is realized in the words of Job: "Though he slay me, yet will I trust in him." During the darkest night and the coldest winter and the fiercest storm, God is working beneficently in nature, and preparing his reward for the waiting husbandman. Yet his beneficence is not apparent to us till the beautiful spring arrives and the glowing summer, until the ripe fruit and grain and fat herds fill our hearts with food and gladness.

So in grace God is continually doing good, and his whole providence towards the heirs of grace is beneficent and saving; but we only see the riches and fulness of his mercy in periods of spiritual growth and prosperity.

I. God's help is conditioned.

1st. By our sense of need. He helps those who feel that they need his help. "Blessed are the poor in spirit, for theirs is the kingdom of heaven." He always respects the constitution of nature that he hath given. The proud scorner despises the grace of God. He needs it not. Self-contained and self-confident, he relies on the resources of his own nature, and refuses the freely offered aid of God. God will not force it upon him. He leaves him to himself. Nay, he declares that when he has been overtaken by his sins, and ensnared in his own net, "he will laugh at his calamity, and mock when his fear cometh."

The Bethesda paralytic waiting for the moving of the waters, the blind, the deaf, the helpless and miserable, command his sympathy. Their prostrate and pitiable helplessness appeals irresistibly to his pity. "Wilt thou be made whole?" What wilt thou that I should do unto thee? are the touch-stones that reveal the sense of utter need, the emptiness of the soul of all resource, and its readiness to receive divine help. To such a soul God's help is welcome. When heart and flesh faint and fail, when every cable parts and anchor slips, and we are drifting out into the dark and stormy sea, then is the hour God is waiting for. Man's extremity is God's opportunity.

2d. God helps those who cry to him. He answers prayer. The cry of the destitute he surely will regard. It is a fixed princi-

ple of his providence that "he that asketh receiveth." Sinking Peter cries, and Christ reaches forth and takes him by the hand. Peter's friends cry, and an angel opens the prison doors and leads him out in safety. The disciples in the storm and in the midst of the sea cry to the sleeping Jesus, and "immediately the ship was at the land whither they went." Why has prayer such power? It is because the soul of prayer is faith, and faith is the bond of union with God; so that it would be like willing against his own will for God not to answer prayer. The necessity lies in the very nature of prayer and of faith. Prayer without faith is dead, being alone. So plain indeed is this point, that further illustrations would but cumber it, and arguments are not needed by Bible Christians to convince them that God helps them who cry earnestly to him.

3d. God's help is conditioned on repentance. None are without the tokens of his love, unless they have turned from him. The light of his countenance shines clearly upon those who look reverently towards him. Sin is a turning from God, and suffering and shame and want are its necessary consequences. The bitter waters must continue to increase so long as the fountain is not closed, but as soon as the sinner turns again to God with full purpose of heart and endeavor after new obedience, the Holy Spirit helpeth his infirmities; and because repentance too springs from faith, the omnipotence of God takes the full measure of his need and supplies it all in Christ Jesus.

This thought is beautifully presented in Solomon's prayer, 1 Kings 8: 46, 47—"If any man sin against thee (for there is no man that sinneth not), and thou be angry with them, and deliver them to the enemy, so that they carry them away captives unto the land of the enemy, far or near; yet if they shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely, we have committed wickedness; and so return unto thee with all their heart, and with all their soul, . . . then hear thou their prayer and their supplication in heaven thy dwelling place, and maintain their cause, and forgive thy people."

4th. God's help is conditioned on our helping ourselves. When Israel stood irresolute and almost panic stricken at the Red Sea, and Moses was pleading in an agony of soul for them, he received this answer: "Why criest thou unto me? Speak unto the children of Israel that they go forward." The active, diligent and independent are successful; the indolent, careless hangers-on are the failures. Nothing ever has been done, nothing ever will be done without corresponding effort. The astonishing progress of the followers of John Wesley is the result under God of their indefatigable industry, persevering courage and sublime confidence in success. The sluggard that will not plough by reason of the cold, shall beg in harvest and have nothing. While it is not of him that soweth, nor of him that watereth, but of God that giveth the increase, yet unless there are both ploughing and sowing and watering, there shall be no increase.

The results in the moral world that excite our gratitude, are the fruits of a diligent spiritual husbandry, blessed in the springing of the

blade, in the growth of the ear, and ripened by the bright sunshine of God's covenanted favor.

II. I ask your attention to these properties of God's help.

1st. It is sufficient. No extremity is too great, no emergency is too sudden, no difficulty is too arduous for Omnipotence. Is it a sea, wide, deep, turbulent? Moses stands and smites it, and at once the firm walls of the most unstable element rise high on either side, and hold the sea in check, while through the broad open way the host of Israel marches dryshod. Is it hunger that assails the great army in the desolate wilderness? Behold the manna! About the camp on every side sweet nutritious food falls in copious abundance. Is it thirst, consuming thirst, that like a wild beast has seized upon its helpless, panting victims? Is there no lake or river or fountain near to quench its burnings? Does the glaring sun pour down its scorching rays on the sandy desert? God's help is still sufficient. The flinty rock "pours forth streams of waters great," and the glad tidings echo throughout the camp, "Ho! every one that thirsteth, come to the waters."

Is Jerusalem, the last refuge, beleaguered by a great veteran army, flushed with successive victories, ready as a swarm of locusts to overspread and devour the feeble remnants of God's people? Hezekiah prays, and in the morning silence reigns over the vast host of the terrible ones, and chariot and horse are all cast into the sleep of death. Has the church grown cold and lost its first love? As the student of science tells us of the natural world, whose fertile valleys and broad plains in process of ages became chilled and cold, and filled from mountain wall to mountain wall with the ice oceans, so a dreadful glacial period came upon Christ's heritage, until frost and ice and snow ruled all but the mountain tops and high Waldensian valleys, where the sun of righteousness still warmed the hearts of men. God's help is still sufficient.

"He sendeth forth his mighty word,  
And melteth them again;  
His wind he makes to blow, and then  
The waters flow again."

2d. God's help is opportune. There are no chances in God's providences. He knows the end from the beginning. All that ever was, or is, or will be, is at once embraced in the scope of his omniscient vision. He knows how much his people can bear, how much they need to bear, and how far to suffer the enemy to prosper; when to put the bit in his mouth, and the bridle in his jaws, and turn him back in the way whence he came.

There are no mistakes in God's providence. His wisdom is infinite. As he knows the time, so he knows the way, the best way to interpose his aid in behalf of them that trust him. God makes no failures. His power serves his wisdom. No one can baffle his purpose. No one can disarrange his plans. Were it possible that God could not do his will, then there would be a stronger than he, and that mightier one is God.

These three divine perfections—omniscience, infinite wisdom and omnipotence—form the threefold argument to assure us that whom God helps he helps right early.

. God's help is promised. Hope must have a foundation, prayer have a reason. Diligence and effort must have assurance. But the case of man is so hopeless, the moral distance of man from God so great, and the uselessness of his own unaided efforts so manifest, he could neither work nor hope nor pray without the covenant of

3.  
Grace lights up the darkness of his soul. Grace puts arguments in his mouth. Grace nerves his arm for burdens and struggles. All grace flows through the covenant. Christ has purchased it, and God has promised to bestow it on the heirs of salvation. "God, in order more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath: that by two immutable things, in which it was impossible for God to lie, we might have strong consolation who have fled for refuge, to lay hold upon the hope set before us."

There is no peradventure in trusting to God's help; it is as sure as his word and oath of God and the everlasting covenant can make

I. The duty resting on those whom God helps.

1. They should thank and praise him. We should not be ashamed of our need and our weakness, nor to own the timely and ample help we have received. It is glorious to have such a helper, to be the object of divine compassion and protection.

Our need is great; our deliverances are glorious. We have a theme worthy to employ the tongues of men and angels; a theme that will make the anthems of the heavenly host through the eternal ages; and yet we, with cold, unmoved hearts, be silent when the golden harps of the angels, and cherubim and seraphim are waiting to join in the solemn song of the church on earth. "Bless the Lord, O my soul, be not forgetful of all his gracious benefits."

2. They should trust God. This is the great lesson of the book of providence. We must combat on the one hand impatience, crying, "Should we wait for the Lord any longer?" and listlessness on the other; with the sure promises of God. The church must be prepared to trust God.

It is not the hasty preparation of cable and anchor and stormreefs in the moment of sudden alarm, when the darkening sky and brooding clouds and swiftly falling barometer heralds the cyclone, that saves the ship; but the thoughtful preparation of many quiet and serene days, resting of anchor and cables and sails and cordage, and thoroughness in their use in every emergency, that give calmness in the hour of danger, and safety amid the fury of the storm.

We have seen the well-appointed ship amply provided with means of safety deserted and lost on the high seas, because her crew were not used for danger—were not familiarized with the means of overcoming it, and were without confidence in their commander. When the ship sprang a leak, and the storm beat and tossed her with its terrible might, like cravens they fled and left her to her fate.

We have seen a crew of brave men, who had learned to trust and to rely for storm and shipwreck, obey their captain, perform calmly

every duty, and hold their faith and win deliverance out of the jaws of death, because their hope never faltered, and reliant courage was never driven from their true hearts by pallid fear. Shall the church not learn that her safety as well as duty lies in perfect trust in the Captain of her salvation; that no storm can wreck, no danger imperil her while Christ is with her, and his everlasting arms underneath and around her. They that trust in the Lord are like Mount Zion, which can never be removed, but standeth forever.

3d. They should go forward with determined energy and perseverance. Sometimes it is the duty of the church to stand still and see the salvation of God; but these moments of waiting, expectation and inactivity are infrequent. The church is by nature aggressive. A great rebellion has overturned the symbols of God's authority, and cast down and trampled his law in the dust. God has sent forth his Son to reduce this rebellion, to restore his authority and establish his kingdom once more. The church is Christ's army of subjugation and occupation. She is commanded to attack every stronghold of sin; to carry by assault and hold for her King whatever of influence or power or value Satan has seized; to cast down the principalities and powers of darkness and spiritual wickedness in high places. She may pause to study the salient points of attack, the dispositions of the enemy, but her success lies in her faith in her leader, in her audacity, in her steady advance in her irresistible onsets, and in her holding fast every foot of vantage ground—every attainment of the past ages. The object of the church is the conquest of the world, and every day brings us nearer its accomplishment. Let the world deride our puny efforts and feeble instrumentalities. Our answer is ready. "Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." Our mighty weapon is faith. All things are possible to him that believeth. We should not the sacramental host advance in its victorious march? it not clothed in divine panoply? "No weapon that is formed against thee shall prosper." Let infidelity forge and furbish its glittering illusions. Let its cunning try to pierce the corslet of the Christian with its Tyndale stiletto of suggestive blasphemy, or let it boldly strike at the effulgent glory of the person and being of the divine Saviour; let him deny his authority, revile his law, and malign his proclamation of mercy; let Antichrist arrogate God's glory, and mumble out bloody threatenings against his people; let heathenism wind its snaky folds around the writhing victims, and beslime and devour them. Blessed be God! the time is short. The night is far spent and day is at hand. Let us put on the armor of light, and leaving the things that are behind, let us press toward the mark for the prize of the high calling of God in Christ Jesus our Lord. With glad expectation let us look for his glorious appearing, when strife and controversy: confusion shall be hushed, and the redeemed earth shall shout to heavens, and the heavens shall re-echo the cry as the voice of many waters, and as the voice of many thunders, "Alleluia, for the Lord God omnipotent reigneth."

( To be continued. )

## THE LIGHT BURDEN.

"Now I saw in my dream that the highway up which Christian was to go was fenced on either side with a wall, and that wall was called **Salvation**. Up this way, therefore, did burdened Christian run, but not without great difficulty, because of the load on his back. He ran thus till he came at a place somewhat ascending, and upon that place stood a cross, and a little below in the bottom a sepulchre. So I saw in my dream that just as Christian came up with the cross his burden loosed from off his back and began to tumble, and so continued to do till it came to the mouth of the sepulchre, when it fell in and I saw it no more."

This is the record of universal Christian experience. Bunyan's pilgrim relates what all true Christians have felt. Before coming to Christ, we all labored and were heavy laden. Our iniquities as a weighty burden were too heavy for us. With the pilgrim we all may sing:

"Thus far did I come, laden with my sin,  
For aught could ease the grief that I was in  
Till I came hither."

But at the cross of Christ we found relief. We had no sooner reached it than "the burden loosed from off our shoulders and fell from off our backs." Then for the first time we learned that Jesus "bore our sins in his own body on the tree." We had often heard it before, but we never knew it till then.

Relieved of the burden of sin, the Christian life is one of rest. He experiences the fulfilment of the promise, "I will give you rest." This rest, however, is not merely freedom from toil or burden. True, the burden of sin has been taken away, but in its room he has received another, a lighter burden, the burden of Christ. He enjoys a peace which the world cannot give, but he is not therefore exempt either from labor or from pain. So far from it, he has entered the service of a new master, and must labor unreservedly in compliance with his will. The terms on which he was received into that service were, that "he deny himself, take up his cross daily and follow Christ." These are the only terms on which any one is received into Christ's service. To many, this is a hard saying. When they hear it they are "sad, and go away grieved." They have heard the invitation, "Come," and its accompanying promise, "I will give you rest." They come, expecting a life of ease and enjoyment, but are disappointed when they hear the words "my burden" from the lips of Christ. They would gladly be freed from the burden of sin, but are wholly unwilling to have any other, and most of all, the burden of Christ. They dread it as heavier even than the burden of sin—an intolerably heavy burden, heavier than they can bear. But little they know of Christ's burden. You know far more, Christian reader. You have borne it, and are bearing it even now, and have verified in your own experience the declaration, "My burden is light." You have lifted it in Jesus' name, you have borne it for Jesus' sake, and you have found it as wings to a bird, an easy weight.

The alternative is not, the burden of Christ or freedom from service. Some master we must serve, some burden we must bear; and compared with every other, the burden of Christ is light. It is lighter than the burden of sin. With this, till relieved by Christ, all are laden. Many are strangely ignorant of this fact. They seem to have no consciousness of the burden of sin. And yet it is not strange. A man may make a pillow of his burden and sleep on it instead of carrying it, and thus he does not feel it. Sooner or later, however, that sleep will come to an end, and the sinner who has never felt the burden of his sins will awaken to a consciousness of the fact that his sins are a painful weight—a sore burden, heavier than he can bear. Then he would gladly bear Christ's burden, perform any service or endure any suffering to obtain relief from the intolerable weight of sin. "Hear me," said Worldly Wiseman to Christian, "I am older than you; thou art likely to meet with in the way in which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons—in a word, death, and what not." "Why, sir," replied Christian, "this burden upon my back is more terrible to me than all those things which you have mentioned; nay, methinks I care not what I meet in the way, if so be I can also meet with deliverance from my burden."

Compared with the burden which the world imposes upon its deluded votaries, the burden of Christ is light. They boast of their liberty and freedom from service, and yet Christ requires from his servants no such sacrifices as the world and mammon do of sinners. Both Christ and the world require constant, unreserved, self-denying effort. But the difference is this—Christ requires that we deny ourselves what is wrong, unreasonable and hurtful; whereas the world requires that we deny ourselves what is pure, and reasonable, and good. And then again, in serving Christ we promote our own best interests, both in the life that now is and that which is to come; whereas, serving the world, we do ourselves an unspeakable injury, both in eternity and in time. In comparison with those which misguided teachers impose in his name, the burden of Christ is light. Influenced by different reasons, some through ignorance, some through a superstitious reverence for the past, and others through a ceaseless craving for something new, they require the acceptance of dogmas, the practice of austerities, the religious observance of times and ceremonies and a separation from the world, wholly at variance with the teachings of Christ. They require as duty what he has not commanded, and forbid as wrong what he has not condemned. In this way they restrict the liberty of those who look to them for guidance, and put a yoke upon the necks of Christ's disciples which they themselves are not able to bear. It was thus in the early history of the church. Paul's work at Antioch was disturbed by certain men who came down from Judea and said, "Except ye be circumcised after the manner of Moses, ye cannot be saved." The Pharisees are not the only people who have imposed austerities upon others. There are many chargeable with this same sin in the church of Christ to-day. Listening to their instructions and endeavoring to comply with their directions, many of Christ's humble followers labor and are heavy laden. With the exception of the burden of sin, there is none

heavier than the burden borne by these. They think that fidelity to the church requires this service of them. But they mistake for doctrines the commandments of men. To the Holy Ghost and the faithful ministry of Christ it still "seems good to lay upon us no greater burden than these necessary things." There are those who bind heavy burdens and grievous to be borne, and lay them on men's shoulders. But of those Jesus our gracious Master is not one. Compared with all others, his yoke is easy and his burden is light.

In another and higher sense the burden of Christ is light. It is so in itself, and viewed apart from all others. And yet not to all. There are those to whom even the lightest weight is oppressive; and so, too, there are those who complain of Christ's burden as an intolerable weight. These are they whose minds "are not subject to the law of God, neither indeed can be." They are they who have never borne that burden, and consequently know nothing of its weight. Those who have never complained of it, their uniform testimony is, his burden is light. To them, "wisdom's ways are ways of pleasantness, and all her paths are peace." "I have rejoiced," says David, "in the way of thy testimonies as much as in all riches." "His commandments," says John, "are not grievous." Brainard "longed to be perpetually and entirely crucified to all things here below by the cross of Christ." And Henry Martyn writes thus: "I do not think that anything would be a heaven to me but the service of Christ and the enjoyment of his presence. Oh, how sweet is life when spent in his service!" All Christians are not so fully resigned to the Master's will, or so devoted to his service. There are few, very few, of his disciples who follow him so closely or serve him so devotedly as those men did. And for this reason, few of them find the same full satisfaction and enjoyment in his service. And yet all Christians are servants of Christ, and just in proportion as they serve the divine Master faithfully, do they rejoice in doing what he commands. There are some who serve him with but little devotion, but even they have a corresponding satisfaction in his service. At times they are tempted to regard him as a hard master, and to complain of the extent and strictness of his requirements, but even their testimony, though given with less confidence, is, "his burden is light."

How light this burden is, none know better than they who assume it early in life. It is the will of Christ that it should be thus assumed. He says, "Suffer little children to come unto me, and forbid them not." And when children come, he places upon them the lightest burden—one adapted to their little strength and tender years. Of a child, at first, he requires only obedience to parents, and new duties come one by one, little by little, with increasing strength. The child grows in grace, and it is only called to bear the burden of a man when it has attained to a man's strength. To those who put off coming to Christ till late in life this burden is heavier, and for the reason that these duties are heaped upon them all at once. They have disregarded Christ's orders, and therefore, though but babes in Christ, they are called to perform the duties and bear the burden of a man. And yet even to such the burden of Christ is light. To this class Paul belonged, and



yet we never hear him complain of the service of Christ. So far from it, he counted it his highest honor and chiefest happiness to labor in Christ's service and suffer for his sake. Why was it so in the case of Paul? And why is it so now, that not unfrequently those who have spent their early years in the world's service, when converted, labor so joyously and successfully in the service of Christ? It is not, my friend, that theirs is a lighter burden or an easier service than yours or mine. It is not that the Master has exempted them from any of the duties of life, neither is it that they are naturally stronger than you or I. The reason is this: many take up and bear the burden that Christ lays upon them, not in their own strength, but in his. His strength is made perfect in their weakness, and they do all things through Christ that gave them strength. The least burden is heavy to him who lifts it in his own strength; the heaviest burden is light to him who lifts and bears it in the strength of Christ. For to all who look to and rely on him for help, he imparts of his own strength power that they may be strengthened to perform the duties and resist the temptations of life. Closely allied to this is the fact that to them Christ's burden is a burden of love, and nothing is burdensome to him who loves. The seven years which Jacob served for Rachel seemed to him but a few days, for the love he had to her. The mother, though feeble, complains not of the weight of the child she bears lovingly in her arms. And so those who love Christ truly, when loving, complain not of the extent of his requirements or the shortness of his commands. Christ's burden is not heavy to him that loves, for love makes it light. And then again, the Christian is strengthened for Christ's service by the promise, "If we suffer, we shall also reign with him." The attitude is that of earnest expectation, "looking to Jesus, the author and finisher of his faith, who for the joy that was set before him endured the cross, despising the shame." Like Paul, he "reckons that the sufferings of the present time are not worthy to be compared to the glory that shall be revealed." Than this, there is nothing better suited to encourage and strengthen the Christian for the duties and trials of life. I must bear the cross if I would wear the crown. A few more years of labor and self-denial, and then "I will dwell in the house of the Lord forever." With this thought before him, he never complains of the service of Christ. Just in proportion as he realized it does he find Christ's yoke easy and his burden light.

"Come hither, says the Son of God,  
Whoever loathes sin's heavy load  
And would no longer bear it;  
Come hither, young and old; in me,  
One knowing well your ruin see,  
Whose grace, too, can repair it.  
My yoke is mild, my burden light,  
And all who choose its easy weight  
Their souls from hell deliver.  
I'll give them strength when theirs would fail,  
And by my strength they shall prevail,  
Exulting in the giver."

RHO.

## OBJECTIONS TO LIMITED ATONEMENT.

THE denial of the doctrine of limited atonement is a logical sequence of the denial of eternal election. If God did not choose a definite number whom he determined to save, then Christ did not die for a definite number to save them. Hence the opposition to election, arising from the inability of the human mind to remove the difficulties that present themselves in connection with it, requires for the sake of consistency the maintenance of other errors.

The advocates of universal redemption entrench themselves behind a fortress of Scripture passages, which they present as impregnable. Some of the most plausible of them we will examine.

The first we mention is 2 Cor. 5: 14, 15. Rendered literally it reads thus: "For the love of Christ constrains us judging this, that if one died for all, then the all died, and he died for all, that they living should no longer live in themselves, but in him having died and been raised for them." The particle "for" (*γὰρ*) introduces a reason for the apostle's earnestness in the preceding statements. If to some he seemed to be beside himself, he had sufficient cause for it. The love of Christ constrained him. And this constraining power he felt when he contemplated the results of the death of Christ. If, as truly as, one died for all, then the all died, *οἱ πάντες απεθάνον*. This rendering has the sanction of the best scholars, and is demanded by a correct exegesis. The argument is not that because one died for all, the all were therefore spiritually dead. The truth inferred is, that the all for whom Christ died being federally one with him, died in him. They died in him in the same sense that they are said, Col. 3: 1, to be risen with him. And then it follows as a second conclusion, that they live not in themselves, but in him who died and arose for them. "They who live" is a description of the same persons; the all for whom Christ died and who died in him. The all presented in general terms as the objects of the death of Christ, are the all who died in him and rose with him, and the all who shall be saved.

The words "they who live," in our translation, contain an ambiguity which the literal rendering avoids. They might be taken in a partative sense, referring to some of the all for whom Christ died and who were dead. But this is not the meaning of the Greek *οἱ ζῶντες*. "They living" describes the same persons as the "all" in the preceding part of the verse, but in a different state, not as representatively dead, but spiritually alive.

Romans 5: 18 is another passage relied on to prove universal redemption. The literal rendering is, "Therefore then, as by the offence of one it was to all men to condemnation, so also by the righteousness of one it was to all men for justification of life." At first view this verse seems to teach that all who sinned in Adam are justified through Christ. This would be universal salvation, which those with whom we now dispute do not maintain. What the verse does teach and what we propose to show is, that all who are justified through Christ sinned in Adam.

At verse 12 the apostle begins an illustration of the doctrine of

justification by comparing Christ and Adam as representative persons. In verse 14 he says that Adam was a figure (*τυπος*), type of him who was to come. The entrance of death into the world through the sin of Adam, and its passing over to all men, present one side of the analogy. To prepare the way for bringing forward the other side, the statements that follow till verse 18 are made. It was necessary to the argument to show how death passed on all men. And the point to be made out was, that it was not through their actual transgression but through Adam as the representative of his seed. The apostle thus reasons: Until the giving of the law through Moses, death was in the world. The existence of death proved the existence of sin. Death is the result of the imputation of sin. And the imputation of sin shows that a law has been violated. "Sin is not imputed where there is no law." But before the law was given by Moses, the law written on Adam's heart in his creation, some traces of which survived the fall, was the law, the violation of which brought sin into the world. As the penalty of the violation of the command forbidding to eat of the fruit of the tree of knowledge, death entered into the world, and exercised his dominion over the human race.

But there was a class over which death reigned that had not committed actual sin. Children dying in infancy did not sin after the similitude of Adam's transgression. How shall we account for their death? They died, because being Adam's posterity, they sinned in him and were involved in the penalty. In the language of Dr. Thornwell: "The natural tie determined only who were represented, the federal tie actually causes them to be represented. We sinned in Adam and fell with him in his first transgression, because the covenant was made with him for us, and not because we have sprung from his loins."

This sets before us the precise point where the parallel between Adam and Christ avails to the apostle's argument. He is about to show that it is through the righteousness of Christ eternal life is obtained. How? In the same way as through the sin of Adam death came. The elect sustained a similar federal relation to the second Adam that was sustained to the first Adam by his posterity. All men became Adam's seed by natural generation, and so came under the penalty of the covenant of works. All the elect become Christ's seed by spiritual generation, and so are entitled to the blessings of the covenant of grace. The verse under consideration contains the apostle's conclusion from the argument as presented. The all men to whom is given the blessing of justification are those who are interested in Christ as their covenant head, just as the all men who fell under condemnation are those who are involved in the penalty of the sin of Adam as their covenant head.

By the same line of argument we answer the objection from 1 Cor. 15: 22, "As in Adam all die, so in Christ shall all be made alive." This text can be taken out of the hands of Arminians by the rule in logic, "that what proves too much for a disputant proves nothing for him." The application of these words to prove universal redemption, gives them over to the advocates of universal salvation. For if the second all in the text be co-extensive with the first, then all who die in

Adam shall be made alive in Christ and be saved. As the Arminian does not hold this sentiment, he must readjust his exegesis of the passage.

The apostle throughout this chapter is treating of the resurrection of the righteous. This he shows is dependent on the resurrection of Christ. He reasons thus, verse 21 : "For since by man is death, also by man is the resurrection of the dead." The next verse shows that by man in the first case Adam is meant, in the second instance, Christ. "For like as in the Adam all die, so also in the Christ shall all be made alive." The prefixing of the article to the name of Adam and of Christ, as is done in the Greek, leads us beyond the truth that death came by Adam and life by Christ, to the consideration of the cause of these results. It gives special prominence to Adam and Christ as covenant heads. All who die were in the Adam, and all who are made alive are in the Christ. How in the Adam? Not merely seminally as his offspring, but federally as represented by him. And how in the Christ? Just as in the parallel case by generation and representation. And this life is in the first instance spiritual life communicated in regeneration; and then as Christ by his resurrection became the head of corporeal as well as of spiritual life to his people, the reasoning of the apostle availed to establish the doctrine of the resurrection of the bodies of the saints.

Heb. 2: 9 is thought to contain an unanswerable objection to the doctrine of limited atonement. "That he by the grace of God should taste death for every man." There is nothing in the original for the word man. In the Greek we find only *υπερ παντος* for every. As the word rendered every is without the article, it is to be taken in a distributive not in a collective sense; each one, not the whole. It therefore must refer to some collective term of which it expresses a part, each, or every one of some aggregate whole. Dr. Owen supplies the ellipsis, from the word sons in the verse following: "that he should taste death for every son." There are two objections to this interpretation. It is contrary to usage to supply an ellipsis from what follows it; and Christ did not taste death for his people as sons but as sinners.

We find in the preceding verse three times the word *παντα* properly rendered "all things." "Thou hast put all things under his feet." "In that he put all things under him." "But we see not all things under him." From the use of the universal term "all things," in Psalm 8: 6, to which the apostle refers, he draws the inference of the universality of the dominion of Christ. To this it is objected, "we see not yet all things put under him." This he answers by showing that all things are under him of right. Though we see not all things put under him, we do see him for the suffering of death, crowned with glory and honor, so that, *οπως*, it follows that by the grace of God he tasted death for every one—each one of those all things that are put under him. *υπερ* rendered "for" when it refers to persons, generally means in the place of. Phil. verse 13, "that in thy stead *υπερ σου* he might minister to me. When it refers to things, it means for the sake of. In the text before us it has the latter meaning. He tasted death for the sake of every thing. A result of the death of Christ is that every thing is put under him.

There is good authority for reading *χωρις θεου*, without God, in place of *χαριτι θεου* by the grace of God. This reading supports our interpretation. The sentiment is then the same as taught in 1 Cor. 15 : 17, "He is excepted who put all things under him." So our text teaches that Christ tasted death on account of every being, God excepted, that every thing might be subjected to him.

One more objection we notice, taken from 1 Tim. 2 : 6, "Who gave himself a ransom for all, a testimony in their own time." We take the position that "all" in this verse means men of all classes, and not all men without exception. The words "all men" occur twice in the preceding context, verse 1 : "I exhort first of all that supplications, prayers, intercessions and thanksgivings be made for all men." In 1 John 5 : 16, we are taught that we are not to pray for a man who has sinned a sin that is unto death. The all men for whom it is our duty to pray are the all men who have not committed the unpardonable sin; men of all ranks. And this is plain from the apostle's classification. "For kings, and for all those who are in authority." And he presents as a reason enforcing this duty, that it "is good and acceptable before God our Saviour," verse 3. And then adds as enforcing this, "who wills all men to be saved, and to come to the knowledge of the truth." The all men here must be taken in the same limited sense. The apostle gives no intimation that he is passing from a limited to the universal use of the term, and we are held by logical necessity to explain the all in the verse under consideration to mean men of all ranks for whom Christ gave his life a ransom.

The Arminian interpretation of this verse makes God to will something that never shall take place. All men without exception shall not be saved. Why is this, if God wills that they shall? The answer, and the only one on the assumption, is that either he now wills not to save all, and then he is mutable; or that though he wills to do it, he cannot, and then he is not omnipotent. Those who shrink from these conclusions should abandon the premises from which they follow.

T. S.

## FAMILY RELIGION.

(Continued from p. 172.)

FAMILY government is an important element in family religion, so important, that without it devotion and instruction will fail to accomplish their work. It consists,

1st. In the exercise of rightful authority in the household.

This authority is lodged in the head of the family; and for its exercise he must render an account to the great law-giver. All parents have authority over their children. Reason teaches this. The natural dependence of the child upon the parent gives the parent a right to govern, to control its conduct, determine the place of its habitation, the employment of its time, the nature of its education, and the character of its associates. This right is claimed equally by heathen and Christian. The law of the land holds the father responsible for the conduct of the child in his minority, and the theory of government in the Christian

church is, that parents are amenable to discipline for the scandalous or inconsistent conduct of children under age and still members of the household. This is sanctioned by God himself. "Children, obey your parents in the Lord, for this is right. Honor thy father and mother, which is the first commandment with promise. And ye fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Train up a child in the way he should go; and when he is old, he will not depart from it." Eli, a good man and high-priest in Israel, failed to exercise family government, and he was terribly punished. The God of Israel said, "Behold, I do a thing in Israel at which both the ears of every one that heareth it shall tingle." 1 Sam. 3: 11. Why this terrible judgment? Eli's "sons made themselves vile, and he restrained them not."

2d. In the dedication of the household to God.

When Abraham covenanted with God, he by divine authority dedicated all his household, both his children and servants. Gen. 17: 23. So did Joshua: "As for me and my house, we will serve the Lord." So in New Testament times we have many illustrations. Lydia, the jailor in Philippi, and Stephanas, when they gave themselves to God, dedicated their households. This step is important. God's right to the family must be acknowledged, or there can be no acceptable service.

3d. In enforcing the law and service of God upon the household.

"Childhood and youth are vanity." Children are naturally inclined to evil; they need restraint and direction as well as support and instruction. "Train up a child in the way he should go," is a divine command, and Abraham is commended because he enforced the law. Gen. 18: 17. "And the Lord said, Shall I hide from Abraham the thing which I do? . . . For I know him that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him." What had he spoken of Abraham? "That he should become a great and mighty nation, and all the nations of the earth be blessed in him." Abraham's family religion was a condition of this promise, a condition which Omniscience saw would be complied with on Abraham's part. Abraham shall become a great nation and a source of blessing to the world, for I know he will be faithful in the discharge of his duties as the head of a family, and thus do what in him lies to perpetuate the promised good to his most distant posterity. The promises to Abraham and his seed, and through them to the world, were absolute, yet Abraham's conduct forms an essential element of the plan. It was by a suitable system of means (viz. family religion) that the predicted end was to be brought about. And it is the governmental part which is specially commended. "I know Abraham that he will command his children and his household." He had authority to enforce the command, otherwise it had been a nullity. Even Joshua could not have secured the fulfillment of his resolution that his house should serve the Lord, except by the legitimate exercise of his authority over them in connection with appropriate means for their spiritual good. Parents should so enforce the law of God as to restrain their children from immorality and vice, from

associating with ungodly companions. "Can a man take fire in his bosom and his clothes not be burnt?" They should restrain them from attendance on the temple of idols or the corrupted forms of worship around them. The company with whom the father and mother would not associate, and the worship or religious service in which they could not join on the Lord's day, should not be free to their children. Children should be brought up in the nurture and admonition of the Lord, trained to respect the means of grace in the household. They should be always present at family worship and catechising, and in every dwelling the sanctification of the Sabbath should be enforced. "The fourth commandment is directed to heads of families and other superiors, because they are bound not only to keep it themselves but to see that it is observed by all that are under their charge." The violation of the Sabbath by idleness, by worldly conversation, worldly employments or recreations, must not only be discountenanced, but attendance upon the means of grace must be enforced. "After preparation of heart for public worship has been sought from the Lord in family and secret devotion, the master of the family ought to take care that all within his charge repair to public worship, that he and they may join with the rest of the congregation, and the public worship being finished, after prayer he should take an account of what they have heard, and thereafter spend the rest of the time which they may spare in catechising and in spiritual conferences upon the word of God." (*Directory*.) All this may seem a small matter to many, yet its importance cannot be over estimated. This may be seen by comparing a family regulated by the law of God with one which rejects that law.

In family government there is a great reward.

1st. It tends to temporal prosperity by promoting intelligence, industry, and family comfort.

Intelligence is an essential element in prosperity. Ignorance must be content to be a hewer of wood and a drawer of water, while mind governs this world in all departments. Family training, Bible reading, catechising, and the godly example and conversation of the parents, furnish intelligence and qualify children to occupy positions of usefulness in society. Where the law of God is the rule, the household will labor six days in the week and industry will thrive. The labor necessary to commit the catechisms and the mental discipline thereby acquired, will give the system the habit and the perseverance so necessary to success. Family comfort may there be expected. "In dwellings of the righteous is heard the melody of joy and health." Many seek wealth, distinction and mental endowments as the chief good. But godliness is the true road to earthly comfort and competence. "It has the promise of the life that now is and of that which is to come."

2d. Family government promotes the sanctification of the household.

In a well regulated family the members become helpers of each other's faith and joy. Engaged in the same service, they furnish mutual encouragement in doing good. However thoughtless children may at times be in the worship of God, a deep impression is made. The very babe feels the power of the silence at the hour of prayer. And the

fact of assembling at the same hour for worship twice every day tends to form habits of system and punctuality which influence the life for good. Then the salutary effect of daily prayer upon both parents and children, the sense of responsibility on the one hand and of growing obedience on the other, with constant reference to the law of God and its application in daily duties, strengthen and encourage all in the service of God.

3d. It glorifies God.

This is the highest object for which intelligent beings should live. "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God." Family government glorifies God. It manifests a profound belief in his existence, a supreme veneration for his character, and the highest regard for his authority. It presents instruction in the form of law and all conduct in the solemn guise of duty. It enjoins obedience with authority and enforces God's law with pains and penalties. It makes the worship and service of God the daily life of the household, and thus a generation is trained to carry forward in its day the work of Jesus and hasten his triumph in the world; while the neglect of family religion is practical atheism, and the parents so far as example goes are teaching their children to live without God in the world. The very heathen who teach their children to reverence the gods will rise in judgment against many professing Christians who neglect their households. Here secret religion does not meet the case. The family must be taught to glorify God by obeying his law. They must be taught by example as well as precept, and the glory of God as the highest end of existence kept continually before them. Where this is done the household is a Bethel in which God delights to dwell. He is glorified. S.

#### OUR CHURCH—ITS INCREASE IN MEMBERSHIP AND LIBERALITY.

I HOPE it is not too late to take a little excursion among the statistical tables, and cull a few of the flowers of fact that are supposed to be native to that otherwise dry and sterile region.

We had a good meeting of Synod—large, spirited and harmonious. One hundred and forty members—eighty ministers and sixty elders—made it the largest Synod of our church yet convened for the transaction of ordinary business. There seemed to be general congratulations at the close of the meeting on the amount of work done and the spirit manifested.

I venture a suggestion to those who are conscious of oratorical ability, that the floor of Synod is not the appropriate place for the display of forensic skill, and that grave questions of order and law are best settled by a direct argument on their own merits. Pardon this digression. Let us come to our tables. They are well laden. The total amount of money reported contributed by the church for the year past is \$200,199.26, being an increase from the year previous of \$23,334.99. The increase per member does not follow the same proportion, appa-



rently because the membership is reported more fully than in any previous year.

Every column in the general statistical statement shows an increase over the totals of last year. This increase indicates greater attention to collections for the church schemes, and much more care than formerly on the part of treasurers and clerks of sessions in making up their reports so as to include all moneys contributed by the members of their respective congregations for religious and benevolent purposes.

The statistical table is gaining steadily in reliability and value, though there are yet some items that look suspicious. Expectations usurp the place of realizations in the pastors' salary column, and I have learned to regard it with less confidence than any other. It should contain the exact amount paid during the current year, no more and no less, otherwise it is of no use whatever.

I have noted the following items of increase, as compared with last year's statement: congregations, 3; ministers, 6; elders, 43; deacons 5; communicants, 776 (if, however, we subtract the reported decrease from the reported increase, the net increase of communicants is 271); Sabbath school teachers, 51; Sabbath school scholars, 696; increase in contributions to Foreign mission, \$2,113.59; to Home mission, \$1,037.65; to Freedmen's mission, \$1,732.64; to National Reform, \$1,334.31; to pastors' salary \$2,396.52; to Theological Seminary, \$4,509.35 (which I presume goes to the building fund); to Education, \$793.21 (of which \$897.33 is contribution of New Concord congregation to Muskingum College); to church erection, \$43,317.84 (of which but \$1,513.91 passed through the hands of the Board of Church Erection). The congregations are beginning to come up generally to the support of the schemes of the church. That there is still room for improvement, will be seen from the following table:

	N. Y. Presby.		Phila. Presby.		Roches. Presby.		Pittsb'gh Presby.		Ohio Presby.		Lakes Presby.		Illinois Presby.		Iowa Presby.		Kansas Presby.		Synod
	Giving.	Not giving.	Giving.	Not giving.	Giving.	Not giving.	Giving.	Not giving.	Giving.	Not giving.	Giving.	Not giving.	Giving.	Not giving.	Giving.	Not giving.	Giving.	Not giving.	
For. Mission.	19	...	5	...	5	3	20	4	7	1	8	2	8	...	8	5	8	2	88 17
H. Mission...	14	5	4	1	5	3	16	8	4	4	6	4	7	1	4	9	7	3	67 36
Freedm. Mis.	10	9	4	1	4	4	17	7	4	4	8	...	8	...	4	9	5	5	64 41
Nat. Reform...	18	1	5	...	5	3	19	5	5	3	9	...	8	...	7	6	6	4	82 23
Theol. Sem...	17	2	5	...	5	3	17	7	5	3	9	...	7	1	4	9	5	5	74 31
Education...	9	10	4	1	5	3	16	8	5	3	6	4	8	...	6	7	8	5	67 36
Ch. Erection...	14	5	4	1	5	3	16	8	5	3	6	4	8	...	6	7	8	2	72 33
No Report...	...	...	...	...	...	3	...	2	...	1	...	...	...	...	...	2	...	...	...
No. of Congs.	19		5		8		24		8		10		8		13		10		105

Illinois Presbytery presents the best record in respect to punctuality, only two collections being omitted. I see no reason why every Presbytery should not be ready with as good, or a better report, if only one or two efficient members will take hold of the matter, and every pastor do his duty.

The average salary of pastors is.....	\$1,007 08
The lowest " " .....	265 00
The highest " " .....	3,500 00
The largest salary per member is Cincinnati.....	30 60
The lowest " " is North Cedar.....	3 07
The average " " is .....	7 58
The " " for all the schemes is.....	3 14
The " " church building is.....	4 70
The " " miscellaneous is.....	3 05
The " " all purposes is.....	20 58

The following seven congregations lead the list in pastoral support:

Cincinnati, per member.....	\$30 60	Second Boston, per member.....	\$18 38
Garrison, " .....	22 25	St. Louis, " .....	18 08
Cedarville, " .....	20 59	Fourth New York " .....	16 76
Princeton, " .....	18 75		

Five of these are among the smallest congregations in the church, and although struggling manfully and giving liberally, three have lost their pastors during the year, while a fourth only retains its pastor by the aid of the church at large. There seems here need of a well-digested plan of sustentation.

The following seven are at the opposite extreme:

North Cedar, per member.....	\$3 07	Rushsylvania, per member.....	\$5 17
Jonathan's Creek, " .....	4 21	Londonderry, " .....	6 00
Clarinda, " .....	4 57	Monongahela, " .....	6 01
Winchester, " .....	5 00		

Others barely save their distance. Some of the above congregations are new and poor, but others are old enough to do better. Perhaps Providence has not prospered them

3 pastors receive each.....	\$3,500	1 pastor receives.....	\$750
1 " " .....	3,000	5 pastors receive each.....	700
1 " " .....	2,500	1 " " .....	685
3 " " .....	2,000	1 " " .....	610
1 " " .....	1,800	9 " " .....	600
1 " " .....	1,590	1 " " .....	520
6 " " .....	1,500	5 " " .....	500
1 " " .....	1,250	1 " " .....	450
2 " " .....	1,200	1 " " .....	455
7 " " .....	1,000	1 " " .....	425
2 " " .....	900	5 " " .....	\$276.30 to 380
9 " " .....	800	Being an average of \$1,043.84.	

In this table I include only settled pastorates, where the full salary is given in the tables, which accounts for the discrepancy between this and the average above. Of the congregations having settled pastors, Fourth New York heads the list in the total contributions with \$17,085.40, and an average per member of \$95.44. The total of Second New York is \$14,026.78, but her average is \$39.20. First Boston follows with \$11,000, an average of \$50.45.

Walton gives, per member.....	\$48 92	Jonathan's Creek, per member.....	\$38 56
Wahoo and Fremont, " .....	48 06	Central, Allegheny, " .....	36 41
Second Boston, " .....	44 09	Princeton, " .....	35 09
Second New York, as above.....	39 20	Poland and N. Jackson " .....	35 05

Besides these, there are four congregations whose average is above \$30, and fifteen whose average is above \$20, while ten fall below \$9, and one below \$7; twelve country and seventeen city congregations

give over \$20 per member. Of these twenty-nine congregations nineteen have contributed largely for building or paying for their own places of worship.

These figures show what has been done, what can be done, and what remains to be done, in bringing up all the congregations to the highest point of efficiency in the matter of honoring the Lord with their substance and with the first fruits of all their increase. I abstain from exhortations and animadversions. If any hear not the voices of these figures, either for commendation or for reprimand, in vain would I expect them to listen to me.

J. McCracken.

### MISSIONARY INTELLIGENCE.

#### FOREIGN MISSION ITEMS.

THE Lord's Supper was dispensed in Latakiyeh on Sabbath, April 19. There were nine accessions, all by baptism. Forty-eight communicants sat at the table. If all had been present, there would have been sixty-one.

Mr. and Mrs. Eason have gone to Suadiyeh, the new mission on the Orontes, to remain until a reliable teacher can be secured to fill the position.

The British Government has forwarded a dispatch inquiring whose fault it is that our teachers are not released and returned to their homes.

Great scarcity of provisions prevails in Syria. Thousands of the Fellaheen are without bread, and compelled to subsist on boiled greens.

Miss Dodds mentions the following incident, which illustrates the method by which the gospel leavens and works its way among those who are brought into contact with its truth. It also shows how certain it is that those who are saved themselves will seek to save others. "You remember Naomi, one of our church members, who died last fall. Short as her Christian race was, her life among her own people brought forth fruit. A little girl who came down last fall knew the Lord's prayer, the first commandment, the 23d psalm and a number of Bible stories. Upon inquiring when and how she had learned them, we found that Naomi had been in the habit of gathering together eleven little girls, of whom she was one, and teaching them as she had opportunity." How touching this incident and how full of encouragement and hope. Doubtless the other girls who have been educated in the schools, and are now at home among their own people, are doing as Naomi did, and we may never know what blessed results will come of their work.

Miss D. relates the following of one of the recent converts. "She is a girl of about sixteen, and her history is somewhat peculiar. Her parents dying, she and her brother were left among Moslems. The brother became a Moslem, but Halcemy ran away to Bahlulu and took refuge with Muallim Isa. There she heard about the school and came down in the fall. She was taken suddenly ill on the morning of the Fast day, and we feared that she would not recover. She, too, thought that her end was near, and cried out in the midst of her agonies, 'I am dying, Jesus receive my spirit.' She recovered, however, and was able to attend preaching the three remaining days. She was baptized on Sabbath.

The conversion and baptism of the mother of Miriam Jedeed is regarded as a special answer to prayer. Her age and her relation to Miriam made her an object of peculiar interest to the mission. She was often remembered in the prayers of the mission, and her daughter Ayouf wrestled without ceasing for her salvation. When she appeared for baptism Ayouf was quite overcome with joy. She said, "I have prayed for her day and night. I used to say, O Lord, I beseech thee only make my mother a Christian."

Dr. Martin, of the Syrian Mission, is in Ireland. He is seeking restoration of health. Miss Beattie, daughter of Rev. J. Beattie, of Latakiyeh, Syria, arrived in New York, Saturday, July 4th. A delegation from the Board of Foreign Missions has been at Washington to ask the interference of the government on behalf of the imprisoned teachers in Damascus. The delegation was courteously treated by the Secretary of State, Hon. Hamilton Fish, who seemed to be familiar with the facts in the case. The Hon. Secretary assured the delegation that he felt a deep interest in the case of the

young men, but that the government could do nothing beyond using its friendly offices in their behalf with the Ottoman authorities. He also stated that he had written Mr. Boker, the Minister at Constantinople, on the subject, and would do so again.

### SOUTHERN MISSION.

WE have given to the church in our annual report the encouraging news that our missionaries to the South have found an open door in Selma. The building they rent is in the western part of the city, and is 35x60, and we may say it is literally full. It had originally four rooms 24x16, and a hall 12x35. In this, service was held at first. A partition has however been removed, and the missionaries have now a good-sized room for the Sabbath school and public worship.

The growth in attendance has been very great. We reported to Synod that there were fifty-two scholars in the day school. There is now an average attendance of two hundred and thirty. The Sabbath school reported as numbering thirty-seven, has now about a hundred pupils. The sessions of the day school are from 9 A. M. to 2 P. M., and from 8 to 10 P. M. The Sabbath school is from 3 to 5 P. M., and preaching from 14 A. M. to 12 M., and in the evening.

It is apparent that our missionaries have a heavy responsibility laid upon them in conducting so large a mission school. Mr. Johnston has employed a helper at a very moderate compensation for the elementary teaching.

There are many things that would greatly aid the work of the missionaries, but which can hardly be purchased by the Board as necessary for carrying on the mission. Maps and globes for the school-room, Bibles and other books for prizes for diligent scholars, are desirable. If a donation is sent to us to procure these, we shall use the money to the best account.

D. B. WILLSON, Sec.

### EDITORIAL NOTES.

It must be a matter of regret to every right-hearted citizen of the United States, that the remaining members of the Indian Commission as at first constituted, have resigned. This body of men was placed in connection with the Department of the Interior, to co-operate with it in the management of Indian affairs. There have always been a great amount of corruption in this business, and much cruelty. The institution of the commission was an effort to put conscience into the matter of dealing with the Indians. The army of the Union had large experience of the good of the Sanitary and Christian Commissions, in their tendency to mitigate the distress of war, and to infuse religion into the life of the soldiers. It must be said to the credit of the President, that he has stood by the members of the commission. He learned to respect them, and to trust them during the war, for they were prominent then in works of good.

The immediate occasion of their resignation was a requirement that they attend to their duties at Washington. Their services had been without compensation, they all had important interests at home, no charge had ever been made that their way of attending to their duties had not been efficient. The ultimate cause of their action is the determined opposition of many men of influence to a Christian policy. These men regard not God, nor have they any kind heart to the Indian. They seek gain.

There are always difficulties attending the carrying out of government work by a commission of this kind, whose members are possessed of power in some ways co-ordinate with that which under the law rests with a certain bureau or department; yet no trouble need arise, where the commissioners have the standing, the honesty of purpose, the ability and the Christian character of the late Indian Commissioners. They made their

influence to be felt on behalf of Christ in the wigwam and the rancho, which became for a time places of prayer. Their resignation is a matter of direct interest to us now. The attention of Synod was called to the propriety of an Indian Mission, and the Central Board was directed to take this subject into consideration. Much of the hope entertained regarding it arose from the favorable attitude of the government, the liberal provision made for the civilization and christianization of the Indians, and direct encouragement from a prominent member of the commission. What effect this change will have on the Indian policy remains to be seen. We must intercede with a Power above the government of man, that the nation may not load itself with greater guilt in oppressing these savages.

THE American Christian Society for promoting Christianity among the Jews in the city of New York and elsewhere, has been for a length of time employed in the work indicated by its name. It publishes monthly and circulates gratuitously the "Star of Bethlehem," a pamphlet of a few pages, as a means of promoting its object.

From the Fourth Annual Report published in the April and May number we learn that it is steadily prosecuting its work, and with some success. Like all other associations of a similar kind, it needs money to give efficacy to its efforts. Among the many calls on our contributions, that from the seed of Abraham after the flesh should not be unheeded. We believe that this society is doing a good work, and is entitled to the consideration of all who are looking and praying for the restoration of Israel.

The president of the society is Rev. J. C. K. Milligan ; secretary, Abraham Trees, and treasurer, William Jackson, to whom contributions should be sent. His address is box 1729, New York. The address of the secretary is 917 Fourth avenue, New York, to whom application may be made for further information. We copy the following notice from the number of the "Star" before us :

"The society being in need of the services of another missionary, wishes to become acquainted with any one who desires to serve the Lord in this field of mission. Application can be made to W. H. Hazlett, Esq., 301 West 34th street, New York, chairman of the Committee on Agencies."

WE begin in this number of the *Reformed Presbyterian and Covenant* the publication of a document of much interest and value. It is the authentic records of the church covering the formation period of her history, the period when she was advancing with cautious and deliberate step towards full and complete organization. It was by far the most important period in her history, and the Minutes of the Reformed Presbytery, now published for the first time, throw a clear light upon the early position of the church, and reveal the views and purposes of her founders in this country. Our readers, we are sure, will peruse these records with the liveliest interest. We are not at liberty to say how they have been procured, but we can vouch for their authenticity and accuracy. They are an exact copy from original and authentic documents. It has cost us considerable labor to secure these valuable documents for the church, but we feel amply repaid in the satisfaction of laying before our friends what we are confident could not have been obtained in any other way. The Minutes of 1798, when the Presbytery was organized, to 1800, are not known to be in existence. Mr. McKinney was clerk, and, it is believed that they were destroyed with many valuable papers of his own in the burning of his house before his removal to South Carolina.

IN the midst of our concern for the captives in Damascus, an item of intelligence is received, that appears to indicate a deliberate intention on the part of Turkey to war with Christianity. The item is: "The Porte prohibits the circulation of copies of the Bible in Turkey." Well may we ask, as does the *Presbyterian*,

"Is this a sign of the revival of Mohammedanism, of which we have occasionally heard? Is the 'false prophet' to take a fresh stand against Christ and his kingdom? The sentence has a wide sweep. The missionaries in the East will feel its force, and the circulation of the translation into the Arabic tongue, which cost so much labor, and to which good men gave so much time, may be greatly hindered."

We know, of course, that in the end this will prove for the furtherance of the gospel. In the meantime, we plead with God against the wicked nation that thus sets itself against his Son. But our attention must be directed to another power, from whom better things might be expected, which is acting, however, with as intolerant a spirit as the Mohammedan government. Some Baptists have been living for years in Poland and southern Russia. They are mainly Germans, or other foreigners resident in Russia. No opposition was made to them by the authorities of the Greek Church—that is, the establishment—except indirectly, until their views made an impression on some of the natives. As soon as certain of these were gathered into the Baptist chapels, and were converted to that faith, persecution arose. Quite a number have been imprisoned in Kiev. They were ordered to be scourged, their New Testaments were taken from them, their meetings were broken up. Two persons were beaten by the district officer, because they were found reading the New Testament, and were tied to a post.

An unavailing petition was presented to the Emperor through the Evangelical Alliance. But a private effort by the Hon. Edward Young, an American citizen, was more successful. He wrote directly to friends in high station in Russia, and this is the extent of the concessions made in favor of religious liberty. Baron de Rosen writes to him:

"I am very happy, dear sir, to give you this good news, and to express once more, with Prince Dondonkoff, the certitude that the Baptists will remain for the future in the quiet exercise of their faith, on the condition of abstaining from proselytism."

This assurance he gives with these words of Prince Dondonkoff-Korsakoff before him:

"I can guarantee them safety and peace, as long as they do not try to make proselytes in opposition to our present laws, and as long as they do not by action or manner attack the Orthodox church in their unauthorized public meetings, which they have, however, done repeatedly."

The *italics* are our own. In this correspondence we may see what extent of liberty there is in Russia, in teaching the word of God.

---

## ECCLESIASTICAL.

### THE SECOND NEW YORK CHURCH.

WE inserted in our April issue a brief notice as to the purchase of a church by our brethren of the Second New York congregation. To the few items then given we propose now to add. The building was erected in 1866 for a synagogue, and during last summer was remodelled and handsomely finished in fresco. The lot is 75 feet front and 100 feet (half the

block) in depth. The house itself is 62x97. The front is set on the street line; the sides have abundant space for light and air, the extra land belonging to the building being supplemented by space left for light on the adjoining ground.

The basement, or rather the ground floor, is on a level with the sidewalk, and has a ceiling 10½ feet high. A portion of this is neatly finished for the residence of the sexton: the remainder is abundant for Sabbath school purposes. The sides and the rear walls of the building are of the best hard brick, the front of the best Philadelphia stretchers, laid up in ornamental style and trimmed with stone. The roof is steep, and from each front angle rises a turret, with the coping line for its base. The portion of the stoop which extends to the court line is covered from the weather by a neat portico resting on stone pedestals. Ascending the outer stoop, which is composed of seven tiers of stone steps, you reach a platform or rest. On this level are placed three pairs of large sliding doors, through which you enter the building. Inside of these you continue to ascend by a stoop, in walnut, to the auditory floor.

The windows of the auditorium are of stained glass, with beautiful enriched heads. The ceiling of this story is 42 feet high, and consists of grooved arches, supported on columns having rich capitals, all well executed and elegantly decorated with fresco work. The pews and pulpit are finished in walnut. There is seating capacity for 900 adults, without intruding on the aisles. The heating arrangement is entirely new, being Baker & Smith's steam-heating apparatus, with coils of pipe well distributed, and ventilation is secured by fresh-air ducts. Provision is made for plenty of artificial light, by 200 gas burners.

The society of Jews which owned this united with another congregation, and thus were willing to sell. Our brethren were providentially freed from the care and delay connected with the erection of a church. The communion, postponed from March, 1st Sabbath, to April, 1st Sabbath, it was expected would be held in the hall, 8th avenue and 34th street. In a few weeks, however, they were able to secure this property, and their communion was held in the new church, the pastor being so far recovered as to take part in the services.

The notices we insert from time to time show the progress we are making in wealth, and in liberality. In all we do, we are ever to say, with David, "All things come of thee, and of thine own have we given thee."

As several mistakes occurred in the summary as prepared by the Committee, we insert at the request of the Treasurer, part of his report as presented to Synod.—Eds.

#### THEOLOGICAL SEMINARY ENDOWMENT.

1873.		Receipts.	
May 22,	Balance on hand.....	\$	269 10
" 26,	Cash amount of J. McBride's endowment note.....		25 00
June 4,	" Bequest of W. Marshall.....		250 00
Sept. 2,	" " Miss Nancy Faris.....		87 20
" 18,	" amount of J. B. Hazlett's note.....		125 90
Nov. 6,	" " D. Harvey's endowment note.....		33 00
1874.			
Jan. 2,	" from Clarinda congregation.....		42 00
" 2,	" " J. McNaughter.....		10 00
Apr. 28,	" amount of Jas. Campbell's endowment note.....		50 00
May 9,	" " " M. Steele's note.....		1,000 00

\$1,399 20

*Expenditures.*

3.	Cash paid Tennant Fund for share of mortgage ag't.		
15,	Allegheny congregation.....	\$1,000 00	\$1,000 00
	Balance for investment.....		\$892 20

*Investments.*

	nt invested at last report.....	\$31,083 72	
	st amounts of Hazlett's and Steele's notes.....	1,125 90	
		\$29,957 82	
	of mortgage ag't. Allegheny congregation.....	1,000 00	
	Total invested.....	\$30,957 82	

CURRENT EXPENSES OF THEOLOGICAL SEMINARY.

*Receipts.*

3.	Balance on hand.....	\$743 55	
22,	Cash interest on J. McBride's note.....	27 50	
26,	" " " Eighth Street Church mortgage.....	200 00	
30,	" " " Mt. Washington School bonds.....	66 32	
20,	" " " Erdner mortgage.....	240 00	
18,	" " " J. B. Hazlett's note.....	4 40	
26,	" " " Digby mortgage.....	90 00	
15,	" " " Irwin ".....	600 00	
6,	" " " Gosling ".....	90 00	
"	" " " Sloane ".....	67 50	
"	" " " " note.....	6 20	
20,	" " " Eighth Street Church mortgage.....	200 00	
1,	" " " Short loan.....	25 93	
11,	" " " Mt. Washington School bonds.....	66 32	
2,	" " " Austrian mortgage.....	84 00	
3,	" " " Erdner ".....	110 00	
8,	" " " Irwin ".....	300 00	
5,	" " " Sloane ".....	67 50	
5,	" " " Gosling ".....	90 00	
9,	" " " Erdner ".....	100 00	
9,	" " " Digby ".....	90 00	
9,	" " " Steele's note.....	90 00	
20,	" " " Eighth Street Church mortgage.....	200 00	
15,	" " " Endowment balance to date.....	26 16	
			\$3,565 38

*Expenditures.*

1,	Cash paid David Gregg, Treas.....	\$525 00	
7,	" " premium on insurance on building.....	62 50	
7,	" " interest on R. Law's account.....	12 00	
3,	" " D. Gregg's order.....	250 00	
6,	" " " ".....	650 00	
6,	" " " ".....	413 70	
2,	" " " ".....	125 00	
3,	" " " ".....	900 00	
6,	" " " ".....	125 00	
8,	" " " ".....	60 00	
8,	" " " ".....	400 00	
9,	" " " ".....	100 00	
5,	" " " ".....	157 50	
5,	" " pro rata share of expense account.....	22 55	
5,	" " accrued interest to Tennant Fund.....	20 00	3,823 25
	Balance overdrawn.....		\$ 257 87



## STUDENTS' FUND.

1873.		<i>Receipts.</i>		
June 4,	Cash bequest of W. Marshall.....	\$250	00	
" 4,	" " Blair.....	200	00	
Aug. 30,	" interest on Mt. Washington School bonds.....	213	68	
Oct. 10,	" " Meisterfeld mortgage.....	7	80	
" 18,	" " Alexander ".....	200	00	
Nov. 6,	" from D. Gregg, Treasurer.....	107	87	
1874.				
March 2,	" interest on Mt. Washington School bonds.....	213	68	
May 6,	" " Meisterfeld mortgage.....	7	80	
" 16,	" " Alexander ".....	200	00	
				\$1,400
1873.		<i>Expenditures.</i>		
May 22,	Balance overdrawn.....	\$546	22	
Oct. 6,	Cash paid students.....	50	00	
Nov. 6,	" " ".....	30	00	
" 8,	" " ".....	700	00	
" 11,	" " ".....	120	00	
" 26,	" " ".....	60	00	
				1,506
Balance overdrawn.....				\$ 105

As \$450 of above receipts were intended for investment, the real amount overdrawn is \$555.39.

## SUPERANNUATED MINISTERS' FUND.

1873.		<i>Receipts.</i>		
May 22,	Balance on hand.....	\$497	50	
June 4,	Cash from North Union congregation.....	10	00	
Aug. 8,	" " Union congregation.....	10	75	
" 26,	" interest on Euwer mortgage.....	36	00	
1874.				
Jan. 31,	" " " call loan.....	19	88	
Feb. 26,	" " " Euwer mortgage.....	36	00	
Mar. 17,	" from Rushsylvania congregation.....	2	26	
" 20,	" " Bethel congregation.....	7	45	
" 23,	" " Rochester congregation.....	13	50	
" 24,	" " Pittsburgh ".....	10	00	
" 26,	" " Miller's Run ".....	14	84	
" 27,	" " West Hebron ".....	2	70	
" 27,	" interest on Gearing mortgage.....	210	00	
April 7,	" from New Castle congregation.....	6	00	
" 7,	" " Macedon ".....	4	00	
" 8,	" " Kortright ".....	10	35	
" 25,	" " Old Bethel ".....	16	00	
May 9,	" " Steele for note and interest.....	872	00	
" 12,	" " New Alexandria and Greensburg cong.....	13	30	
" 15,	" interest on cash balance to date.....	5	57	
				\$1,798
1873.		<i>Expenditures.</i>		
June 18,	Cash paid Mrs. J. S. Buck.....	\$ 205	53	
1874.				
April 17,	" for Oil City bond.....	490	00	
May 15,	" " Penn'a. Reform School bond.....	1,000	00	
" "	" " accrued interest on ".....	17	78	
" "	" " pro rata of expense account.....	1	10	
				1,714
Balance.....				\$83

*Investments.*

Gearing Mortgage.....	\$1,000 00	
Euwer ".....	1,200 00	
Pennsylvania Reform School 8 per cent. bond.....	1,000 00	
Oil City 10 per cent. bond.....	500 00	
Total.....		\$3,700 00

## CONDENSED STATEMENT.

Securities held for Seminary Endowment.....		\$30,957 82
" " Students' Fund.....		10,602 12
" " Domestic Mission.....		6,190 08
" " Southern ".....	\$1,000 00	
" " " temporary.....	2,154 57	3,154 57
" " Superannuated Ministers' Fund.....		3,700 00
" " Foreign Mission.....		900 00
" " Geo. Tennant.....		9,000 00
" " Sproull Fund.....		13,720 64
Total Investments.....		\$79,225 21
Cash on hand for Endowment Fund.....	\$ 892 20	
" " Domestic Mission, Investment.....	77 51	
" " " Expenses.....	77 49	
" " Aged Ministers' Fund.....	83 69	
" " Foreign Mission, Investment.....	227 50	
" " " Expenses.....	5 24	
" " Rebecca Law.....	150 00	
" " Geo. Tennant.....	188 59	
" " Sproull Fund.....	567 80	
		\$2,270 01
Less amount of Students' Fund overdrawn.....	\$105 39	
" " Seminary Expense account overdrawn..	257 87	
		363 28
Cash balance.....		\$1,906 75

W. WILLS, Treasurer.

## EXTRACTS FROM THE MINUTES OF BOARD OF EDUCATION.

THIS Board met pursuant to adjournment in the First Ref. Presbyterian church, Philadelphia, on Wednesday, May 27, 1874, at 2 P. M. and was opened with prayer by the chairman. In the absence of the secretary, S. J. Crowe was chosen secretary *pro tem*. Treasurer's report was read and referred to an Auditing Committee composed of Revs. P. H. Wylie and D. G. Thompson, for examination. President H. H. George was called upon, and made a statement of the success and wants of the college. After hearing the great measure of success that the college has had during the past year, the Board proceeded unanimously to consider the propriety of electing additional professors for Geneva College. After careful deliberation, Rev. J. McCracken was unanimously nominated as Professor of Mathematics. This nomination was with the greatest unanimity confirmed by Synod. A Committee of Examination, consisting of Prof. T. Sproull, D. D., and Revs. Samuel Bowden and S. J. Crowe, was appointed to attend the closing examination and commencement exercises of the college.

The Auditing Committee reported treasurer's book correct.

The chairman and secretary were appointed a committee to prepare

a circular to be sent to each pastor and vacant congregation in the church before the 1st Sabbath of September, which is the time fixed by Synod for the annual collection for education scheme.

Prof. J. L. McCartney was recommended to the church for aid in enlarging the chemical and philosophical apparatus of the college.

An executive committee consisting of Rev. P. H. Wylie, David Boyd, Pres't. H. H. George, Jas. Wylie and Wm. Reed, was appointed with power to act for the Board in the interim. This committee is required to keep a strict account of all disbursements of moneys as well as all work done in the interest and name of the Board, all of which is to be subject to the consideration and approval of the Board.

The Executive Committee was empowered to fill any vacancy that may occur during the year in the faculty.

A committee consisting of Rev. T. P. Stevenson, Rev. H. H. George, Rev. J. McCracken, Rev. D. McAllister, with elders David Torrens, Jno. A. McKee, Walter T. Miller, was appointed to report in reference to the propriety of raising an endowment fund for Geneva College. On motion, Board adjourned to meet at 10 o'clock on the morning of the day that Synod meets at Coulterville, Illinois, on the Wednesday after the last Tuesday of May, 1875.

T. P. STEVENSON, *Pres.*  
S. J. CROWE, *Sec.*

#### MINUTES OF THE REFORMED PRESBYTERY, 1801-1806.

COLDENHAM, July 3, 1801.

PURSUANT to the appointment of Presbytery at last meeting, the committee met and constituted by prayer. Messrs. John Black, William Gibson and Samuel B. Wylie, ministers; Andrew Gifford and Robert Beatty, ruling elders. Rev. John Black, moderator; Samuel B. Wylie, clerk.

1. After reading the minutes respecting the constitution of the committee, the business for which the session had been appointed, viz., for settling the affairs of the congregations of York and Walkill, was inquired into and sanctioned by the court. And on the article of slavery, Mr. Beatty promised to have the freedom of the three negroes belonging to him registered in the county court, as soon as may be, viz., Sally and Candace, at the age of 25 years, and Dick, at the age of 28.

2. The call moderated according to appointment, by Rev. John Black, was presented to Mr. McLeod, and accepted by him upon the express condition that three years hereafter he was at liberty to accept of any one of these congregations, or none, as he thought proper. This was agreed to by the court. The committee then assigned Mr. McLeod discourses for trial, from the following scriptures, viz., for sermon, Rev. 11: 3; and for lecture, Rom. 13: 1-5, inclusive.

There was a motion then made to move to the meeting house, for to deliver the discourses, which was done; and the discourses were approved of with some animadversions, and ordination announced for Monday following. The committee then adjourned till Monday next, 9 o'clock, A. M.

COLDENHAM, July 5th, 1801.

At the instance of the moderator calling a *pro re nata* meeting of Presbytery, to take up some business which had been neglected at last meeting.

*Sederunt.* Messrs. Alexander McLeod, William Gibson, John Black and Samuel B. Wylie, ministers; John Agnew, Andrew Gifford and Robert Beatty, ruling elders. John Black, moderator; Samuel B. Wylie, clerk.

1. It was moved and seconded that Mr. McLeod take the moderator's chair during this meeting—was carried.

2. It was inquired whether Mr. Black was justifiable in calling this *pro re nata* meeting of Presbytery; and all things considered, the whole members of the court being occasionally present, except one, it was agreed unanimously that he was, and that it was in every respect orderly.

3. The Presbytery taking into consideration the situation of the church in the western country, and the probability of the necessity of a court to cognosce the affairs of the congregation, as also the grant made by the committee which had been appointed to the Carolinas, relative to a conference and junction with Messrs. McCoy and Warwick, thought proper to appoint Messrs. Black and Wylie a committee to attend to these affairs, and report to the Presbytery next meeting.

4. The Presbytery taking into consideration the affairs of Currysbusch and Galway, thought the exigencies of the church required the court to adjourn thither to the house of Walter Mansell, on Monday next, the 13th inst., to endeavor to compromise the difficulties of the congregation.

5. That Mr. Wylie should open the next annual meeting of Presbytery in New York, by a discourse, to begin on the third Monday of June, at 6 o'clock, P. M.

The moderator concluded by prayer.

ROBERT BEATTY'S, July 6th, 1801.

Pursuant to adjournment, the committee met at half-past 9 o'clock, A. M., and constituted by prayer.

Rev. Messrs. Black, Gibson and Wylie, ministers; John Agnew, Andrew Gifford and Robert Beatty, ruling elders. John Black, moderator; Samuel B. Wylie, clerk.

1. After appointing Mr. Gifford to read the edict, the committee agreed to move, in the constituted capacity, to the house of Mr. Scott, there to await Mr. Gifford's report.

2. Mr. Gifford reported that the edict was read, which was attested by William Beatty; it was then agreed to proceed immediately to the meeting house, as no objection offered.

3. The committee having proceeded to the meeting house, public worship commenced, and Mr. Black preached from Isa. 62: 6, and then ordained the candidate. And Mr. Wylie preached from Ex. 3: 10. The committee then proceeded to Mr. Beatty's, where Mr. McLeod signed the formula, and received the right hand of fellowship as a member of the Reformed Presbytery.

4. The committee inquired what support the united congregations meant to allow Mr. McLeod. Commissioners, Mr. Agnew and Mr. Gifford on the part of New York; Mr. Beatty, Mr. Rainey and Mr. Lata on the part of Walkill, engage to pay Mr. McLeod, annually, 488 dollars, to be apportioned between the two places as follows: New York, 31 days at eleven dollars, and Walkill 21 days at seven dollars. And we the undersigned engage to pay the above sum in the above proportions.

Attested by

SAMUEL B. WYLIE.

Moderator concluded by prayer.

JOHN AGNEW, DAVID RAINEY,  
ANDREW GIFFORD, JAMES SLATER.  
ROBERT BEATTY,

NEW YORK, June 16th, 1802.

The Reformed Presbytery being met and constituted by prayer, Messrs. Gibson, McKinney, Wylie, Black and McLeod, ministers; Thomas Thompson, Andrew Gifford, John Agnew, Alexander Glenn and James Nelson, elders. John Black, moderator; James McKinney, clerk.

After constitution, the Rev. Samuel B. Wylie, pursuant to a previous appointment, delivered a sermon from Deut. 33: 8, which being ended and the service concluded, the moderator reassumed his chair, and the court, without proceeding to any other business, adjourned till to-morrow at 8 o'clock, A. M.

NEW YORK, June 17th, 1802.

Pursuant to adjournment the court met this day, same members *ut supra*.

1. It was moved and carried, that the votes be taken in this sederunt by beginning with the youngest member and then ending with the oldest.

2. It was agreed that three committees be appointed, viz.:

(1) A committee to draw up causes of fasting, viz., Messrs. McKinney and Gifford.

(2) For foreign affairs, Messrs. Gibson and Wylie.

(3) For rules, Messrs. Black and Agnew.

3. It was agreed that the present clerk be continued until the minutes are gone through.

4. In the examination of the proceedings of the committee which carried on the ordination of the Rev. Alexander McLeod under the sanction of last Presbytery, there arose some doubts about the propriety of said committee's proceedings, in fixing the relation between Mr. McLeod and the congregation for a limited time; when it was carried by the casting vote of the moderator, that the committee acted with propriety; and further, the committee were called upon for the reasons justifying their conduct, which were furnished accordingly.

5. The Presbytery proceeded to call for petitions (papers), when there were a number presented and referred to the head of petitions, and reserved for future discussion. The Presbytery agreed to adjourn to 3 o'clock, P. M.

3 o'clock, P. M.

The court met pursuant to agreement, and constituted. Upon calling into view the train of business before them, the Presbytery found the reading of the Presbyterial address was the first thereof in order, and immediately proceeded thereunto. The clerk, however, craving an intermission of the reading, it was suspended at about 6 o'clock, P. M., and agreed to be resumed to-morrow at 9 o'clock, A. M. Court adjourned.

June 18—*Eodem Loco*.

The Presbytery met and constituted by prayer. Same members *ut supra*.

1. The court agreed to go on with the reading a section of the Presbyterial address, which was accordingly done, and approved.

2. The court agreed to call on their different committees to report on their respective business. There was a copy of causes of fasting brought up from the committee appointed to prepare them, and were examined, clause by clause, and approved of as just causes of fasting.

The committee of rules was called upon for an account of their progress, when it appeared they had prepared a system of rules, but the confirming of them by the Presbytery was left for the next sederunt.

The committee of foreign and internal religious connections was called upon, but through unforeseen casualties had not fulfilled the injunctions laid on them, and therefore requested leave to sit again.

The Presbytery appointed the first Thursday in November next, as a solemn day of thanksgiving, and the first Thursday in January, 1803, as a solemn day of fasting, to be observed by themselves and connections.

The last two sections of the Presbyterial address were read, and the spirit of the whole in general approved, and the order for correcting said address was, for the present, postponed, until it shall appear how it can be adjusted unto the fullest consistency with the other business of Presbytery.

The Presbytery, anxious to display a judicial testimony for truth and against error, had at last meeting agreed to partition the work among the different members, but it having been found, on inquiry, that through the pressing multiplicity of business, only some of the members had made any considerable progress in the business, it was found the most advisable to renew the injunction to each member, under pain of censure, to have their parts in as correct a state as possible against next meeting.

The court resumed the Carolina business, and a general conversation took place among the members respecting the same, in which it was unanimously agreed that the court were of the same mind in which they were at the last meeting of Presbytery, respecting the carrying of a full supply of gospel ordinances into that country. It having appeared that a call had come from thence for the Rev. James McKinney, the conversation principally turned on the proper manner of disposing of said call. But the hour of adjournment now approaching, it was agreed to postpone further proceedings until next sederunt. The court agree to adjourn until to-morrow at half-past 8 o'clock, A. M.

July 19th.

The Presbytery met and constituted by prayer. Same members *ut supra*.

The court took into consideration the state of connexion between Mr. McKinney and the congregation, with whom for some time he has labored, as a necessary preliminary to doing anything about the Carolina business, and found that it was expedient to declare all connection between him and said people null and void, and that for the following reasons:

1. From some unhappy differences existing between Mr. McKinney and part of the congregation, which renders his longer usefulness there problematical.

2. The improbability of bringing said people of the congregation and him to an amicable temper.

3. The inability of his support by the remainder.

4. Mr. McKinney's declaration that he could not, in conscience, ever bring his mind to labor among said malcontented people in their present temper.

5. The Presbytery find an opening elsewhere, which seems to announce prospects of greater utility by Mr. McKinney's removal.

The Presbytery then took, finally, the business of the call from Carolina into consideration, and after long reasonings agreed to tender it solemnly, by the moderator, into the hands of the Rev. James McKinney, its object, who did accept the same; and the Presbytery do appoint Messrs. McKinney and Donelly as a committee, immediately to carry the instalment of Mr. McKinney into execution upon his arrival in Carolina, when their being satisfied as to his pecuniary support, and the Presbytery do appoint Messrs. Wylie, Gibson and Black as a committee to write fully to the people of Carolina such things as they may judge necessary to be enjoined upon them, in point of duty, on the present occasion.

(To be continued.)

## OBITUARIES.

DIED, August, 1873, Mrs. MYRTILLA ARCHIBALD, daughter of James Patterson, deceased.

DIED, December 28, 1873, Miss MARTHA PATTERSON, in the 68th year of her age.

DIED, February 16th, 1874, Mrs. NANCY BROWN, wife of David Brown.

DIED, March 9th, 1874, Mrs. MAGGIE LIDDESTER, in the 32d year of her age.

DIED, March 29th, 1874, Mrs. E. MCAYEAL.

The deceased were all members of the Reformed Presbyterian congregation of New Alexandria, &c. To relatives and friends no extended notice of their Christian character is necessary. To acquaintances throughout the church these announcements bring the information that those with whom they held sweet intercourse in by-gone years, have finished their course and entered into their rest. "If we believe that Christ died and rose again, even so them also which sleep in Jesus will God bring with him."

T. A. S.

## BOOK NOTICES.

TRIBUTE TO CÆSAR, or the Relation in which the Christian stands to Civil Government and the Duties which he owes to it. A sermon preached at Carleton Place, 25th January, 1874, by Robert Shields, Minister of the Gospel.

The text discussed is "Render to Cæsar the things that are Cæsar's, and to God, the things that are God's." Mark 12: 17. After showing that the text is a wise answer to a captious question, and not a cunning evasion, the doctrine is deduced that all our duties should be purposed and services rendered in obedience to the authority of God. The discussion is limited to a consideration of the relation in which we stand to civil government, and the duties we owe to it. The positions taken in this sermon are those which have long been held by our church. They are shown to be agreeable to Scripture, to reason, and in accordance with the teachings of the fathers of the church. The meaning is clear, and the illustrations are plain and suitable. There are, perhaps, peculiarities in the Canada government that allow a greater liberty to Covenanters in some things than are allowed to Covenanters who live under the American government; but there is no danger, so long as the positions taken in this sermon are maintained, of Covenanters in any way identifying themselves with immoral civil government.

From R. Carter & Bro., Broadway, New York. For sale by R. S. Davis & Co., 175 Liberty street, Pittsburgh.

REEF AND OTHER PARABLES; by Edward Henry Bickersteth.

The name of this author is of itself a recommendation to any work he may publish. Possessing a lively imagination and a highly cultivated intellect, and withal deeply imbued with a spirit of genuine piety, he can employ the inventive faculty in teaching lessons of morality and religion. The parables in this book are highly instructive and entertaining.

LITTLE TRIX; or Grandmama's Lesson.

Pleasant and safe reading for the young.

THE

# Reformed Presbyterian and Covenanters.

VOL. XII.

SEPTEMBER, 1874.

No. 9.

ORIGINAL.

SERMON PREACHED AT THE OPENING OF SYNOD.

BY REV. J. M'CRACKEN.

(Continued from page 266.)

LET us come to the practical use of our theme. One hundred years ago the first Reformed Presbytery was organized in this country, and the scattered and feeble societies were united under its care. The Presbytery of three ministers has become a large and enthusiastic Synod, and the few societies have expanded into more than one hundred congregations. The early growth of the church was very slow. The great care used in admitting members, the high measure of attainments required both of members and ministers, combined to make the increase of the Reformed Presbyterian Church exceptionally small. Another and greater obstacle to her progress was her conscientious testimony against the immoral constitution of civil government of the United States, and against the great national crime of slavery, so long fostered by the nation and defended by the government. Her early and uncompromising condemnation of American slavery, and her utter refusal to hold any fellowship with those who gave it their countenance, was an element of intense unpopularity.

Even that might have been forgiven and accessions made to her membership, had she not felt that allegiance to her Anointed King demanded the relinquishment of the elective franchise and of all civil offices, two privileges more highly prized and more greedily sought than any thing else, save money, in this land of manhood suffrage.

The dawn of 1774 was soon overcast. Two years afterward, the whole country was involved in the war of the Revolution. The agitations and efforts for union of that exciting period resulted after a few years in disbanding the Presbytery, until in 1798, twenty-four years from its first organization here in Philadelphia, the Reformed Presbytery was reorganized as at the first, with three constituent members, Messrs. McKinney, King and Gibson, and has continued to meet in regular and orderly succession until the present time. This is the real beginning of our church organization in the United States. Leaving the thread of history, to follow which would lead us into a too minute detail of the vicissitudes through which the church has passed, I pro-



ceed to notice the substantial token of God's favoring providence towards us :

1. In our increase. While for reasons already mentioned, we cannot expect such a rate of increase as those churches record whose doctrinal teaching is more agreeable to natural men, whose creed is less positive and exact, or to whom one is altogether wanting, whose discipline is more flexible and accommodating ; yet are we not without some sign of divine favor in this respect. The little one has become a strong people, the half dozen members of the court of '98 has become the large Synod of to-day. Our record shows 102 congregations, 88 ministers, 650 office bearers and 9,000 communicants.\* During the same period we have increased largely in material resources, and are able to undertake efforts involving expenditures of money that a few years since would have seemed impossible and almost chimerical.

2. Observe the contrast between the past and the present position of the Reformed Presbyterian Church in point of moral influence. Then her voice was scarcely heard. She had able ministers. There were giants in those days, men who were peers of any other in the land in eloquence, energy, learning, talent and personal character. We can point proudly to our clerical ancestry, and successfully challenge the churches to produce their superiors. Yet they were so few, so overtaxed with labor, so poorly supported, that the world scarcely knew of their existence ; few appreciated their worth, and still fewer the importance of their testimony.

To-day we lack not the audience of men. They are ready to hear whoever feels the divine impulse and has the power of speech in confidence to handle worthily the great theme of our distinctive principles, most of all that grand central theme of the Mediator's royal prerogative. I say, whoever feels that boldness that gives a right to ask men to wait on his utterance, whoever has the power to speak the truth in fitting words, shall find almost everywhere the hearing ear, for which the fathers longed and prayed.

Their persistent, prayerful, hopeful seeding has begun to yield a harvest ; the first ripe sheaves have been gathered, and the fields are visibly whitening for the reapers. Thanks to a covenant God, there are those among us who know how to wield the sickle, and some whose blessed work it is to fill their bosom with sheaves.

The progress and prominence of the Christian National Reformation is one of the most cheering signs of the day, and a chief reason for gratitude and encouragement to those who have so long contended for Immanuel's kingly honor. We are apt to feel our impotence, to think that the work is so great and we are so scattered on the wall, that another century must pass by ere it can be built. Let us remember that we serve a Master with whom a thousand years are as one day ; that we live in a period when great principles are discussed, when many are searching for first truths, when the philosophical as opposed to the mechanical spirit is not confined to a few thinkers in cloisters, but has gone out into the whole world, and, that a true, real thought, though

\*This year's statistics are 105 congregations, 95 ministers, 700 other office bearers and 9,726 communicants.—Eds.

not yet as current as shams or pretences or platitudes, yet finds some makers who know the genuine ring of truth and appreciate its value.

There was a time for the desolate moor, the moss hag and the left in the rock, a time to fly the face of man, a time to keep silence. Now the time has come to go into the forum, the arena, into the thronged avenues of the busy world, and boldly display our banner in the name of Jehovah, shaking out the ancient folds, that every man may read, "For Christ's Crown and Covenant."

3. On our Ebenezer in bold characters, let us inscribe Peace. Who that can recall the years that bore the sad fruit of the disruption of '33, the bitter, acrimonious controversies that alienated brother from brother and culminated in the excision and subsequent disintegration of one-half of the church; who that can only recall the meetings of Synod for ten years preceding the establishment of our foreign mission, during the period of the "deacon controversy," can contrast them with the meetings of the last fifteen years without gratitude to the God of peace who has guided our counsels, presided in our deliberations, restored our threatened unity, and so largely developed our brotherly affection, until year by year the grace and sense of peace has fallen on our souls like a divine benediction and we have felt in our synodical meetings as Peter on the mount, "It is good for us to be here."

4. The Lord has given us a precious treasure in our foreign mission. It was just what we needed, something for all to love, something for all to pray for, something to unlock hearts and purses and closets, to take hold on every heart and constrain us to be one and to obey the Master's command: "Go, disciple the nations."

Verily we have found that in keeping his commandments there is great reward. Our reward is twofold.

First. Direct, and in the line of our expectations. We have a mission, well manned and notably successful, a large central mission school in Latakiyeh, and numerous branches in and near the neighboring mountains, a mission church whose members are converts from one of the oldest, most inveterate and inaccessible of heathen people. With what interest have we watched the recent dreadful trial of the faith of our Nusariyeh brethren under Moslem persecution, and how their patience and piety have refreshed our souls, and given us new faith and consecration to Christ's work. For their Christianity, the true apostolic religion that bears the fire and wastes not in the very furnace, I thank God. Yea, even for their sufferings let us thank God, for they prove that an Ansariyeh can be a Christian, and that the fruit of our dear brethren's husbandry is not chaff or tares, but the very finest of the wheat.

Second. We enjoy a reflex reward. It is the education of the church in liberality and public spirit, in all the philanthropies, in a greatly enlarged sympathy and catholic Christian fellowship. As already indicated, I regard our foreign mission as the means in God's hand of inaugurating an era of peace, love and earnest striving together for the faith. Let us then inscribe in golden letters on the stone of help, *The Syrian Mission*.

5. I read again upon the pillar of memorial, *The Theological Seminary*. It was an early hope of the church to have a seminary for the

education of ministers. It was her first public enterprise, and was felt to be of imperative necessity.

A church such as our fathers founded, could not continue without an educated ministry. The motto of their purpose was Paul's instruction to Timothy: "The things that thou hast heard of me, the same commit thou to faithful men, who shall be able to teach others also." According to their ability, they obeyed the apostle. But the Seminary seemed incapable of taking root either in a fixed locality or in the unanimity of the church. It was buffeted about, and had no certain dwelling place. Now it was in Philadelphia, now in Coldenham, now in Allegheny, then in Cincinnati, next in Northwood, and for a while it was lost to human sight. Its motions were fitful, and its results necessarily greatly curtailed. Its reproach has been taken away. Honorably maintained, permanently located, installed in an ample, suitable and elegant home, under the care of professors who possess the confidence of the church, filled with a large class of promising students, it furnishes its fruits in their season, and its leaf is always green. May it long continue to be an honor and a blessing to the church, and may future generations rise up and call it blessed.

6. I read again on the record of God's goodness, *the act of covenanting*.

What memories awake at that word. *Sinai*, where the multitude of fugitives, fleeing from slavery, knelt before the fiery mount and heard the voice of God, and rose up a nation of freemen, entering into the solemn oath: "All that the Lord hath said will we do, and be obedient." *Shechem*, where the aged Joshua led the great assembly of Israel in the oath of God: "The Lord our God will we serve, and his voice will we obey." The grand covenanting epochs, in the revival under Hezekiah and Josiah and Ezra, of all of which time would fail to speak sufficiently. That memorable day when the parchment was spread on the broad flagstones, once the sepulchres of the dead, at Greyfriars, and the holy men of the Second Reformation took their lives in their hands and signed, many of them with their own blood, the covenant which they had just sworn with uplifted hands.

A deep conviction of duty, a high appreciation of the Covenantant's privilege, and a desire to give glory to God, were the conspiring causes that produced our act of covenanting. Many times our hopes were baffled. Here in 1855 we hoped to have entered into covenant; again in Allegheny in 1859 the very time was set and the preparatory services performed, and again Satan had power to divide the holy people; but in 1871 every obstacle had vanished, every difficulty was removed, and we were enabled, as a covenanted church, joyfully to say, "Hitherto has the Lord helped us."

Seventy-four years ago our fathers purged the church of all complicity with slavery, and thenceforward for sixty years we were engaged in determined conflict with that system of malignant inhumanity. Few rejoiced at its overthrow with such intelligent joy as Covenanters. We felt that God had done great things for us, whence joy to us was brought. The poor slave was made free. Our principles were vindicated, our isolated and advanced position overtaken and

occupied by the nation, and our testimony on this point incorporated in the constitution of our country.

I feel tempted to leave our land and notice God's helping hand to the church in the heavy strokes that have fallen on antichrist in the opening of all nations to the preaching of the gospel; but time forbids, and I abstain, and in the most cursory way note three remaining grounds of encouragement. I find these in the organization of a system of home evangelization, comprehending the appointment and support of missionaries in the frontier settlements and in the South, and the erection of houses of worship for weak congregations—a most important part of the church's work, on which we have now entered in a systematic and intelligent manner.

Next, in the enlargement of our influence by the press. We have three periodicals conducted by ministers of our church, two of which are devoted to the promotion of her general interests, and the third to the advocacy of her great doctrine of the Redeemer's headship over the nations. Ably and faithfully conducted, these publications cannot fail to speed the day when the dominion of this world shall become the dominion of the Lord Jesus Christ.

And lastly, I conceive there is ground of encouragement in the revival of our educational enterprise. I cast the mantle of clarity and oblivion over the past, and ask you only to consider the vast possibilities of blessing that are embosomed in such an enterprise, when commanding the affections of the church and sustained as strongly as our ability warrants, and as generously as gratitude to Christ and love for the witnessing church have a right to expect at our hand.

But few words remain to be said. It seems to me that we should advance along the whole line, that every enterprise of the church should be sustained and new enterprises planned, that our energies and resources should be taxed to keep pace with the great providential opportunities opening to us.

The ordinary work of pastors, elders and deacons, in gathering disciples, edifying and ruling the church, and promoting her material interests, should receive a new impulse; and we should thank God and take courage. It becomes us more carefully to study a wise adaptation of means and instruments to our urgent circumstances of time and place in the great work of saving souls and honoring Christ. As a Synod we resolved to commemorate the act of covenanting by the erection of a noble Theological Seminary. In the providence of God we have come into possession of an edifice in all respects worthy of the generous design of the church, and adapted to the uses for which we need such a building; if there remains any incumbrance, we should now complete the work so happily begun, and by removing the shadow of debt fulfill our pledge to our covenant head, and cement more freely the bonds of mutual confidence.

Fathers and brethren: It is in no spirit of vanity or weak boasting that I have chosen the topic of this evening, but because I felt that we had reason to praise God in the assembly of the elders, and that a consideration of what God has done for us, and a view of the progress, position, material and moral power, opportunities and obligations of our

beloved church, would be a fit preparation for the deliberations of the Synod, and a great encouragement for us to devise liberal things, that by liberal things we may stand. May the presence of God be felt in all our counsels, his approval be the consummation of all our devices, and his blessing rest on all our labors. Amen.

### ECCLESIASTICAL UNITY.

BY REV. ROBERT HUTCHESON.

Eph. 4: 3—"Endeavoring to keep the unity of the Spirit;" 5: 11—"No fellowship with the unfruitful works of darkness." 2 Thess. 3: 6—"Withdraw from every BROTHER that walketh disorderly."

THE subject before us is too broad to be fully handled in a single article; and is, at the same time, too prominent to be entirely passed over. The past century and much of the present, may be characterized as the age of division. We have now entered on the age of re-union. Each idea has its advantages, each has its drawbacks; and both have been carried to pernicious extremes. The Evangelical Alliance has lately given an impulse to the idea of union, which threatens to carry good people by storm from all moorings of doctrine and order, without compass, chart or rudder, or much even of ballast.

There is, I think, no solid objection to the generality of ecclesiastical bodies fusing into one mass, by any process which may suit them. All who practice open communion are *one* now, and need not feel uneasy about entering the vortex.

The two grand schemes of union imported from Germany—organic union on the one hand, and mere alliance on the other—amount in our country to a distinction without a difference; and in current discussions, the distinction is utterly ignored. Amidst all existing diversities, the churches, taken generally, agree in many important particulars. These items of identity have prepared the way for very extensive union, whether unity be attained or not. Leaving this question to settle itself, there is another, in which some of us feel quite an interest.

What is the relation of all this to the witnessing church? That there is such a church, will be taken for granted here; it has been known as a distinct body since the days of "Enoch, the seventh from Adam," if not before. These witnesses, wherever and whoever they be, have to encounter the following obstacles in *their* way to a general fusion. The Alliance has no written constitution, but the unwritten is well settled, and tolerably well developed. Take a survey of its prominent features.

I. The grandeur of its liberty.

1. It *recommends* evangelical doctrine, and desires to be known as an evangelical association. The doctrine varies in quantity, according to taste, from twelve to twenty-one articles; all of them very good as far as they go.

2. The person entering this fellowship may deny any of these articles, 6, 8, 11, 19, more or less.

3. The member may be a Freemason, distiller, brewer, rumseller, tippler, &c.

4. He may hold a post-office; handle the mail; make up a train on the Sabbath; own stock in street-cars, rail roads, ferries, and all such institutions, whether they keep the Sabbath or not.

5. He may do many other secular things on that day, provided they are generally practised by other people.

6. He may wholly disregard the Lord's day, provided he keep holy the Seventh day, like the Jews.

7. He may give his solemn oath of fealty and allegiance to the Godless constitution of the United States, or the beastly governments of Continental Europe.

8. He may substitute his own composition in the praise of God, or any other that suits the taste of the social circle in which he is.

9. He may substitute his own doctrine in the room of evangelical articles to which he cannot give assent.

All this, with more which will readily occur to the intelligent reader, proclaims a highly enviable amount of Christian liberty and liberality. Still, we have to glance at the other side. It is found that true liberty cannot be enjoyed without law. Let us beware of,

II. The tyranny of its sovereignty. One who joins this alliance, union, community, however it may be designated, has, notwithstanding the broadest show of liberality, to submit to some very severe regulations.

1. He must sit down at the table with Freemasons, Odd Fellows, Templars, Knights of Malta, &c. 1 Cor. 10: 21—"Ye cannot drink the cup of the Lord, and the cup of demons; ye cannot be partakers of the Lord's table, and of the table of demons." Now there is no evading of this prohibition. These unholy institutions have a harbor in all, or nearly all, the churches contemplating alliance, and have *their* liberties fully secured in the united body.

2. He must, in most of localities, forego the use of the songs of inspiration, and admit the human substitute in their place. In all localities he holds fellowship with those who reject and revile the psalms, and use the substitute. Col. 3: 16—"Let the word of Christ dwell richly in you," &c.

3. He must commune with the homicides of the Southern States, and their abettors, while both refuse to repent of their deeds during the war, and all that led to it. Dr. Adger, of the Southern Church, boasts that "*truth crushed to earth will rise again*, in those States where Northern barbarians trampled it;" and these united Assemblies invite the doctor and his confreres to full communion. Is fratricide no bar to communion in that respectable body? Is it a bar to communion in any of the popular churches?

4. He must communicate with Arminians of every grade, from Dr. Dwight's slightly modified Calvinism all the way along to the boldest Pelagianism; as well as with other varied schemes of error. In the churches as they now stand, it is not required, expected, or perhaps desired, that the body of the people accede to the standards. In the Alliance it will not be required of even officers. 2 John v. 10. 2 John v. 4—"I rejoiced greatly that I found of thy children walking in truth."

5. He must hold fellowship with intriguing stock-jobbers, and poli-

ticians of all variety, from the wire-pulling aspirant and lobby member to the sworn officer, legislative and judicial. Eph. 6:12—"We wrestle \* \* with spiritual wickedness in high places."

6. The lovers of truth are forced into fellowship with all that laxity of doctrine and practice in which others take delight as their grandest privilege. 2 Pet. 2:19—"While they promise them liberty, they themselves are the servants of corruption."

Many items may be added to this counterpart of liberty. The intolerance of the system can be yet seen but dimly. When it comes to be felt, it will be understood. Against the whole, and all its constituent parts, the witnesses must testify for the liberty that Christ has given.

III. A glance at some of the arguments used in favor of dropping our testimony and going with the rest.

1. Division of the church of Christ has no warrant, encouragement or countenance in the word of God. Reply:

(a) Neither has *error*, heresy or schism inside of the body any warrant; yet the object of alliance is to maintain all these. Let all conform to the Word, and there will be no need for alliance. The unity of the Spirit will more than fill the place.

(b) The force of this sophism consists in the undistributed, dubious middle term. Just like "war," in its moral aspects. Every one knows that war is a terrible thing; and the Quaker infers that we should never fight, even for the right. The believer, too, knows that the time is coming when wars shall cease. How then do we acquit the Revolutionary men, the late destruction of slavery, or the position of our Covenanters ancestors? Offences will come, "but woe to that man by whom the offence cometh." As war in the state, just so is division in the church. Does the Alliance exclude those offensive things, or does it fraternize them in hostility to truth?

(c) The first idea of a church is, separation from the world; the second idea is, separation from those who have secularized that church. Did they do wrong who separated from Jeroboam and went to Jerusalem to worship? Did Luther do wrong in leaving Rome while it was yet a church, and while he believed it to be a church of Christ, though Antichrist had risen in it? Many good people remained in it after the Reformers came out.

(d) The Church of Rome was, and is, the very pattern of union. The Church of England stands next, and still holds her affinity to Rome. It is probably not generally known that Episcopalians in America will receive a Popish priest as validly ordained to the ministry; but will not receive in the same way a Presbyterian minister. When such a minister accedes to them, he is first made a member, then a deacon, then a priest.

2. Do you not recognize as *brethren* the members of all evangelical churches?

(a) Most cheerfully do we recognize many of them; but not all. There are many members in evangelical churches who have no right there, and we do not wish to be forced into contact with them. Besides, we wish to exercise the freedom of judging each particular de-

nomination, whether we call it evangelical or not. This we cannot do in the Alliance.

(b) Even a brother walking disorderly gives ground of separation from *him*, and so of a whole body. It is remarkable how solemn and impressive is the Apostle's manner of introducing this subject: "The Lord direct your hearts into the love of God, and into the patient waiting for Christ. Now we command you, brethren, in the name of our Lord Jesus Christ, that you withdraw yourselves from every BROTHER that walketh disorderly, and not after the tradition which ye received of us. For yourselves know how ye ought to follow us." The rule of our fellowship with supposed brethren is very uniform in the Old Testament and the New. Isa. 8: 20—"To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." This was the rule in regard to *brethren*—"this people," v. 12.

(c) To join with all whom we may consider believers, while remaining disorderly, either in doctrine or practice, is to bring down the church to the level of the world. What kind of sin is it that we do not find in some one or more of the "brethren?"

3. Christ held communion with the Sadducees, as well as Pharisees.

(a) Does it follow that we should do the same, and admit to the Lord's table those who believe that there is no resurrection, neither angel nor spirit? Is it the part of a *brother* in Christ to urge this on us?

(b) As soon as Christ opened his public ministry, he baptized his followers out of that connection, as John had done before him; and kept the Passover with his followers. Pharisees and Sadducees were kept out of that fraternity, while publicans and sinners were admitted.

(c) The New Testament church is a separation from both Pharisee and Sadducee. Paul's rule in a new place, was to preach three days in the synagogue, and then separate.

(d) It is utterly impossible to see what Alliance men mean by urging such a position. Would they take Judas Iscariot back again on the repentance which he made?

4. It is claimed that there is now, in each denomination, as much diversity as can be in the united church.

(a) Happily this is not true of all; but if it were, it would be no inducement for a faithful witness to unite in such a medley. "Touch not the unclean thing, and I will receive you."

(b) It is too true, that in some denominations radical and ruinous errors are not only admitted, but encouraged and set above the truth. This affords a good argument for better people to keep their distance. And the case will be no better in the Alliance.

(c) Diversity of sentiment is to be expected in minor details, while the church is on earth; but this is not the idea of the Alliance.

(d) Much of the diversity existing in respectable churches is not publicly recognized, but comes in through the unfaithfulness of administrators, the deceptive pretences of applicants, or the hypocrisy of members who have rejected the truth and still hold their place in the body. But neither is this the idea of the Alliance.



5. It is the best way to reform the erring.

(a) It may be, in man's judgment ; but it is not Christ's way. 2 Thess. 3 : 14, 15—"And if any man obey not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not as an enemy ; but admonish him, as a brother."

(b) It has been very extensively tried in many churches, and has produced no good. On the contrary, it is found that such association usually does more harm than good, on the principle that evil communications corrupt good manners. Admitting slaveholders to the communion table effected nothing in the way of their reformation ; and so of Arminians, and many others, after long trial.

6. The kingdom of God is compared to leaven operating until the whole is leavened, and for this purpose we must bring them together.

(a) So is the other kingdom ; and so are we warned to beware of the old leaven, the leaven of the Sadducees, of Herod, of wickedness and malice, because a little of this kind leavens the whole mass.

(b) We need to examine the mass itself. How does good leaven work on uncongenial substances ? In sand you may mix and mix, and yet there is no assimilation. In lime, the working is all on the wrong side. The alkali will neutralize, and dissolve, and eat, and digest, and destroy the leaven. The Alliance takes the meal, and the sand, and the lime, and the leaven, and proposes to ferment the whole!! How can we apply this about the leaven ?

(c) We have the principles of application very clearly given in James 3 : 17—"But the wisdom that is from above, FIRST *pure*, then peaceable, gentle," &c. So also 1 Cor. 13 : 6—" [Charity] rejoiceth not in iniquity ; but rejoiceth in the TRUTH."

7. The Spirit is given to these churches, with all the mixture of good and evil that is in them.

(a) True enough, we hope ; yet we fear it will not be continued. "My Spirit will not always strive with man."

(b) The blessing was given to Jacob ; but we may not imitate the deception of Rebekah and her son.

(c) "We saw one casting out demons, and we forbade him, because he followeth not with us." Now this is exactly what the union men are doing ; denouncing us all, if we do not follow them. They will be worse, too, bye-and-bye.

(d) The Spirit would be more largely given to the churches if they were more faithful to the truth of Christ.

(e) Much that passes in our eye for the work of God's Spirit will not stand the test of those eyes which are as a flaming fire.

(f) When we used to read of revivals in the southern churches, we were in the habit of footing up the columns to learn how many slaves were manumitted in a time of special grace.

(g) When the Spirit comes in power all these diversities will be abolished ; and till that time, the witnesses have to wait in faith and patience.

8. We are told that we can testify as much as we please in the union ; that the witnesses can take the whole testimony into the Alliance with-

out any one objecting. This is sometimes the dictate of mere silliness; sometimes, of daring effrontery. A testimony for the Psalms, while we sing "Rock of ages." Ministers in the South could preach against slavery in olden time, provided they were slaveholders themselves; but let an *honest* man preach in the same churches, and violence in every form was dealt out to him.

The whole Alliance business ignores the idea of a witnessing church; forgets that the witnesses must testify while Antichrist is in existence; that they have their peculiar position assigned them, like Elijah and John the Baptist; that they are doing a great work, and cannot come down; and like the Faithful and True Witness himself, they must work to-day and to-morrow till they have finished their service.

No, no. The Alliance is the last place to think of, as a place of testimony for truth.

---

### FAMILY RELIGION.

(Continued from p. 277.)

FAMILY instruction is an important element in family godliness. The living voice has a singular power to influence men. John Bunyan, in his famous allegory, makes Ear-gate the principal entrance to the town of Mansoul. Through it Diabolus entered and carried the city, and against the same gate did the valiant captains of the great King Shaddai bend their main force. The press and the pen are powerful, but they are feeble compared with the living voice. It is the great instrumentality which our God has chosen to diffuse and perpetuate his truth in the world, and he has made it obligatory upon parents to use it in training their children. Deut. 6 : 6, 7—"The words that I command thee this day shall be in thy heart, and thou shalt teach them diligently unto thy children, and thou shalt talk of them when thou sittest in thine house and when thou walkest by the way, and when thou sittest down and when thou risest up." It is difficult to explain this text as to the manner of teaching. To teach diligently is to narrate, to rehearse, to inculcate. One thing is certain, it means a constant tuition in the word of God. The usual form in family religion is catechizing—a mode approved by Jesus and his disciples, much practised in public preaching till Popery corrupted the ordinance, and greatly honored by the church in all ages as an important element in family religion. Parents should by catechizing impart religious instruction to their children. The duty is as imperative to-day as when the command was given to Moses. In this ordinance, however, both the matter of instruction and the manner of catechizing are important. The Bible should be the principal text-book. "The entrance of thy word gives light." The catechisms are designed only as helps to the better performance of the duty.

As to the matter, it should be specially,

1. *Bible History*. "When thy son asketh thee in time to come, saying, What mean the testimonies, and the statutes, and the judgments which the Lord our God hath commanded you?" then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt, and the Lord

brought us out of Egypt with a mighty hand." &c. The whole history is rehearsed to the children. So still the history of creation, of the fall, and of the flood, are very important topics of instruction. Then biography is deeply interesting as well as instructive. The history of Adam, of Noah, of Abraham, of Moses, of Samuel, of Daniel, and of the holy child Jesus, delight the heart of all children. Then the history of the church and God's dealings with her. The call of Abraham; the covenant with him; the bondage in Egypt; the Red Sea; the wandering in the wilderness and settlement in Canaan; the captivity, and what caused it. Then their restoration, and God's love, faithfulness and power, as manifested therein. These topics of themselves furnish an almost inexhaustible store from which to draw in family instruction.

2. *Bible Doctrine.* "For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers that they should make them known to their children." Ps. 78:5. The doctrines are what we are to believe concerning God, and what duty God requires of us. These doctrines I need not suggest; but here the catechisms are a great help, not merely in the order in which they present the truth, but the connection of the doctrine in each question and answer with the Bible proofs, renders them almost invaluable.

3. *Bible Ordinances.* "He sheweth his word unto Jacob, his statutes and his judgments unto Israel. He hath not dealt so with any nation." Ps. 147:19. Every ordinance is replete with instruction. It is the fruit of infinite wisdom. The ordinance of the tree of the knowledge of good and evil is a wonderful revelation in brief of truth and duty. That God is sovereign—that his revealed will is the supreme law to regulate all the desires of the soul of man, and direct all the motions of his body. That obedience to God is the way of attaining true happiness; that we should be satisfied without the most delightful and desirable things if God so command, and that it is not lawful to desire even an apple without his leave. While every time that Adam looked upon that tree he was reminded that he had not yet attained the perfection of happiness, but he was encouraged to expect a greater good when his period of probation was finished. Then the *sacrifices*; an important subject, and one deeply interesting to children. Why should any man, as a part of his religion, slay a young bullock or a lamb? Father, why should he put his hand upon the head of the victim, and confess all his sins before it was killed? Why should he stand by and see that the victim was consumed upon God's altar after it was dead? If the father will try to answer the questions of his children respecting sacrifices, he will find catechizing a blessed means of grace to himself, as well as to them. In like manner, *circumcision* and the *Passover*, *baptism* and the *Lord's supper*. On the evening of the Sabbath when baptism has been administered in the congregation, it will always be an interesting topic to children. They want to know all about it. *Father*, why should parents have their children baptized? Why does the minister ask the father and mother to promise so many things before he baptizes the child? *Father*, why does the minister put water upon the face of the baby? *Father*, what good is baptism to

a little child? &c., &c. A whole evening is too short to answer all the questions of children respecting this ordinance. And parents should not fail to make all explanations and press upon their children a sense of its blessings and its obligations. So of the *Lord's supper*. Children are deeply interested spectators during the administration of this ordinance. They see the sacramental symbols and actions, but they are sorely puzzled to understand their meaning. I suppose every intelligent father has been asked again and again: *Father*, why do all the members of the church, on some Sabbaths, eat bread and drink wine in the church? And there is hardly any other opportunity so favorable for presenting to the mind of a child the whole plan of salvation, man's need, God's love, the nature of the atonement, the blessings of pardon, the beauty of holiness, the fellowship of saints and the glory of heaven, as that furnished by the administration of the Lord's supper.

S.

(To be continued.)

---



---

### SELECTED.

#### A WORD FITLY SPOKEN.

THE daughter of an English nobleman was providentially brought under the influence of the followers of Wesley, and thus came to a saving knowledge of the truth as it is in Jesus. The father was almost distracted at the event, and by threats, temptations to extravagance in dress, by reading, and travelling in foreign countries and to places of fashionable resort, took every means in his power to divert her mind from "things unseen and eternal." But her "heart was fixed." The God of Abraham had become "her shield, and her exceeding great reward," and she was determined that nothing finite should deprive her of her infinite and eternal portion in him, or displace him from the centre of her heart. At last, the father resolved upon a final and desperate expedient, by which his end should be gained, or his daughter ruined so far as her prospects in life were concerned. A large company of the nobility were invited to his house. It was so arranged, that during the festivities, the daughters of different noblemen, and, among others, this one, were to be called on to entertain the company with singing and music on the piano. If she complied, she parted with heaven and returned to the world. If she refused compliance, she would be publicly disgraced, and lose, past the possibility of recovery, her place in society. It was a dreadful crisis, and with peaceful confidence did she await it. As the crisis approached, different individuals, at the call of the company, performed their parts with the greatest applause. At last the name of his daughter was announced. In a moment all were in fixed and silent suspense, to see how the scale of destiny would turn. Without hesitation, she rose, and, with calm and dignified composure, took her place at the instrument. After a moment spent in silent prayer, she ran her fingers along the keys, and then, with unearthly sweetness, elevation, and solemnity, sang, accompanying her voice with notes of the instrument, the following stanzas:

"No room for mirth or trifling here,  
For worldly hope or worldly fear,  
If life so soon is gone ;—  
If now the Judge is at the door,  
And all mankind must stand before  
Th' inexorable throne!

"No matter which my thoughts employ—  
A moment's misery or joy ;  
But oh ! when both shall end,  
Where shall I find my destined place ?  
Shall I my everlasting days  
With fiends or angels spend ?

"Nothing is worth a thought beneath,  
But how I may escape the death  
That never, never dies ;—  
How make mine own election sure,  
And, when I fall on earth, secure  
A mansion in the skies.

"Jesus, vouchsafe a pitying ray ;  
Be thou my guide, be thou my way  
To glorious happiness !  
Oh, write the pardon on my heart !  
And whensoe'er I hence depart,  
Let me depart in peace !"

The minstrel ceased. The solemnity of eternity was upon that assembly. Without speaking, they dispersed. The father wept aloud, and, when left alone, sought the counsel and prayers of his daughter for the salvation of his soul. His soul was saved, and his great estate consecrated to Christ.

---

---

### MISSIONARY INTELLIGENCE.

#### FOREIGN.

LETTER FROM REV. D. METHENY, M. D.

LATAKIYEH, April 1, 1874.

WHILE in Pittsburgh our dear sister Mrs. Galbraith asked me to bring a tombstone to Syria for her husband's grave, which I gladly undertook to do. Mr. W. W. Wallace made it and shipped it to me in four boxes. Rev. J. Davis, professor of astronomy, presented to the Mission an elegant apparatus for teaching astronomy to classes ; one box. Rev. D. B. Willson's Missionary Society presented the Mission School with a Wheeler & Wilson's machine ; one box. Dr. Milligan's good people a large amount of clothes, one box, made up for the Mission School. The same congregation found out how we draw water by rope and bucket here for the school, and set about getting a pump and general water apparatus. After Mr. McNaugher had given his share to this purpose, he then gave a nice pump and twenty-two feet of two-inch lead pipe and the requisite joinings for adjusting them, making one package. Mr. George's congregation gave me \$75 to spend as best I could for Mr. Beattie ; Mr. Jordan, of his congrega-

tion, buying Smith's large Bible Dictionary. I made the purchases and thus added one box. Miss Dodds' friends sent her many little packages, which I packed, making two boxes. Messrs. Tibby & Brothers, of Pittsburgh congregation (Dr. Milligan's), gave me a box containing hundreds of "vials" for the mission dispensary, and they are doing good service; one box. In Philadelphia we added medicines and surgical instruments for mission dispensary; six boxes. In Philadelphia, Messrs. Walker Brothers & Co. presented us with a nice London microscope, which I put among our things. They put up a beautiful little portable hand-mill, upon which the girls are just now grinding their baking for this evening; it takes just one bushel and a half of wheat for a baking for the fifty-seven eaters in the school—then there were mattocks, shovels, picks, planes, saws, screws, files, bolts, and four of their own patent beautiful framed chromos, &c.

With the money in my pocket for the pump the Pittsburgh congregation requested me to buy, I ventured with Mr. Walker into Mr. Harrison's pump making establishment to see some of his double acting pumps, when he made me welcome to one of his best \$30 implements. What could I do but take it? This article brother Walker kindly packed with all the many nice things he had given to the mission, making a valuable and large collection; one box.

Providentially in view of so much water pumping, the Sabbath school of Second Philadelphia congregation purchased two clothes wringers of the most approved sort. These I found at Mr. W. T. Miller's office, where also was a box from Mrs. Beattie's mother for Mrs. Beattie, a firkin of butter for Mr. Easson, a box of books also for him, and another pump, adding to our luggage three more packages. Brother Stevenson's congregation of Philadelphia too gave Beekie money wherewith to purchase fifty desks for furnishing her school room. These with a box of lamps and chimneys for the same purpose, making in all thirteen packages. Mr. Graham, of Mr. Stevenson's congregation, presented Beekie with a goodly box of valuable trimmings; one box. Then too in New York, "if it be not too much trouble to you," said the brethren of Mr. Milligan's congregation, "we would just make up a box for the school," and a large box it was—an awful box. Oh, what a box that was! Some ladies of Dr. Stevenson's congregation didn't like to let an opportunity slip of doing good, and showing their interest in the mission. Consequence, one box. Then too, wherever I went through the American earth, from "walking up and down in it," little mementoes, books, likenesses, trinkets, &c., were presented by many people to the missionaries. First I would fill one pocket, then another, and some things I would convey in my hands to wherever my valise happened to be, where a general disgorgement would take place, and this continued until I had a host of little and big things, which I packed in a hogshead to lessen the number of packages, and make them more secure; one hogshead. Mr. Wiggins donated to brother Beattie a nice box of useful things, which I put into a large box containing a nest of lesser ones, which were put to hatch, and came out finely in Latakijeh; one box. Add to this three firkins of butter and five packages of groceries and we have eight boxes—in all forty-eight boxes. \* \* \*

This has been the longest and coldest winter within the memory of the oldest residents here.

We have had great distress here in this part of the country for the want of food. Multitudes have nothing to eat but "greens." The whooping cough went through the school, then the dysentery, which carried off two children—one of them being Yusef Jedid's youngest child. Dr. Martin suffered long with it. Mrs. Metheny did not suffer long with it, though her attack was severe. Our youngest child barely escaped with his life.] He recovered only to be attacked with varioloid, as were Mr. Easson's two children; and Mr. Beattie's youngest was just recovering from catarrh fever to be attacked by the same disease. All are recovering now.

We conclude it is better not to enlarge the mission house, but to give up the whole building to the school which needs it, especially when you send at least two young ladies. They ought to be here soon in order to be ready. Quite a number of the girls are to be baptized. The Lord is prospering our work, though the Turkish government still observes the hostile attitude. Yusef and his companions are still in Damascus. The Latakiah governor is still here to the general disgust and inconvenience of everybody. Mr. Hay, our consul general, was removed at the request of the Turkish government! When will our government open its ears. Mr. Hay was a noble man and labored faithfully for the best interests of all, and he will ever bear with him our love, respect and appreciation. The Lord send us another like him. Had our detested Turk-loving representative at the Porte done his duty, the boys would have been back, and Mr. Hay still among us. "The Lord reward him according to his doings." The English government forwarded an order for the release of the teachers, but the Turks, true to their character, are delaying their release.

We will try to send you an estimate for a house. We hope to be able to build one in vacation and get into it this fall.

D. METHENY.

---

INTERESTING LETTER FROM MR. BEATTIE.—VISIT TO DAMASCUS.  
INTERVIEW WITH TEACHERS, &c.

LATAKIYEH, June 9, 1874.

MY DEAR BROTHER—After seeing Lizzie and party on board, ready for embarkation, I returned to the hotel, saw the ship weigh anchor and move away. The sight was hard to witness, but I had commended my child to the care of the Good Shepherd, who, I knew, could preserve her on the ocean as well as on the land. The following morning I started to Damascus to visit the teachers. Among the passengers was a Christian, who had lived in Damascus before the massacre, but *since* that time had been residing in Beirut. He was a young man of pleasant manners and well dressed, and had with him a gun and hunting pouch, apparently setting out in the search of game. Soon after leaving the city he pulled out a bottle of arrack from his game bag and offered it in turn to his fellow-travellers. Not being in a condition, on account of the rumbling of the diligence, to do more

than *refuse that time*, I concluded to wait until a *better* opportunity should occur, of addressing him on the subject of drinking. I had not very long to wait. As we were slowly ascending Lebanon, the bottle was again presented, and on my refusing as before, he asked me why I did so. "Do you not drink arrack?" he inquired. "No," I said. "Why do you not drink it?" "Because I think it is wrong," "Why do you think it is wrong?" "Because it destroys the health, the reputation and the property of those who use it; because, too, it ruins their families, leads to the commission of every kind of crime, and is finally the destruction of the soul, as well as the body." I had briefly discussed these different points, when to my astonishment he suddenly opened one of the windows of the conveyance and threw his bottle of liquor away; then turning to me with outstretched hand, "there," said he, "is my hand, never to drink arrack again. I am not a drunkard. I only drink on occasions like the present, when I am likely to be exposed to cold, &c. But I shall never drink again. I never saw the matter in that light before." I then took occasion to enlarge on the subject, for which he thanked me, reassuring me of his purpose never to taste arrack. On my arrival in Damascus, I immediately went to the house of my old friend Mr. Crawford, but did not see the teachers until the following day—Sabbath. They had been apprised of my intended coming by telegraph, but were not aware of my arrival until they came to see me. Yusef was the first to call, who went and told Saleem, who in turn, after calling, went and informed Daoud. I was both gladdened and saddened at the sight of them. They all told the same tale of ill-treatment and persecution from both comrades and officers. With the demoralizing and contaminating influences to which—from corrupt language and vicious practices—they are daily and hourly exposed, they seem greatly discouraged and cast down. I did what I could to strengthen them. I told them their case was hard, but not by any means as hard as it might be, nor as hard as it would have been had it not been for the presence and assistance of kind friends in the city; that while they were misused and despised by the Turks, they were being honored and assisted by the best of Christians; that they must not think that because their comrades and officers reviled and reproached them, they were *indeed esteemed* a reproach. Their position was in the highest sense honorable, and they ought to consider themselves privileged to be permitted to occupy it. They were standing in defence of liberty, of conscience and religious toleration, not only for themselves and their families, but also for their people and all other kindred sects similarly oppressed throughout the empire. I told them to think of Christ, what he endured for us, and entreated them to be patient, that humanly speaking, to a large extent, they held their destiny in their own hands, and that it was for them to say, by their patience, faith, and prudent and consistent behavior, whether this case should come to a successful issue or not. Poor fellows! they have all been severely tried, but none of them seem to have been so deeply affected by what has befallen them as Daoud. He appeared greatly changed. I almost fear that his health has been permanently injured. Indeed he seemed to think so himself. On rising to take leave of me



he said, "Remember me to my wife and children and to all my companions and friends, whom I fear I shall never see again; yet if the cause of the gospel is advanced and God glorified by what we suffer, all will be well." I was too full to speak, but thought to myself as he bade me adieu, Heroic man! God will indeed be glorified both by the life and death of such a man. He was confined three months for his faithful adherence to the truth. In the latter part of February he was asked of what religion he was, when he said he was a Christian. His inquisitors said he lied, he was an Ansariyeh. Yes, he said, I was born an Ansariyeh, but was raised a Christian. Be a Moslem, they said. Could you be a Christian by request? No, they said. Well, he said, not only will my conscience not allow it, but the Bible teaches me that whosoever denies Christ before man, him will he deny before the Father and his angels. Whereupon they put him in irons, from which he was relieved by the intervention of the English consul. This is the reason why he suffered greater hardships than his fellows. I have no doubt but Daoud would, without any hesitation, lay down his life for the truth. I can assure you I returned from Damascus with high opinions of *all* these men, but of Daoud in particular. I saw Mr. Eldridge, the English Consul General for Syria, who had in answer to a request from Lord Derby, just sent a detailed statement of the case to the Foreign Office, before my arrival in Beirut, accompanied by reasons for insisting on the immediate and unconditional release of the men, and indemnity for their unjust detention. The wheels of justice seem to move slowly in this matter, but I believe the oppressor will yet be crushed beneath them.

Affectionately, in the gospel, J. BEATTIE.

### SOUTHERN.

LETTER FROM G. M. ELLIOTT.

SELMA, ALA., July 16th, 1874.

MESSRS. EDITORS—It is proper and right that those who are supporting this mission should hear from it frequently, and know what work is being done, and the progress made.

Things still continue to be favorable and encouraging. The health of the scholars is generally good, only a few being detained at home on account of sickness. The attendance in general is punctual and recitations satisfactory. Many who are with us came from the city school, which closed the last of May, and have had no rest from their books for about a year; but notwithstanding, they are patient and assiduous in their studies. It is probable that the most of those from the city school will remain with us, as most of the parents prefer sending their children to teachers of their own color. In this we think we have an advantage over the other schools in and about the city, whose teachers are chiefly white. Many have flocked to us from these schools. Owing to the smallness of our building, we have been compelled to deny admittance to any more.

Our roll numbers about three hundred and ten. Many others have made application, but we were not able to receive them. We need

more room and more help. We have made more room on one side of the building by taking out the partition and throwing two rooms into one; this has helped us much in our teaching. This large room is used for Sabbath school and preaching on Sabbath, and for teaching during the week. We assemble in this for prayer in the morning, when all the scholars are required to attend.

Our Sabbath school also continues to increase; it numbers now about one hundred and fifty. Most of this number are in regular attendance, and seem to take much interest in their classes. Most of the children recite the Catechism quite well, and have memorized some of the Psalms. We have each scholar that is sufficiently advanced commit a question in the Catechism every day. Besides, to stimulate them to lively study, we have promised a nice Bible to the one who commits the whole Catechism in the shortest time, and recites it at our recitations. Many are struggling for the Bible. They like the Psalms quite well, and it is pleasing, as one is passing along at odd times, to hear in some houses the melodious strains of "Brown," with the words, "The Lord's my shepherd," &c. We are glad to say that the progress made in our schools during the present term has been highly satisfactory. Out of the vast number that did not know their letters at the opening of the school, nearly all are now reading quite well. Most of those who are with us during the week attend our services on the Sabbath. Our morning services commence at eleven o'clock. Mr. Johnston explains a psalm, or portion of psalm, and then gives a lecture. He is now lecturing in the order of the subjects in the Catechism, taking parts of Scripture that are suited to the doctrine. In the afternoon we have Sabbath school, commencing at four o'clock. All the other Sabbath schools in the city are held in the morning. Many of the scholars of the other schools are in regular attendance at our Sabbath school in the afternoon. In the evening Mr. Johnston preaches a sermon. Our little house is generally pretty well filled with attentive hearers, both adults and children.

The country around presents fine fields for missionating, but our time has been so much occupied here that we have had scarcely any time to spend in exploring them. There are a great many colored people in the surrounding country who need our attention equally as much as those in the city. Truly the harvest here is great, and the fields are ripe. Our hearts are moved within us when we look upon these helpless and needy creatures, against whom all the power and popular sentiment of this strong nation has been hurled for more than two centuries. Time alone can repair the breach. A century cannot heal the wound. Let the church not be insensible to the cries of this people, remembering that "the liberal soul shall be made fat" and "he that watereth shall be watered also himself." But above all, let constant prayer be made for us, that our work may continue to prosper. We have no strength of our own. Pray that wisdom and prudence may be given us in all things.

Yours, truly,      G. M. ELLIOTT.

## HOME.

## LETTER FROM REPUBLICAN CITY.

MESSEES. EDITORS—Perhaps a short account of the condition and prospects of this congregation would not be uninteresting to your readers, particularly those who think of removing west. Our church is situated about eight miles S. W. of Clay Centre, the county seat of Clay Co., at present the terminus of the Junction City and Fort Kearney R. R. There about fifty members in the congregation. They own about 5,000 acres of land, 800 acres in cultivation, and most all have comfortable houses, and are free of incumbrances. The prospect for those wishing to immigrate is good. The climate is genial, the soil fertile; and judging from our experience since 1870, the climatic influences are as favorable as in other places. There are members here from all parts of the church, and the people are generally intelligent and industrious. We have what is known here as "the herd law," i. e., stock is not allowed to run at large. This saves the expense of fencing before raising a crop. There is not much government land to be taken. State and school land can be had at from \$3 to \$5 per acre, on ten years' time. The school laws of Kansas are as good, if not better, than those of any other State. In Clay county districts have been organized, school houses built, and the work of education is progressing rapidly.

Copy of resolutions passed by Republican City congregation, at a special meeting, 3d June, 1874:

WHEREAS, The church is already crippled in her means to carry on her work, and believing that the condition of this congregation is such that we ought to become self supporting,

*Resolved*, That we tender our sincere thanks to the Board of Home Missions for the liberality it has already extended to us.

*Resolved*, That we respectfully ask to be released from under their care.

*Resolved*, That a copy of these resolutions be forwarded to the Secretary of Board of Home Missions, and also to the editors of the *Reformed Presbyterian and Covenanter*.

By order of the congregation.

J. B. PORTER,  
J. T. SANDERSON, } Com.  
WM. LOCKHART,

---



---

EDITORIAL NOTES.

TRAVELLERS in the East have described the sudden and overwhelming floods in the wadys of Syria, and we have read the descriptions as of a strange event, how the dry beds of mountain streams become suddenly swollen, the water rushes by, and soon the bed of the stream is comparatively dry again. All this has been brought home to us by the terrible flood of Sabbath evening, the 26th of July. There had been a heavy rain in the morning, but no alarm, however, had been created, but at dark a heavy storm came on, with vivid and incessant flashes of lightning. None were aware of how much rain had fallen in the hour from 8 to 9.

The streams that run among the hills surrounding our twin cities—Allegheny and Pittsburgh—rose suddenly, in one case to the height of twenty feet. No one was aware of the danger. Escape was cut off. The stream known as Butchers' Run carried away large structures of brick. Death came to more than a hundred persons about these cities in the "overflowing flood," and no more sickening sight could be seen than that on Monday morning; brick and wood, household goods, sheep and dogs, horses and cows, and human beings in one confused mass among the mud and sand. Many of those who were cut off had paid no regard to the Sabbath in the early hours of the day which was to be their last on earth. They were carried away in a moment.

From beneath the debris of the fallen court house in Richmond, Va., was heard the prayer, "Lord Jesus, receive my spirit." In trial, that sufferer possessed the calm, trusting spirit of a Christian. In these awful days of sudden calamity we need to attend to the words, "The day of the Lord so cometh as a thief in the night. Be ye therefore ready also, for the Son of man cometh at an hour when ye think not."

WE take the following from the *Presbyterian* :

"The critics who labor under the persuasion that they know all about hymns and music, and are competent to marry them together in indissoluble bands, are numerous and confident. Nothing suits them but their own work, and unfortunately this never suits other critics. The last General Convention of the Episcopal Church authorized the introduction of a new Hymnal into the churches, which had been prepared by a large committee, consisting of some of the most cultivated men of the church, selected from among the bishops and other clergy. The book has been in use about three years, and has been extensively introduced into the churches. The Committees of Revision in the various dioceses have been in session on the Hymnal, and when all the reports come in, the promise is that not a shred of the book will remain. The report of the Pennsylvania committee, which is characterized by one of the papers as 'merciless,' recommends the striking out of one hundred and fifty-five hymns, and then suggests a number of alterations in those that would be left. What a 'sweet revenge' could be had, if this Pennsylvania committee were forced to make and publish a collection, with liberty to the critics to exercise their gifts in exposing its poverty and its errors! Nothing is easier or cheaper than such criticism, and nothing is harder than to make a good and popular Hymnal."

We are often invited, as a church, to take part in measures for church unity. Among the requisites of union is uniformity of worship, and in the inspired psalmody, we have a book of praise which all can use, and ought to use in deference, not to our judgment, but to divine authority. The extract we have given shows the confusion the use of human compositions has brought into the church. In fact, the whole account reminds us of the description of the confusion at the building of the Tower of Babel, as given in the eleventh chapter of Genesis. The cause is the same—man's effort to approach heaven in his own way. It is time that the hymn-singing churches direct their attention to the Bible psalms, as a complete manual of praise.

IN the prophecy of Joel, God calls the locusts his "great army." Myriads of these are now ravaging the West. They darken the light of the sun and cover the face of the earth. Will not the people of our land "turn to him that smiteth them?"

**ECCLESIASTICAL.****MINISTERIAL SUPPORT.**

AT the last meeting of New York Presbytery, an important discussion took place on the subject of Ministerial Support, and the following Home Mission and Sustentation scheme was inaugurated:

**ARTICLE I.** Presbytery hereby inaugurates a Home Mission and Sustentation scheme, whose object shall be to enable weak congregations to enjoy the ministrations of the gospel, and to secure to licentiates and ministers an adequate support.

**ARTICLE II.** The raising of funds.

1. We recommend the adoption of the system of giving the tenth of their income by all our members and congregations, and enjoin pastors and sessions to inculcate upon the people this rule as the lowest measure of liberality taught in God's word to guide the Christian in contributing "as God has prospered him." "And I perceived that the portions of the Levites had not been given them: for the Levites and the singers, that did the work, were fled every one to his field. Then contended I with the rulers, and said, Why is the house of God forsaken? And I gathered them together, and set them in their place. Then brought all Judah the tithe of the corn, and the new wine, and the oil, unto the treasuries." Neh. 13: 10-12.

2. The mission stations and congregations desiring aid are exhorted to the utmost liberality in providing for the support of the gospel among themselves.

3. An annual collection for this purpose shall be taken up in all our congregations, "that now, at this time, your abundance may be a supply for their want; that there may be an equality."

4. A call shall be made for donations and bequests to this scheme.

**ARTICLE III.** The distribution of funds.

1. If possible, a minimum salary shall be secured to every pastor of \$1,000 in country and of \$2,000 in city congregations, in addition to a suitable dwelling, or its equivalent in money; and travelling ministers and licentiates shall receive \$20 for every day's preaching.

2. Congregations and mission stations, which have complied with the prescribed conditions, shall receive, by order upon the treasurer, the sum requisite to enable them to give the amount of salary or remuneration, if the funds on hand will allow this; otherwise, the amount in the treasury shall be divided so as to bring up the smaller salaries as near as possible to the larger and to the minimum.

**ARTICLE IV.** The conditions of receiving from the fund.

1. Help shall be given only to such congregations and mission stations as give promise that the expenditure will be profitably made, and which in the judgment of Presbytery, after careful examination, are unable to support the gospel without it.

2. Every congregation or mission station receiving aid will be required to give an annual collection to every scheme of the church, and to pay for pulpit supply or pastor's salary a sum equal to \$10 per member.

3. A full report of the condition and prospects of the society or congregation shall be made to the Presbytery every six months, specifying particularly the amount of preaching enjoyed, the average attendance upon ordinances, the amount contributed for gospel support, and the instrumentality employed to give efficiency to the means of grace.

ARTICLE V. A call shall not be considered a gospel call unless the amount promised by the congregation, with the sum reasonably expected from the sustentation fund, shall be at least \$800 in country places, \$1,200 in large towns, and \$1,600 in cities.

ARTICLE VI. Presbytery will appoint commissions to visit every congregation and mission station, and these shall use the most efficient means they can employ to enlist them heartily in the support of their scheme and increase their liberality and zeal in advancing the Lord's cause.

The committee presenting the above scheme consists of Revs. J. C. K. Milligan, J. Thompson, and elder Hugh Carlisle.

#### MINUTES OF THE REFORMED PRESBYTERY, 1801-1806.

(Continued from page 291.)

NEW YORK, June 21st, 1802, 3 o'clock, P. M.

THE Presbytery being met and constituted by prayer, sederunt, Messrs. McKinney, Gibson, Black and McLeod, ministers; John Agnew, Thomas Thompson, James Nelson, Andrew Gifford and Alexander Glenn, ruling elders. William Gibson, moderator; J. McKinney, clerk.

Pursuant to appointment at last sederunt, the members met at the usual place and at the appointed hour, but owing to the sickness of two of the members, they agreed extra-judicially to postpone constitution until this hour, at the house of Mr. Agnew.

A report was brought up from a committee appointed to prepare rules for regulating our presbyterial proceedings, when the following rules were reported and agreed to.

A petition from the town of Topsham, in Vermont, was received, craving sermon, but as the court found it impracticable to send any supply that way, they enjoined on the Rev. Mr. Gibson to give said people what assistance he can until next meeting.

The Presbytery agreed that Currysbush people shall pay up the salary of the Rev. James McKinney until the time when the committee of Presbytery sat in Currysbush, about the 28th of June, 1800, and that without delay, and appointed Messrs. Black and McLeod a committee to write to the people of Currysbush, respecting the present situation.

Presbytery agree to adjourn until to-morrow at 9 o'clock, A. M.

June 22d, 1802.

Pursuant to adjournment the court met. Same members *ut supra*, since (save) only that Messrs. Glenn and Gifford, elders, were absent.

There was unanimously agreed to be a change of clerk, when Mr. John Black was chosen to that office.

The committee who were appointed to write to Galloway and Currysbush brought up a presbyterial letter, which was agreed to, and the Rev. William Gibson was appointed to call on said congregation, on his way home, and use his prudence in promulgating said letter among the people.

The petitions from Philadelphia and Pittsburgh were called up and read, and it was the unanimous vote of the court: 1st. That Mr. Wylie be allowed to pay all the attention in his power to the people of Philadelphia and Baltimore, until the time he purposes to sail for Europe. 2d. That Mr. Wylie be permitted to visit Britain and Ireland, and that he use his utmost endeavors to return in time to attend the next meeting of Presbytery. 3d. That Mr. Wylie be fixed with the congregations of Philadelphia and Baltimore for the space of two years, to commence immediately after his return to America; and at the expiration of two years Mr. Wylie will be at full liberty to remain with one or both of these congregations, or leave them and move to some other place at his pleasure. 4th. That the Middle committee, afterward described, be appointed to carry into effect the instalment of Mr. Wylie, and that Mr. Black preach a moderation sermon in Philadelphia, requiring the people of Baltimore to send forward their votes to Philadelphia.

It was then moved to adjourn till 3 o'clock, P. M. The moderator concluded by prayer.

3 o'clock, P. M.

Pursuant to adjournment the court met and constituted. Same members *ut supra*.

1. The Presbytery appoint three different committees, to be under the following regulations:

(1) They shall be denominated the Northern, Middle and Southern Committees of the Reformed Presbytery.

(2) That they shall take judicial cognizance of all ecclesiastical matters in their respective jurisdictions.

(3) That these committees shall be respectively amenable to the Presbytery, and report all their minutes to the annual meeting.

(4) That their jurisdictions shall be as follows: 1st. The *Northern* Committee's jurisdiction shall extend to all places from the Canada line to the most southern part of New York State. 2d. That the jurisdiction of the *Middle* Committee shall extend thence to the northern boundary of N. Carolina and Tennessee. 3d. That the jurisdiction of the *Southern* Committee shall extend thence to the Gulf of Mexico.

2. That to act upon the liberal scale of equality, there shall be a central place of meeting, the extreme points of which shall be Vermont on the north and S. Carolina on the south. Nor shall the Presbytery have it in their power to move the meeting either north or south of the centre without a unanimous vote. And that Conococheague shall be considered as centre for our first meeting, and at that time, the members, having made themselves accurately acquainted with the geography of the country, shall then determine the central place.

3. That any three members meeting together at the time appointed, shall form a quorum and proceed to business; and that less than three shall not be a quorum, unless, in providence, only two members shall remain of all the present Presbytery.

4. That Messrs. Gibson and McLeod shall be the Northern committee; that Messrs. Black and Wylie shall be the Middle committee, and Messrs. McKinney and Donnelly shall be the Southern committee.

5. That a draught of a covenant, containing the spirit of the National and Solemn League, shall be prepared by each committee and laid before the Presbytery at their next annual meeting.

6. That as Mr. Wylie is about to visit Europe, he shall be authorized to meet and converse with the several Presbyteries belonging to our church in

Britain and Ireland. That he shall (1) give them a just representation of our present situation as a church in North America. (2) That he shall assert both the *right* and *fact* of our presbyterial existence in this country, signifying at the same time our sorrow that the exigencies of the church did not admit of waiting for their previous acquiescence in such a measure, but that the want of this by no means precludes our rightful existence. (3) To intimate our unfeigned wish for a friendly connection, and express our sorrow that the court had so long neglected making intimation to this effect. (4) To endeavor to procure as many ministerial laborers as may be conveniently obtained. (5) That all historical documents relative to our existence as a church since the Revolution be carefully collected, and that Mr. Wylie, on his return, report on each of these particulars to the Presbytery.

7. That it will be necessary for the Presbytery, as a body bearing witness for the truth and in opposition to error, to make their appearance frequently through the medium of the press; and as money will be wanted to defray the expenses of publications, &c., they agree that a fund be established for carrying into execution such necessary designs, to be conducted in the manner following, viz.:

(1) In all organized congregations, the ministers shall use their utmost endeavors, by public collection and otherwise, as they may think best, to raise as much money as possible for the use of the fund, which they shall forward to the next annual meeting; and the same shall be done in every vacancy and society where they shall visit.

(2) There shall be a treasurer appointed, whose duty it shall be to keep a regular account of all moneys received or disbursed from said fund, to keep such money in readiness for use, when required, and to answer such order, and such only, as shall be drawn on the treasurer by the moderator, for the time being. The treasurer to continue in office during presbyterial pleasure.

It shall be the duty of the elders, where the collection is made, to keep an account of it; and to transmit a copy of such account, signed by one or two, together with the sum collected, with all convenient speed to the treasurer. Where collections are made by other characters, or donations given, let them be transmitted to the treasurer as soon as possible.

(3) When any work is published by presbyterial direction, the expense shall be defrayed by the treasurer, on receiving an order signed by the moderator. The sale of such work shall be under the direction of the treasurer, the clerk and the moderator of the Presbytery, and the profits returned to the treasurer. The said committee being accountable to the Presbytery for the amount.

(4) If an individual member of the church shall be disposed to print any work which he deems calculated for the general good, and that money for the purpose can be spared from the general fund, it shall be lawful for him, on his individual responsibility, to borrow a sum from the treasurer, and the treasurer shall be at liberty to make such loan, on conditions not calculated to hinder the general design of the institution.

8. That Messrs. McLeod, Wylie and Black (any two of whom shall be a quorum,) shall be appointed a committee to review and correct the circular letter, and report to the next Presbytery.

9. Messrs. Black and McLeod are to visit Philadelphia and Baltimore, each to give them four Sabbaths between this and the next Presbytery; and for whatsoever number of Sabbaths Mr. Wylie is over the mountains with Mr. Black, he shall be as many days in Philadelphia or Baltimore.



10. The next meeting of Presbytery shall be in Conococheague, on the first Tuesday in October, 1803; and the Rev. James McKinney is to open the Presbytery with a sermon having a relation to the Purchase of Christ. The moderator concluded by prayer.

GREEN TOWNSHIP, CONOCOCHEAQUE, Oct. 4, 1803.

Agreeably to former appointment, the Presbytery met and constituted by prayer. *Sederunt*, Rev. Messrs. Gibson, Black, Donnelly and McLeod, ministers; William Galbraith, James Bell, Andrew Gifford, John Gill and Robert Black, ruling elders. Rev. Alexander McLeod, moderator; John Black, clerk.

1. The rules of Presbytery were read in the hearing of the members.

2. A representation was made by Mr. Black respecting a student of Theology, Mr. Matthew Williams, from the neighborhood of Pittsburgh, who had been taken under consideration by the Middle Committee. He had been by them examined, and a text appointed for him to form a discourse upon. He was called upon by the court and asked if he submitted to the court in the Lord. His submission being received by the Presbytery, he was inquired of whether he was in readiness to deliver his discourse. He stated that he had made some preparation, and was then called upon to deliver it, which he did, from Rom. 3:28—"Therefore, we conclude that a man is justified by faith without the deeds of the law."

The discourse, after some remarks which were tendered by the moderator, was sustained, and the court agreed to appoint him other exercises at next session.

Adjourned until half after 4 o'clock. The moderator concluded with prayer.

Half-past 4 o'clock, P. M.

The Presbytery met, &c., *eodem loco*, the same members *ut supra*.

1. A lecture was appointed to Mr. Williams from Heb. 10, from the 9th to the 14th verse, inclusive; also a sermon to be delivered in the homiletical mode, from Gal. 2:21, last clause—"For if righteousness come by the law, then Christ is dead in vain." Both discourses are to be prepared with all expedition in his power, to be delivered when called for.

2. Reference was next made to the minutes of last Presbytery. They were read and considered in order.

(1) An inquiry was made of the members respectively, whether the Thanksgiving and Fast days appointed last Presbytery were observed. Answered in the affirmative.

(2) The state of readiness of the ministers respecting their several parts of the Testimony. Referred till to-morrow.

(3) An inquiry was made at Mr. Donnelly, if the instalment of Mr. McKinney (now deceased) had been carried into execution agreeably to the instructions of the Presbytery. Answered in the affirmative.

(4) The committee appointed to review and correct the circular letter were called upon to report progress, when it appeared that from unavoidable circumstances the committee had not been able to finish their appointment. It was agreed that the same committee, consisting of Messrs. McLeod, Wylie and Black, be continued; and further, they are authorized to publish the same, if they are convinced in their judgment its publication will tend to the good of the church.

(5) The several committees of Presbytery were called upon for their minutes; and also if they had prepared a draught of a covenant, as appointed

in the minutes. No minutes were brought forward, nor had it been in the committee's power to prepare a draught. The preparing of it was referred to the committee appointed for publishing the circular letter.

(6) The business of the fund was called up. The ministers reported as follows:

Mr. Donnelly reported that some money had been collected in S. Carolina, some of which was in his hands, and the rest had been given to Mr. McKinney.

Mr. Black reported that from some motives he had not proposed it in his congregation, but intended carrying it into execution on his return.

Mr. McLeod reported that something had been done in his congregation, but the ravages of the yellow fever in New York had deranged their plan.

Mr. Gibson reported that his congregation had it view, and would do something as soon as possible.

Mr. McLeod was unanimously elected treasurer of the fund.

The congregation of Conococheague was called on respecting the fund. Their elder expressed a willingness to do something that way, and inform his connections.

(7) It was agreed that causes of fasting ought to be drawn up, and that Messrs. Gibson and Donnelly be a committee for that purpose.

Concluded by prayer.

December 5th.

The Presbytery met and constituted agreeably to adjournment. Same members as before, only with the exchange of John Thompson in the room of Wm. Galbraith, who was indisposed.

1. The referred minute of yesterday's 2d sederunt, No. 2, particular (2), was called up. After sundry remarks, Mr. Black was called upon to read a specimen of what he had prepared respecting the Testimony, which was in general approved, and sundry remarks made by the members relative thereto, as to how the matter of testimony-bearing should be conducted, our testimony in particular, &c.

2. The part assigned to the Rev. James McKinney was referred to the committee appointed to review the circular letter.

3. John McNinch, an elder belonging to Rev. Thos. Donnelly's session, tabled an appeal from the decision of his session, in a case respecting himself, in which, by the decision of their court, he was deemed a subject of censure, against which he had protested and appealed to this court. Withal, charging Mr. Donnelly and session with impropriety of conduct in the manner of judicial process; also, in certifying Alexander Blair and his wife, Sarah. Likewise charges Mr. Donnelly and session with not acting according to moral duty in the matter of arbitration, &c. This appeal was signed by John and Samuel Woodside, Sr., and Samuel Woodside, Jr. The matter was taken up by the Presbytery; all the papers of the parties respectively that were presented, were received and read, and then remarks, questions, replies, &c., attended to; and upon the whole the court determined,

(1) That there was sufficient ground of instituting a process against John McNinch, but that the session was deficient in some formalities in the manner of instituting it, with respect to witnesses.

(2) That there was an impropriety in the manner of judicial process relative to Blair and his wife; also respecting the narrative. The Presbytery was unanimously of opinion, that they ought not to have been sworn in the then existing circumstances, and that it was certainly proper, since they were sworn, that the queries in J. McNinch's narrative ought to have been answered previously to swearing.

(3) That the Presbytery mark their decided disapprobation on the conduct of J. McNinch, and they do confirm the decision of the session (founded, however, solely on his own confession and the testimony of the three different witnesses), viz., that he be suspended from official privileges, which suspension, however, the Presbytery limits to the first of January next; and that then, if no other impediment arise *de novo*, he shall be restored to his seat in the session.

(4) The court do not find sufficient ground to criminate the session in the business of the arbitration.

4. A committee, consisting of Messrs. McLeod and Black, are appointed to draught an address to Mr. Donnelly's session, also an address to the appellants.

5. That the moderator tender an advice from the chair to both parties.

6. *Resolved*, That the next meeting of Presbytery be held at this place on the third Tuesday of September next.

7. That Messrs. McLeod, Wylie and Black be appointed a committee, any two of whom shall be a quorum, whose powers shall extend to the following objects only:

(1) If any candidates come in with Mr. Wylie, the committee may, if they see proper, ordain one and send him to S. Carolina.

(2) That they shall have the direction of the candidates, as to their giving supplies.

(3) They may also take Mr. Williams into further trials until next Presbytery, if they so see cause.

8. A request from S. Carolina was made for an ordained minister to visit them, to assist them in settling their congregational affairs. Agreed, that this be a standing request until complied with.

Adjourned till nine o'clock to-morrow, A. M. Moderator concluded with prayer.

October 6, 9 o'clock, A. M., *eodem loco*.

Presbytery met and constituted, same members *ut supra*.

1. The committee appointed for draughting the presbyterial address to Mr. Donnelly's session, and the appellants of that congregation, were called upon for their addresses. The addresses were presented, read and approved; ordered to be sent to those to whom they were addressed.

2. The committee for draughting causes of fasting were called upon to report. The causes were presented, read and approved, with some verbal alterations.

3. The court appoint the third Thursday of December next as a day of Thanksgiving for the blessings and mercies of the year past, and they further appoint the third Thursday of February, 1804, as a day of solemn fasting and humiliation for our own sins and the sins of others.

The moderator concluded by prayer.

(To be continued.)

### THE SCOTCH AND IRISH SYNODS.

THE Synod of our Scottish brethren convened in Glasgow on the 11th of May, and was opened with a sermon by Rev. James Dick, the retiring moderator, from Matt. 28: 20, last clause. Eight ministers and eight ruling elders were present. Rev. Peter Carmichael was chosen moderator. The aged father, Rev. David Henderson, forwarded a letter, to which the Synod made reply. A report containing a synopsis of a course of educa-

tion for candidates for the ministry was adopted in overtone and as the *interim* law of the church. Examinations are to be in writing, under the direct superintendence of a special committee.

The following is the minute as to Presbyterian Confederation: "While Synod regards the exhibition of the unity subsisting among Presbyterians as an important duty, and would desire to labor and pray for still greater unity, yet, not being sufficiently acquainted either with the specific objects aimed at, or the means by which it is sought to obtain these objects, Synod cannot identify itself in the meantime with this movement. We shall, however, hold ourselves ready to co-operate on common ground with all true Presbyterians in every good work."

In regard to the labors of the American Evangelists, the Synod, while recognizing their efficiency, utters its voice against certain features of their work. "It has been objected again and again by conscientious Christian men, that the singing of solos in a meeting convened for the worship of God, is wholly unwarrantable. Instrumental music is *admitted* by many who take part in these meetings to be unscriptural, and yet the harmonium accompaniments are permitted and encouraged! The church's practice in her purest days unites with the strongest Scripture arguments in declaring that uninspired hymns in the worship of God are a gross corruption of the service of praise. If there had been a determined effort made by evangelical ministers to have these gross errors checked at the very beginning, the results would have been more healthy and beneficial."

Negotiations for union are still going on with the United Original Secession Church. The elective franchise stands in the way. A declaration and protest was issued against the defects of the Scottish Education Act, in not laying down for Scotland a scriptural form of education, but leaving it, as we term it, to local option. A former committee on covenanting was re-appointed.

The Irish Synod met in Londonderry in the third week in June. The opening sermon was preached by the retiring moderator, Rev. J. W. McKeown, from Phil. 3: 8. Rev. Dr. Houston was elected moderator. A draft of additional chapters to the Historical Testimony was recommended for revision. Rev. J. P. Sweeny, retiring from active service with leave of his Presbytery, was placed on the aged ministers' list. On Thursday evening, Mr. John Caldwell, of Philadelphia, our delegate, addressed the Synod. Rev. Messrs. Chancellor and McFarland were appointed commissioners to our Synod. Synod appointed a committee to correspond with similar committees in other bodies in regard to the Presbyterian Council.

---

#### ORDINATION AND INSTALLATION OF J. C. MCFEETERS.

THE commission appointed by Pittsburgh Presbytery to ordain and install Mr. J. C. McFeeters over Parnassus and Manchester congregation met at Manchester church on Friday, June 19th, 1874, at 11 o'clock, A. M. After the constitution of the commission and the reading of the edict, the candidate for ordination delivered a lecture from Matt. 8: 34-38, and a sermon from James 2: 20. These exercises, together with the examination in the various branches of Theology and Church Government, conducted by Prof. Sloane, were unanimously sustained. The ordination sermon was preached by Rev. T. C. Sproull, from Prov. 11: 30, last clause—"He that winneth souls is wise." Prof. Sloane presided, led in the ordination prayer and addressed the people. T. C. Sproull addressed the pastor. The large

congregation which had assembled to witness the ordination then greeted their new pastor.

Thus this branch of the Lord's heritage, which has lately endured severe discouragements, is again, in the good providence of God, happily situated. On the following Sabbath the sacrament of the Lord's supper was dispensed by the pastor, assisted by Prof. Sloane. The house was crowded to overflowing. Much interest was manifested and much pleasure enjoyed, indicated by the fact that out of the 131 members composing the congregation, 124 sat down at the Lord's table. This, in a scattered congregation, speaks well for its zeal and interest. May the union between pastor and people long continue a happy and prosperous one.

T. C. SPROULL, *Clerk.*

#### INSTALLATION OF REV. T. P. ROBB.

THE commission appointed by the Iowa Presbytery to install Rev. Thos. P. Robb as pastor of Sharon congregation, met according to appointment on Monday, July 6th, 1874, and was constituted with prayer. Members present, Rev. R. Johnson and Rev. C. D. Trumbull, and elder John Logan; absent, Rev. W. P. Johnston and elder John Gault. Mr. Johnson preached a sermon from 1 Tim. 5: 17. It was an able and interesting discourse.

Mr. Robb having been duly transferred from Lakes Presbytery to the Iowa Presbytery, and no objections being offered, the queries were put. They were answered satisfactorily; after which he was installed by prayer as pastor of Sharon congregation. Mr. Trumbull addressed the pastor, Mr. Johnson addressed the congregation. These addresses were worth remembering by all that heard them. Mr. Robb enters upon a large field, and with a blessing from God upon his labors he has a promise of success.

JOHN LOGAN, *Clerk.*

#### LADIES' MISSIONARY SOCIETY—NEW ALEXANDRIA.

THE first annual meeting of the Ladies' Missionary Society of New Alexandria congregation was held in the church on Thursday, July 16th. Interesting and encouraging reports were read by the secretary, treasurer and president. With but fourteen members at the beginning, the number has increased to forty-eight. The meetings have been held monthly, the exercises consisting of devotional services, reading of missionary letters and hearing of addresses. The amount of funds raised was \$71.80. The society has devoted a portion of its funds annually to the education of a boy in our mission school in Syria; forty-five dollars have already been given for this purpose. It was the desire of the society to educate a girl, but there was at present none in the school unprovided for, of whose permanent stay there was a certainty. The reflex benefit of the society in awaking a missionary spirit and increasing the liberality of the congregation is already seen, in the fact that the general contributions to the Foreign Mission were larger during the past year than ever before. It has been frequently asserted that only in city congregations could such associations be efficiently carried on. The success thus far of the New Alexandria Society has proven that they can be made equally efficient in country congregations. The officers of the society are, President, Mrs. E. S. Sproull; Vice-President, Lizzie Temple; Secretary, Kate R. Steele; Treasurer, Martha Cannon.

COM.

## OBITUARIES.

THE Board of Deacons of Second Reformed Presbyterian congregation, New York, at their meeting June 2, 1874, adopted the following resolutions respecting the death of FRANCIS L. WALKER, a deacon in said congregation.

It is with unfeigned sorrow that we record the death of Francis L. Walker, a deacon in the congregation and a member of this board, which took place on February 8, 1874, in the 43d year of his age. The deceased was ordained and installed a deacon in the congregation on or about April 7, 1863, and in his official capacity was characterized by a deep interest in the welfare of the congregation; assiduity, faithfulness, self-denial and punctuality in the discharge of his duties; and as treasurer of the congregation, to which office he was appointed on September 7, 1867, and which he held until April 15, 1873, when sickness compelled him to resign, his accuracy and promptness could not be surpassed; all of which manifested that he used the office of a deacon well, and by which he won the confidence of all who had the privilege of his acquaintance. To his bereaved widow and fatherless children we convey our prayerful and unfeigned sympathy.

To ourselves we would take the warning admonition, "Be ye also ready, for in such an hour as ye think not the Son of man cometh."

By order of the Board of Deacons, JOHN SHARP, *Secretary*.

At a meeting of the teachers of the Sabbath school of the Fourth congregation, New York, held Tuesday, June 16, 1874, a committee that had been appointed at a previous meeting to prepare resolutions on the death of Mr. THOMAS CARLISLE, deceased May 11, reported the following, which were adopted:

*Resolved*, That in the death of Mr. Thomas Carlisle we have lost a faithful and devoted teacher, and an earnest worker in the cause of his Master, and of the church of which he was a member.

*Resolved*, That in our bereavement we recognize the hand of a divine providence, to whose will we humbly submit. And while we mourn our loss, we can also indulge the sweet hope that our fellow-laborer has only passed from earthly scenes to that state of happiness which awaits the faithful followers of our Redeemer.

## BOOK NOTICES.

HIGH CHURCH EPISCOPACY. Its Origin, Characteristics and Fruits. By Rev. William Annan. Pittsburgh: R. S. Davis & Co., 175 Liberty street. Presbyterian Book Store, 175 Penn street.

We regard this as a seasonable publication. Now, when Ritualism has become so open and defiant among Episcopalians as to force into a new organization those who prefer the spirit of the Christian religion to the forms that were rapidly destroying its life, it is every way proper that the disturbing questions be viewed from a Presbyterian standpoint and judgment passed on them. This is done to good purpose in this volume before us.

Some years ago, the rector of one of the Episcopal churches in Pittsburgh published a volume under the title of "Christianity and the Republic." By Christianity he meant the Christian religion as exhibited in the Episcopal Church, and this he set forth as the remedy of the ills that endangered the country. It need hardly be said that many things in these

sermons are attacks, in offensive forms, on Presbyterian bodies, which he calls sects. He attempts to make a strong point of the divisions that exist among these bodies, and claims for his own church a unity worthy of admiration. He seems to be ignorant of the old adage, that they who live in glass houses should not throw stones.

Is the Episcopal Church invulnerable on this point of internal harmony? Mr. A. shows that it is not, and the late secession from that body is practical proof of the fact. Conscientious and evangelical men could no longer remain in its communion, and use a liturgy so construed as to be subversive of fundamental truths of the Christian system.

Calvinism is to High Churchmen the great evil that it is their mission to abate. On this point, with skill and ability, Mr. A. turns their weapons against themselves. He shows that Calvinism is the very warp and woof of the thirty nine articles that every one must subscribe to before he can obtain orders in the Episcopal Church. The inconsistency of their hostility to Calvinism is brought out in a clear light. And their claim of an unbroken succession of diocesan bishops from the Apostles is left without a shadow of a foundation.

We heartily recommend this book, not only as containing an antidote for dangerous errors sent forth from high places, but also as presenting a historical view of the subject in controversy, new doubtless to many, and important to all.

From R. Carter & Brother, 530 Broadway, New York, and for sale by R. S. Davis & Co., 175 Liberty street, Pittsburgh.

*BETWEEN THE CLIFFS and WANDERING MAY.* pp. 134.

Two stories are bound together in the one book. The first relates the early life of a fisherman's child on the coast of Devonshire. Hal Forrester lost his mother's care, and his father, after her death, married a woman who became intemperate. Hal bore up against evil in his father's illness, poverty and death, and held to his step-mother, bad as she was, seeking her reformation, and was a guide to his sister. He was brought to know Christ as the anchor of his soul, by the efforts of a curate in Beeston, the village on the coast, and became a useful and respected man. The story is well told, and is calculated to encourage youth in meeting trial. The heathen term, Sunday, mars the book.

*WANDERING MAY* tells of a little girl who, at her mother's death, was taken by her father from her native village into the town, where she lived in service. She had no early religious training. Her father was away for a long while, but his daughter was brought to Christ by the teaching of a little boy, Ernest Vernon. On her father's return, he took her back to her former home, and she became the light of his dwelling. The story shows how even a child may lead others to Christ.

*THE NEW SCHOLARS.* By Joanna H. Matthews.  
*MAGGIE'S MISTAKE, a School Girl's Story.*

These books are both calculated to give warning to the young. The first shows the evil influence of bad associates, and how carefully they need to be guarded against, as well as the trouble that may be occasioned in the family by a child that refuses instruction. (Prov. 13 : 18.) The second shows how children fail to appreciate the earnest efforts of devoted teachers to train them and fit them for usefulness in life, and how they are taken with the easy ways of those who neglect the duty entrusted to them of thorough teaching. Both of these books are calculated to lead the mind of a child into a right way of thinking.

THE

# Reformed Presbyterian and Covenant.

VOL. XII.

OCTOBER, 1874.

No. 10.

ORIGINAL.

## FAMILY RELIGION.

(Continued from page 305.)

MATTER OF TEACHING.

4. BIBLE truth, as exhibited in the subordinate standards of the church. "Hold fast the form of sound words which thou hast heard of me," says the Apostle, and the God of Israel so arranged in dealing with his people that the history of the church and her distinctive principles could hardly be forgotten. He commanded that twelve men should pass over Jordan before the ark of the Lord, and that each man should take a stone out of the midst of the Jordan, according to the number of the tribes of the children of Israel, and of these stones a pillar was set up in Gilgal. The design was to awaken the curiosity of children, and in future generations furnish to fathers an opportunity to teach the history of the church, her covenant relation to the God of Israel, and the wonderful deliverances which he had wrought for her. "And it shall come to pass when your children shall ask their fathers in time to come, saying, What mean these stones? then ye shall let your children know, saying, Israel came over this Jordan on dry land. \* \* That all the people of the earth might know the hand of the Lord, that it is mighty, that ye might fear the Lord your God forever." Josh. 4 : 22. In like manner every father should be ready to answer the questions of his children, when they say : *Father*, why are there so many denominations among Christians? What an opportunity to teach them the history of the church, and the sore trials through which she has passed. Every denomination has its history, and in nearly all cases its origin was a season of trial to the church. *Father*, why are we called Covenanters? What an opportunity to explain the history of the Reformation in Scotland, our covenant relation to the God of Israel, and his love, faithfulness and power in preserving us during the last sore persecution in the British Isles. *Father*, why do we not go to the Lord's supper with other churches? there are godly people among them, are there not? What an opportunity to explain the nature of the church, the character of her members, her unity, and the purity of her ordinances. *Father*, why do we not vote in civil elections and hold office under the government, like other men? What



an opportunity to explain the mediatorial dominion of Christ, the supremacy of his law, and the obligations of nations, as well as individuals, to serve him, and that no Christian has any authority from Christ by his vote to put an ungodly man into office. The God of Israel says, "He that ruleth over men must be just, ruling in the fear of God."

The manner of catechizing is important. It should be performed,

1st. *Frequently.* The text already quoted proves this. "When thou sittest in thy house, and when thou walkest by the way," &c. Not at rare intervals, as before a pastoral visitation, or a communion season, or when the youth are about to ask admission for the first time to the table of the Lord. To be profitable, it must be regular and frequent. "Line upon line, precept upon precept." In the times of the First Reformation in Scotland, in every parish church the half of every Sabbath was devoted to catechetical instructions. In our own recollection, in the secular school one-half of every Saturday was given to the Catechism. This was an important aid to parents. These helps both from the church and school have now ceased, and proportionately more depends upon the parents themselves. Once a week at least they should attend to this exercise, and there is no more appropriate time than the evening of the Sabbath. On this point our Directory is very explicit. Its teachings should be studied, and in every family reduced to practice.

2d. *Intelligently.* Catechizing is designed to promote growth in knowledge. The knowledge must first be in the head and heart of the parent before it can be imparted. "The words that I command this day shall be in thine heart, and thou shalt teach them diligently," &c. Without this, catechizing will be labor in vain. It is a sad and humiliating truth that many in the church to-day can repeat the Catechism correctly, and yet they are lamentably ignorant of its meaning. The parent is satisfied with lodging the words in the memory, without explaining the doctrine or applying it to the heart of his child. They can tell you in the words of the Catechism what is justification, but they cannot tell you what God does to a sinner when he pardons him. They can answer what is faith in Jesus Christ, but cannot tell what it is to accept Christ as offered in the gospel. The storing up of words in the memory without understanding the meaning, is a great hindrance to growth in knowledge as well as growth in grace. On this point parents are greatly to blame. They are not careful to make diligent preparation for this important means of grace, and their catechizing is unfruitful.

3d. *Affectionately.* The young must be drawn with the cords of love, as with the bands of a man. We cannot compel them to love God, but we can convince them that we love them, and the desire of our heart is to make them wise to salvation. We may say, with Solomon, "My son, if thine heart be wise, my heart will rejoice, even mine." And the mother's love is manifest in her plea—"What, my son? and what, the son of my womb? and what, the son of my vows?" We should make catechizing a delight, and not a punishment. It is a work involving eternal interests. The subjects are important, yet they

are opposed by the human heart. How necessary then that love flow out, love to the child, love to the truth, and love to God. If catechizing be a drudgery to either parent or child, it will be unprofitable. It will be shunned when possible, and, sooner or later, according to circumstances, it will cease in the household.

4th. *Prayerfully.* Paul may plant and Apollos water, but God giveth the increase. The planting must be done, but the increase is of God. Theoretical knowledge of the way of salvation may be imparted, and the child have a clear intellectual apprehension of the truth, and yet remain unconverted. We should remember that we cannot convert our children. God can. He is sovereign, and he has promised that he will "pour out his Spirit upon our seed, and his blessing upon our offspring." Much good seed is lost, both in preaching and in catechizing, because it is not watered by earnest, humble, believing and persevering prayer. We do not glorify the Holy Spirit, whose work it is to regenerate the soul and render our labors fruitful. Did we sow more in tears, we should reap in joy; and instead of mourning on account of our barrenness, we would rejoice in an abundant harvest.

If these things be so, they speak loudly to parents. Parents, the duty of catechizing devolves upon you. Our God says, "Fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord." The responsibility rests upon you. To you God has committed the care of the immortal soul of your child. Much depends upon the manner in which your duty is performed. You cannot shift the responsibility upon the pastor, or the elder, or the Sabbath school teacher. You have voluntarily assumed the relation of parent and child. You have willingly accepted the trust. You realize in the case of a pastor the awful responsibility of the care of souls, the fearful penalty if they perish through his neglect. You have accepted from God the care of souls in a far nearer and more endearing relation. The vows of God are upon you. If you neglect your duty the result will be distressing to you, dreadful to your children and dishonoring to God. If you are faithful, God will be glorified, the truth will be committed to another generation, men will be practically trained for the work of Christ, your children will rise up and call you blessed, and through them you will be laboring efficiently in the service of Jesus when your head shall be numbered with the clods of the valley; and in the morning of the resurrection you and they shall meet to sing eternally the song of salvation to him that sitteth on the throne, and to the Lamb. Together you shall be ever with the Lord.

If the matter be so important, why has family catechizing so declined in our day? That the contrast with the days of our fathers is very great, and that the declension is very general, will hardly be denied. I think it arises from the decline of vital godliness. Catechizing is a means of grace which, to make it pleasant and profitable, requires on the part of the parent intelligence, labor, self-denial, patience and persevering prayer, with an earnest desire for the glory of God in the conversion and sanctification of the child. But if the father be in a declining state, caring little for the salvation of his own soul, he will not be very anxious for the sanctification of his household. Then the

increase of Sabbath schools. Parents under baptismal obligations instead of improving the Sabbath school as a help in the work, shift the responsibility upon a stranger and rest satisfied, though God has commanded them to teach their children. And I suppose the frequency of evening preaching in cities and large towns, and the advertising of sermons on all conceivable subjects, with a proportionate increase of itching ears, has done more to destroy family religion and catechizing than all other causes combined. It is so much easier to listen to preaching than to prepare for and properly perform catechizing, that many fathers seem pleased with the excuse, and the church in the house is fast disappearing from our cities.

Parents, in the fear of the Lord arise to its performance; expect *happy results*. Train up a child in the way he should go, and when he is old he will not depart from it. *Avoid common mistakes*; that the conversion of a child is a sudden thing, to be expected as a result of a single event—as a sermon, a pointed address, reading a good book, an affectionate letter, &c.—rather than from a continued course of instruction, discipline and godly example. Don't make family religion an isolated thing. Sustain it by example and family arrangements. Be much in prayer. Lean on Jesus, and in all your teaching glorify the Holy Spirit by seeking his aid and his blessing upon your work. And so it shall be your righteousness if you observe to do all these commandments before the Lord your God, which he has commanded you. S.

## THE CHERUBIM OF GLORY.

### I. MISTAKES IN RELATION TO THEM.

"For the altar of incense refined gold by weight; and gold for the **PATTERN OF THE CHARIOT**,=THE CHERUBIM that spread out and covered the ark of the covenant of the Lord."—1 Chron. 28: 18.

OCCUPYING so prominent a position as do these symbols, the most superficial reader of the sacred oracles will be constrained to ask, What was their use? and the inquiry resolves itself into a number of aspects: What was their structure? What service did they perform in the Old Testament economy? What did they symbolize? What have we now in their stead? On all of these questions numerous have been the views entertained; too numerous for recital here, even if they could be of utility. Nor are the inquiries unimportant; for in one way or other the cherubic idea pervades the whole Scriptures, commencing only three chapters from the first of Genesis, and ending only three chapters short of the last of Revelation. In this they run nearly parallel with the tree of life, which begins in the second chapter of Genesis, and continues to the last chapter of the last book. When we examine their form, we find that they did not always present the same aspect—having sometimes four faces a-piece, sometimes two, and sometimes but one. It will not be doubted by the close observer that the *living ones* in Rev. 4, and following, are identical with the *living ones* in Ezek. 1, 3, 9, 10. Now Ezekiel uses the term *living creatures*, interchangeable with

cherubim, and says, chapter 10: 20, "I knew that they were the cherubim;" while their position and services all go to prove them to be one and the same. Even the seraphim of Isa. 6, though differing in name and in their relation to the temple, occupy the same position towards the throne, and perform the same service. To a reader of the English Bible the seraphim might appear above the throne, but to the student of the original there is no such discrepancy; for *throne* is feminine, and *temple* is masculine, so that "above it" means above the temple and not above the throne. The importance of these symbols (whatever they may mean,) is seen: (1) In the very minute descriptions given of them. (2) In the fact that they do in one way or other pervade the entire period of grace, from the expulsion of Adam till we arrive at the gates of the city, holding a right to the tree of life such as Adam never possessed. They were placed in front of the garden of Eden, renewed in the holiest apartment of the tabernacle, extended in the temple, incorporated into the book of Psalms, resumed in the visions of Isaiah and Ezekiel, and left with us in the prospective history of Revelation till the end of the world. (3) They were at the very centre of Old Testament worship—patriarchal, Mosaic and prophetic.

The idolatrous images called *teraphim* seem to have been a superstitious and unwarranted imitation of the original cherubim, retained even among the real worshippers of God from early patriarchal ages. Such was the image that Saul's daughter substituted for David, and such did Laban's daughter surreptitiously carry off when she left her father's house. The king of Babylon consulted with *teraphim*, as we find in Ezk. 21: 21, marginal reading. Among the excavations of Nineveh we find images which could be accounted for in no other way than as imitations of the patriarchal or adtediluvian cherubim. Dr. Layard has some reflections on the wisdom of the Assyrian inventors, highly complimentary, if we could assent to the *invention*; but the idea of mere imitation is all that the judicious historian can allow to the Assyrian worshippers. From the deluge till the erection of the tabernacle we hear nothing of them directly; yet there is a strong probability that some kind of memorial of them was preserved in the faithful line, for we read of a special tent used in the wilderness, and called the tent of the congregation, before the tabernacle was erected. Ex. 33: 7-11. Compare chap. 16: 33, 34, and 1 Sam. 4: 8. When the tabernacle is finished it is still known as the tabernacle of the tent of the congregation. Ex. 40: 1.

I. Owing to the mystery that naturally belongs to these symbols, there are many mistakes made by expositors in relation to them. A few of these only can be here discussed:

1. They are not angels, as some have supposed, even writers of a late date. It is a pity to see this idea put forth by a writer so late as Dr. John W. Nevin, in his very beautiful "Summary of Biblical Antiquities," issued by the American Sunday School Union, in which he says: "They appear evidently to have been designed to represent the holy angels, who attend continually before the throne of God, and delight to perform his will." Now it is freely conceded that there are many things in which they may be compared with these holy angels,

while on the other hand we cannot admit the design above stated, for the following reasons: (a) The Scriptures recognize no such orders as our ancestors were very familiar with—angels, archangels, cherubim and seraphim. The true orders of angelic nature are described as thrones, dominions, principalities and powers. Col. 1: 16. (b) Angelic nature would have been a very ineffectual agency for offsetting the sword of flame. That sword evidently represented divine justice, as deserved by the whole fallen race, Gen. 2: 17; as it fell on our Redeemer, Zech. 13: 7; as he will execute it on all his enemies, Rev. 19: 11. Angelic power could never remove that. As little was it needed to wield that sword which turns on its own axis every way. The idea so long entertained that the cherubim wielded the sword, is no where suggested in the Scriptures. Angels are employed in *administering* temporal judgment; cherubim, never. (c) This distinction is formally brought out in Rev. 15: 7, where one of the living ones delivers to the seven angels the vials of wrath. (d) They join the elders in the new song, Rev. 5: 8, 9, "Hast redeemed us to God by thy blood, &c." (e) Angels take but a small part in the direct administration of grace; they rather direct the inquirer, as in Acts 10: 5, "Send to Joppa, and call for one Simon, whose surname is Peter." They direct also the administrator, as in 1 Chron. 21: 18, "Then the angel of the Lord commanded Gad to say to David, &c." They furnish valuable assistance in the administration, as in Acts 12, where an angel rescues Peter from prison, conducts him to the city, leads him through one street, and then leaves. Angels occupy a large space in communicating divine revelation, as in Rev. 1: 1, "He sent and signified it by his angel unto his servant John." The living ones, on the other hand, take an active part in the administration of grace, as will be shown presently. (f) They are very clearly distinguished from angels in Rev. 5: 11 and 7: 11, where angels stand round about them and the elders.

2. It is a great mistake (found in Smith's Dictionary, and in many other places,) that anything vindictive or judicial belongs to them. (a) There is no need of such an agency in this relation; as already noticed, the sword turns by its own power; so the fire is sufficiently active, enfolding itself. These two emblems embody the whole idea of justice—the sword to kill and fire to torment. (b) Although they concur in the execution of justice, we never find them taking any share in it; and yet their service bears a very important relation to that execution, for: (c) They warn of the danger, that we may flee from the coming wrath, as in Isa. 6: 3–5, where their awful proclamation unmanned the prophet, "Woe is me, for I am undone." (d) They call attention to judgment while it is being executed. Rev. 6: 1, "Come and see;" v. 3, "Come and see;" so in verses 5 and 7, "Come and see." It is of vast importance to their work that men realize their liability to suffer. (e) They deliver the commission to those who execute. Ezek. 10: 2, "And he spake to the man clothed with linen, and said, Go in between the wheels, even under the cherub, and fill thy hand with coals of fire from between the cherubim, and scatter them over the city. And he went in in my sight," v. 7. "And one cherub stretched forth his hand from between the cherubim, to the fire that was between the cheru-

bim, and took thereof, and put it into the hands of him that was clothed with linen, who took it and went out." To the same effect is Rev. 15: 7, already cited, where the agents are more numerous, but all of them clothed in the same "pure and white linen;" and each of them receiving his commission from one of the four living ones. These are the points in which the cherubim come the nearest to administer judgment; yet the line between and the actual execution is sharply defined. (f) They join in celebrating the triumph over the victims of judgment. Rev. 19: 4, "And the twenty-four elders and the four living ones fell down and worshipped God that sat on the throne, saying, Amen; halleluia." But are they not evolved out of the very fire itself? Ezek. 1: 5. True, they are; but this does not infer that they are in their own nature vengeful or vindictive; for we find the Messianic idea itself first unfolded to man out of the judgment of the serpent, "*He shall bruise thy head.*" When we turn to the administration of grace, we find their functions to be very different. There they apply the remedy to the very spot. Isa. 6: 6, "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar; 7, and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." The prophet had complained of "unclean lips."

3. They are not devoid of human sympathy, as some suppose. (a) They had the general form and aspect of a man. Ezek. 1: 5, "This was their appearance, &c." (b) Among their four faces they have the face of a man. (c) "They have the hands of a man under their wings, on their four sides." Ezek. 1: 8. (d) They have the voice of speech; though it be like that of the Redeemer himself, as the voice of a host, it is in the sympathies of humanity. (e) They kept up a sense of the constant, as well as gracious presence of God among his people. "Saul said, Let us go down after the Philistines \* \* \* and not leave a man of them. And they said, Do whatever seemeth good to thee. Then said the priest, *Let us draw near hither unto God.*" (f) When the prophet was alarmed, affrighted, "undone," they brought him instant relief, just such as he felt the need of, and it proved effectual. Isa. 6; see above. (g) The chariot-throne which they bear has a man above, upon it. Ezek. 1: 26. (h) In Rev. 4: 6 we find them in the midst of the same throne, and round about it, mingling their sympathies with the elders, and forming a connecting link between him that occupies the throne and all the redeemed. (i) Associated with the elders, they drink in the melody of that song which no man could learn but the one hundred and forty-four thousand redeemed from the earth. Rev. 14: 3. And we have already seen them joining in the chorus of the "much people," when the Lord God omnipotent reigneth. Rev. 19. They are wholly imbued with the sympathies of redeemed humanity.

4. They did not represent the persons of the Trinity as taught by Parkhurst, and others of the same school. The argument here is not of interest to any but those who have read the other side of the discussion, and perhaps will be just as well exhibited indirectly in the discussion of other topics. So we pass it for the present. R. H.

## MUNCHAUSEN REDIVIVUS.

THE following precious morsel is found in the *Christian at Work*, June 11: "We recently chronicled the death of Bigotry. We should have said he has left this country and settled in West Hoboken, as the following very plainly shows. It appears that a very sick woman was recently dismissed by certificate from a Presbyterian church in this city to a church in West Hoboken. Too ill to attend upon the church herself—in fact she was on her death-bed—she was visited by a delegated elder, whose especial province it was to examine the candidate, when the following precious questions were propounded:

"Are you opposed to Masonic societies? Do you think the singing of hymns to be wrong? Do you favor an amendment to the constitution, which shall legislate the recognition of God.

"What answer the poor woman made to these conundrums we do not know. We only know she died two days after—at which we do not wonder—and we can just imagine the delight with which she passed from this world to another and a better, where an answer to such conundrums is hardly required to secure an entrance through the celestial gates, if indeed they are known there at all."

I suppose this is designed to be smart. There is in it somewhere, probably, a prodigious joke. And probably Dr. Talmage will be saying of us, as the editor of the *Independent* did, when he was brought to book for perpetrating a witticism of this kind: he may say we are so intensely Scotch, we Covenanters, that we require to have a surgical operation performed to get the joke in. But we are Irish, and do not need the services of Mr. Sawbones. Dr. Talmage must have calculated largely on the credulity of his readers, when he invented the above. The story is not even feasible. The suggestor of imaginary conundrums seems to have forgotten that persons are not examined in Presbyterian churches, when they pass from the care of one session to that of another. It is best to give an air of probability even to a novel. I believe it is not considered polite now-a-days to use Greeley's phrase, that such a person is singularly economical in the use of the truth, nor even that he draws the long-bow. We will say the editor of the *Christian at Work* is awfully expert in his archery. It is somewhat strange that he cannot bear it with equanimity, when others take a higher position than he does with reference to secret societies, the duty of the nation to acknowledge God as its Sovereign, and of the church to be guided by her Head and Lord in the matter of her praise. Continually he indulges in rude flings, which are intended to be witty, but are, some of them, coarse and irreverent, and others afflicted with a malady, indicated above as appertaining to the use of the bow. I somewhat resented, as an American, the following criticism from a foreigner, when I first read it, but after reading a number of articles in the *Christian at Work*, I feel it was only just and deserved. I copy from the *British Quarterly Review*, April, 1874.

"Fifty Sermons. By Rev. T. De Witt Talmage, D. D., (parts his name in the middle.) Perhaps the besetting sin of preachers is dull propriety; and in our thankfulness for any revolt from it, we are

disposed to be very lenient towards sensationalism, especially when it bears marks of genuineness. But Dr. Talmage is almost too much for us. His extravagance is so incessant, and so often verges upon profanity or buffoonery, that even his manifest earnestness does not redeem it. He seems to be always casting about for something that may shock by its violence—the extravagances of men like Latimer are his ordinary mood. He gives his hearers no rest—every sentence is above proof. What can we think, for instance, of a sermon on ‘The white hair of Jesus,’ in which his appearance, as described in Rev. 1 : 14, is made to suggest the *sorrow*, the beauty, and the antiquity of Jesus. It is neither exegesis, nor reverence, nor common sense. Nothing can excuse such travesties of the most sublime and reverent representations of the Scripture, nor can any degree of cleverness or earnestness prevent such preaching from turning religion into contempt. If our American brethren like it, all the worse for them. We cannot think it of the fellow-townsmen of Henry Ward Beecher and Richard Storrs. There are, however, in the book, better things than these. It is earnest, even passionate, in its appeals against sin and for Christ; but even the utmost earnestness and fidelity need not have recourse to such flagrant violations of both taste and reverent feeling.”

The most unkindest cut of all in the above critique is making Talmage infinitely wilder than Beecher, whom we usually consider the personification of pulpit extravagance.

S. BOWDEN.

---

### SABBATH, OR SUNDAY?

THE Sabbath question is a very important one, especially now since the Sabbath is so frequently spent in recreation, feasting and amusements of almost every kind. As the name is that whereby any thing is known, it is far more important to call the Sabbath by its proper name, than is generally supposed. The name Sunday simply distinguishes the first day of the week from the other days of the week, and does not suggest to the mind any of its characteristics as a day of holy rest and holy exercise in the worship and service of the living and true God. It is of heathen origin. Webster and Worcester agree in stating that it was called Sunday because it was anciently dedicated to the sun, or to its worship. Hence the name Sunday naturally suggests to the mind the idolatry of the heathen nations, which consecrated it to the worship and honor of their chief god, the sun. A writer makes this adoration of the sun more ancient than the deliverance of Israel from Egypt. *Sunday* is the world's day for carnal indulgence and gratification. It is worthy of our observation, that whenever an effort has been made, even from a very early period, to abolish scriptural Sabbath laws and usages, and to introduce in their stead practices in every way detrimental to the interests of true religion, the advocates of such movements in their reference to the day, have almost uniformly called it Sunday. The same is almost universally true of those who hold loose views respecting the Sabbath. The liberalists not only glory in the name Sunday, but are making a desperate effort to have the world, *every where, conform their practice to the same.*



A little reflection ought to convince every one that Sabbath, and not Sunday, is the name by which *the* day that God has specially set apart for his own worship and service, should be designated. Sabbath, in Hebrew, signifies *rest*; God having created the world in six days, rested on the seventh. Gen. 2:2. This day he blessed and sanctified. From that time he set it apart and appointed it, in a peculiar manner, for his own worship. And from that time forward the Hebrews, in consequence of this designation, kept it holy, and called it the Sabbath. The fourth commandment gives the name of this day, and the reason why it is so called. "For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it." Ex. 20:11. It is the name by which the inspired writers usually designated it. We have also the authority of our Saviour himself, who is Lord of the Sabbath. We go to the Bible, and there find that the Sabbath is of divine appointment, and are there taught respecting its objects, and perpetuity, and everything pertaining to the worship and service proper to that day. Why would we not give the name Sabbath to God's holy day, since it is everywhere given to it in his blessed word?

The reasons for using the name Sabbath, and not Sunday, may be summed up as follows:

1. God set it apart himself, and sanctified it, and gave it the name, Sabbath. This ought to be sufficient to induce every friend of God and of the Sabbath, to use the name which God has given to it, that it may be "the holy of the Lord," and "honorable."

2. To use the name Sunday, instead of Sabbath, is a violation of the third commandment. The Westminster Divines say: "The third commandment requires that the name of God, his title, attributes, ordinances; the word, sacraments, oaths, vows, lots; his works, and whatever else there is whereby he makes himself known, be holily and reverently used." The name Sabbath is part of the word of God, and is inseparably connected with the entire revelation which he has given in his word. It is especially irreverent for a friend of the Sabbath to use the heathen name Sunday, instead of the scriptural and honorable name, Sabbath.

3. The use of the name Sunday is very injurious to the best interests of the church, which are inseparably connected with the Sabbath. Travelling, you meet two strangers; the one in his conversation uses the word Sabbath; you are at once encouraged to approach him as a religious man. The other uniformly says Sunday, though he may be eminent for his piety and religious experience; as he uses the language of the world, you may not be able, at first, to distinguish him from the men of the world. As the name Sabbath is almost universally understood to be a term of respect, is it not passing strange that a vast majority of professed Christians use the name Sunday, instead of Sabbath? Even doctors of divinity, and professors of theology, and ministers of the gospel, are guilty of frequently using the heathen name, Sunday. Is it not all-important for the friends of the Sabbath, in collecting their forces together, and in carrying on the conflict against the common

enemy, to inscribe the scriptural and significant word, Sabbath, upon their banners? And let the enemy inscribe the appropriate word Sunday upon their banner. It is to be expected that there will not be entire harmony among the friends of the Sabbath, in all their efforts to defend its claims and maintain its interests; but there is no reason why there should not be entire unity in the use of the name by which it is designated.

A.

### UNION PRAYER MEETING.

WE publish the following communication at the earnest request of the writer, who thinks the position of himself and such as sympathize with him is not correctly understood, and who desires to have it properly presented to the church.

EDS.

MESSRS. EDITORS—Can you allow me a little space in the *Reformed Presbyterian and Covenanter* for a few remarks on the report made to last Synod by the committee appointed at a previous meeting to report on the memorial of H. George and others. The report says (which is true) that “this memorial raises an important practical question in regard to the duty of members in the Reformed Presbyterian Church to join in or promote united meetings for prayer and other social meetings with the members of other churches.” Now we do think this does not present the memorialists in a true light, nor does it set the question before the church as it is contained in the memorial. Take the words of the memorial itself:

“We ask: Is it consistent with our testimony as witnesses to join in union prayer meetings with members of churches that continued to tolerate, protect and practise the holding, buying and selling men, women and children as chattel property, so long as that cruel system continued in the land, and do still continue to hold in their communion members of secret oath-bound associations against which we do so solemnly testify, and do use human composition in the worship of God, almost if not entirely to the exclusion of the Scripture psalms?”

Now these are the churches referred to in the memorial, and not merely “other churches,” as stated in the report.

Again, allow me to ask, is “aiding in the anti-slavery, temperance or National Reform movement” the same as uniting in social Christian worship, as seems to be implied in the report?

To me the duty and manner of social worship are plainly defined in the rule laid down in the “Guide to Private Social Worship,” adopted by our Synod, which is as follows: “The members of these societies must be in the full fellowship of the church (our church, not other churches), that with unity of sentiment and with unrestrained familiarity and brotherly confidence they may take counsel together in divine things.” See page 24.

I think in view of all this, that it is plain that all meetings for social worship with persons outside of our fellowship are without warrant from the word of God, or from the standards of the Reformed Presbyterian Church, and cannot in any way fairly be construed to

justify uniting in acts of religious social worship with persons in fellowship with denominations against whom we have lifted a testimony. Nor can we any more consistently mix up social worship with anti-slavery, temperance, or National Reform, or any other reform, but must keep each one separate, each one in its own place. As a last remark (and in all probability the last I shall ever say on this subject in a public way), I wish to say that the design and the only design of the memorialists was, if possible, to obtain a deliverance on the subject that would discourage the practice of a growing evil that bodes no good for the church, and if persisted in must prove an element of discord alienation and division that can work no good but *evil*, and that *continually*. What effect Synod's action may have in relation to it, is yet to be seen. May the Lord arise and have mercy upon Zion, and may the time to favor her soon come. Your brother in the maintenance of a whole covenanted work of reformation.

H. GEORGE.

#### SITTING OVER AGAINST THE TREASURY.

THE subject of liberality justly occupies a prominent place in the affairs of the Christian church, and mistakes on the matter should be guarded against. My design in this communication is to call attention to certain statements published in the September number, 1873, of your periodical—pages 319, 320 and 321—where we find the following: "The following table exhibits the liberality of the membership of each Presbytery, and of the whole Synod." Then follows a table showing the amount that each Presbytery contributes to the various schemes of the church. After this table we find the following remarks: "Each pastor may easily hold the glass so that his congregation may see themselves as others see them; and while some will blush scarlet, if they have any conscience, others will bless the Lord and say: 'Of thine own we have given thee.' The above table makes it appear that western liberality grows small by degrees and beautifully less. Some evil disposed person may apply to the West what one of themselves, even a prophet of their own, recently said of certain others: 'They should be ashamed of themselves as the rest of the church is.'" Now I ask at what meeting of "the rest of the church" did they give Rev. J. C. K. Milligan the right or authority so publicly to express his shame of his western brethren by thus quoting the language of some imaginary "evil disposed person." But as we have no information in all the table, or communication, in relation to what Christian liberality is, we are not ready to see why the reader should "blush scarlet" at the sight of a table that from first to last ignores the law of God on liberality. We do not speak against said table as being an able, interesting and useful exhibition of the finances of the church; but we do speak against it as an exhibition of *liberality*, which it professes to be; but in our judgment it manifests that if the writer has ever studied Christ's arithmetic he has forgotten its rules on liberality.

When the Saviour sat over against the treasury (Mark 12: 43), and beheld the amounts cast into the treasury, he made a very different computation of the liberality of the donors from that made by the writer, who sees the eastern congregations, especially the city congregations, casting in more liberally than the western, where he finds liberality growing "small by degrees and beautifully less." Now I would ask is that table made out according to Christ's method of computing liberality or according to man's? There is no reason to doubt that when the Saviour was looking on there were many large bequests made by the representatives of the eastern cities; but one western city (judging from her contributions,) stepped forward and eclipsed them all in her liberality by casting in two mites, which make a farthing. Yet the Saviour does not tell us that it was "beautifully less," or that she should blush scarlet if she had any conscience, but on the contrary, he publishes to the church that she had cast in more than all that had cast into the treasury. We look in vain in his arithmetic for a warrant to compute liberality by the amount *per head* paid by the members. He requires according to that a man hath, and not according to that he hath not. 2 Cor. 8: 12. If that table be a fair representation of the grace of liberality, then there is at least one of the graces that can be purchased with money, and so far as the table shows, cannot be procured without money.

From a slight acquaintance with the liberality of the church in other places, I can say that I have never seen such liberality as I have in the far West—I mean *Christian* liberality. It is not uncommon to see members in the West, who can scarcely procure the necessaries of life, casting in their five or ten cents at a collection, not, indeed, expecting that it will make a great show according to men's tables of computation, but knowing that it will be faithfully marked in his table who said, "This poor widow hath cast more in than all they which have cast into the treasury."

It would improve the mathematical lore of some writers on the subject of liberality, to take lessons for a few years in a western hut or dug-out, where the domicile and all its furniture would not in their cash value equal a good eastern toilet. I apprehend they would not see western liberality so "beautifully less" as they now see it. They might learn that the making of a "glass" for members to see themselves in is totally a work of supererogation, and that they should rather teach members to use the glass which they find ready-made in the divine word.

We think it will appear that the writer of the article in his estimate, while sitting over against the treasury, does not use the same glass that the Saviour used when occupying the same seat; and if a new glass be introduced instead of the old, Christians may feel assured that the old is better, and that if the scarlet blush must tinge the cheek at all, that it should be because there is yet a Master in Israel that knoweth not these things.

T. M. HUTCHESON.

## SELECTED.

## DISOBEDIENCE—A STORY FOR BOYS AND GIRLS.

THE following story, first published several years ago, is new to many of our young readers, and no doubt will be perused with interest. It presents in a most striking manner the sad consequences of disobedience.

Eds.

The boy was a son of a sea-captain. His father had been absent from home on a long voyage. During his absence his child had grown from being an infant into a rough and careless boy. He was becoming restive under his mother's control; her gentle voice no longer restrained; he was often wilful and sometimes disobedient; he thought it showed a manly superiority, to be independent of a mother's influence. About this time his father came home, and it was very fortunate that he did return. He soon perceived the spirit of disobedience that was stirring in his son. The boy saw that it displeased his father, although for a few days he said nothing about it.

One afternoon in October, a bright golden day, the father told his son to get his hat and take a walk with him. They turned down an open field, a favorite play-ground for the children in the neighborhood. After talking cheerfully on different topics for a while (said the boy, who gave this history of himself), my father asked me if I observed that great shadow, thrown by a huge mass of rock that stood in the middle of the field. I replied that I did. "My father owned that land," said he, "it was my play-ground when a boy. The rock stood there then; to me it is a beacon, and whenever I look at it, I recall a dark spot in my life, an event so painful to dwell upon, that, were it not a warning to you, I should not speak of it. Listen, then, my dear boy, and learn wisdom from your father's experience.

"My father died when I was a mere child. I was the only son. My mother was a gentle, loving woman, devoted to her children, and beloved by everybody. I remember her pale, beautiful face, her sweet, affectionate smile, her kind and gentle voice. In my childhood I loved her sincerely; I was never happy apart from her; and she, fearing that I was becoming too much of a child, sent me to a high school in the village. After associating for a time with rude, rough boys, I lost, in a measure, my fondness for him and my reverence for my mother; and it became more and more difficult for her to restrain my impetuous nature. I thought it indicated a want of manliness to yield to her control, or to appear penitent, although I knew that my conduct pained her. The epithet I most feared was *girl-boy*. I could not bear to hear it said by my playmates that I was tied to my mother's apron-strings. From a quiet, home-loving boy, I became a wild, boisterous boy. My mother was very anxious to induce me to seek happiness within the precincts of home. She exerted herself to make our fire-side attractive; and my sister, following her self-sacrificing example, sought to entice me by pleasing games and diversions for my amusement and entertainment. I saw all this, but did not heed it, until it was too late. It was on an afternoon like this, I was about leaving the dining-table, to spend the intermission between morning and evening school, in the street

as usual, my mother laid her hand on my shoulder and said mildly, but firmly, 'My son, I wish you to come with me.' I would have rebelled, but something in her manner awed me. She put on her bonnet and said to me, 'We will take a little walk together.' I followed her in silence, and as I was passing out of the door, I observed one of my rude companions skulking about the house, and I knew he was waiting for me. He sneered as I passed by him. My pride was wounded to the quick. He was a very bad boy, and, being some years older than myself, he exercised a great influence over me. I followed my mother sulkily till we reached the spot where we now stand, beneath the shadow of this huge rock. Oh, my boy, could that hour be blotted from my memory, which has cast a dark shadow over my whole life, gladly would I exchange all that the world can offer me for the quiet peace of mind I should enjoy! But, no! Like this huge, unsightly pile stands the monument of my guilt forever. My mother, being in feeble health, sat down, and beckoned me to sit down beside her. Her look, so full of tender sorrow, is present to me now. I would not sit, but still continued standing beside her.

'Alfred, my dear son,' she said, 'have you lost all your love for your mother?'

I did not reply.

'I fear you have,' she continued, 'and may God help you to see your own heart, and me to do my duty.'

She then talked to me of my misdeeds, of the dreadful consequences of the course I was pursuing. By tears and entreaties and prayers, she tried to make an impression upon me. She placed before me the lives and examples of great and good men. She sought to stimulate my ambition. I was moved, but too proud to show it, and remained standing in dogged silence beside her. I thought, What will my companions say if, after all my boasting, I should yield at last, and submit to be led by a woman. What agony was in my mother's face when she saw that all she had said and suffered failed to move me! She rose to go home, and I followed at a distance. She spoke no more to me until we reached our own door.

'It is school-time now,' she said; 'Go my son, and once more let me beseech you to think upon what I have said.'

'I shan't go to school,' said I.

She looked astonished at my boldness, but replied firmly, 'Certainly you will go, Alfred; I command you.'

'I will not,' said I, with a tone of defiance.

'One of two things you must do, Alfred; either go to school this moment, or I will lock you up in your room and keep you there until you are ready to promise obedience to my wishes.'

'I dare you to do it,' said I; 'you can't get me up stairs.'

'Alfred, choose, now,' said my mother, who laid her hand on my arm. She trembled violently, and was deadly pale.

'If you strike me, I will kick you,' said I, in a terrible rage.

'Will you go, Alfred?'

'No,' replied I, but quailed beneath her glance.

'Then follow me,' said she, as she grasped my arm firmly.

I raised my foot—O, my boy, hear me!—I raised my foot and kicked her—my sainted mother! O, my head reels as the torment of memory rushes over me! I kicked my mother—a feeble woman—*my mother*! She staggered back a few steps, and leaned against the wall. She did not look at me. I saw her heart beat against her breast.

‘Oh, heavenly Father,’ she cried, ‘forgive him! he knows not what he does!’

The gardener, just then passing the door, and seeing my mother pale, and almost unable to support herself, stopped; she beckoned him in.

‘Take this boy up-stairs and lock him in his own room,’ she said, and turned from me. Looking back as she was entering her own room, she gave me such a look!—it will forever follow me. It was a look of agony, mingled with the deepest love. It was the last unutterable pang from a heart that was broken.

In a moment I found myself a prisoner in my own room. I thought, for a moment, I would fling myself out of the window and dash my brains out; but I felt afraid to die. I was not penitent. At times my heart was subdued, but my stubborn pride rose in an instant, and bade me not to yield. The pale face of my mother haunted me. I flung myself on my bed and fell asleep. I awoke at midnight, suffering with the damp night air, and terrified with frightful dreams. I would have sought my mother at that moment, for I trembled with fear; but my door was fast. With the daylight my terrors were dissipated, and I became bold in resisting all good impulses. The servant brought my meals, but I did not taste them. I thought the day would never end. Just at twilight I heard a light footstep approach the door. It was my sister, who called me by name.

‘What may I tell mother for you?’ she asked. ‘Nothing,’ I replied.

‘Oh, Alfred, for my sake, and for all our sakes, say that you are sorry; she longs to forgive you.’

‘I won’t be driven to school against my will,’ I replied.

‘But you will go if mother wishes it, dear Alfred,’ my sister said, pleadingly.

‘No, I won’t,’ said I; ‘and you needn’t say another word about it.’

‘Oh, brother, you will kill her! you will kill her! and then you can never have a happy moment.’

I made no reply to this. My feelings were touched, but I still resisted their influence. My sister called me, but I would not answer. I heard her footsteps slowly retreating, and again I flung myself upon my bed, and passed another wretched and fearful night. Oh, God, how wretched—how fearful—I did not know! Another footstep, slower and feebler than my sister’s, disturbed me. A voice called my name. It was my mother.

‘Alfred, my son, shall I come in? Are you sorry for what you have done?’ she asked.

I cannot tell what influence, operating at that time, made me speak adverse to my feelings. The gentle voice of my mother, that thrilled through me, melted the ice from my obdurate heart, and I longed to throw myself upon her neck; but I did not. No, my boy, I did not!

But my words gave the lie to my heart, when I said I was not sorry. I heard her withdraw; I heard her groan; I longed to call her back, but did not. I was awakened from my uneasy slumber by hearing my name called loudly, and my sister stood by my bedside.

‘Get up, Alfred; oh, do not wait a moment! Get up and come with me. Mother is dying!’

I thought I was dreaming, but got up mechanically and followed my sister. On the bed, pale and cold as marble, lay my mother. She had not undressed. She had thrown herself on her bed to rest. Rising to go again to me, she was seized with a palpitation of the heart, and borne senseless to her room. I cannot tell you my agony as I looked upon her. My remorse was ten-fold more bitter from the thought that she would never know it. I believed myself to be a murderer. I fell on the bed beside her. I could not weep. My heart burned in my bosom; my brain was all on fire. My sister threw her arms around me, and wept in silence. Suddenly I saw a slight motion of my mother’s hand. Her eyes unclosed. She had recovered consciousness, but not speech. She looked at me and moved her lips; I could not understand her words.

‘My mother,’ I shouted, ‘say only that you forgive me.’

She could not say it with her lips, but her hand pressed mine. She smiled upon me; and, lifting her thin, white hands, closed my own within them and cast her eyes upward. She moved her lips in prayer, and thus she died. I remained still kneeling before that dear form till my gentle sister removed me. She comforted me, for she knew the heavy load of sorrow at my heart—heavier than grief at the loss of a mother; for it was a load of sorrow for sin. The joy of youth had departed forever.”

My father ceased speaking, and buried his face in his hands. He saw and felt the bearing of his narrative upon my character and conduct. I have never forgotten it; and I would say to boys who spurn a mother’s control; who are ashamed to own that they are sorry; who think it manly to resist her authority, or not to yield to her influence—“Beware! lay not up for yourselves bitter memories for future years.”

## MISSIONARY INTELLIGENCE.

### FOREIGN.

#### LETTER FROM MRS. BEATTIE.

LATAKIYEH, August 18, 1874.

REV. DR. WYLIE: *Dear Sir*—It is now nearly five weeks since Mr. Beattie left for Constantinople, and it is still uncertain when he will return, as we have had no word from him since he reached there, though he may possibly come to-morrow, as there is a steamer due from that port. We are anxiously and prayerfully awaiting to hear the termination of the case which has been so long pending; indeed, one is almost led to wonder, at times, why God does not arise in his great might and put to silence at once his enemies, in such a case; but



then we know he has his own purpose, and it may be one of his ways of sending out his light and his truth; for the testimony which these young men have borne, together with their consistent deportment, has truly been powerful preaching to this people, among whom their lot has so long been cast.

Two letters of yours and Mr. Miller's have been received in Mr. Beattie's absence, as yet, of course, unread by him. The drafts for the money (350 pounds) were received also, which probably it would be well to intimate to Mr. Miller, as I may not have time to write to him; also assure him of my gratitude for his kindness to Lizzie. I do hope she may have the sympathy of many friends, due to her lonely condition. Her departure, and Mr. B.'s so shortly after, together with Dr. Martin's, has made our house quite desolate this summer, but God has given such a measure of health and strength to us all, that we are not at all disposed to murmur or repine, but thank him for all his goodness and tender mercies to us. In Mr. B.'s absence a letter has come from Mrs. Yates, in reply to one written on the eve of his leaving for Stamboul, and I thought as Mr. B. might be detained some time yet, or even should he come to-morrow it would make the difference of a week or more your getting the information, that probably I had better give you the information it contains, knowing your anxiety to know, and the importance of your knowing, too; it is in reference to the transfer of the Suediah property to our Mission. She says:

"I have read your letter of July 1st with the deepest interest, and Mr. Titcomb and myself, to whom the property belongs, are ready to make the Mission permanent to the American Board, on condition that it should still be called by the same title, and that I should collect in England, keeping the same report year by year with its patron, Lord Shaftesbury, and its vice presidents, many of them leaders of Dissenting bodies of Christians, Lord Shaftesbury himself being of the Church of England. The Mission will now be called Dr. and Mrs. Holt Yates' Mission Schools. Therefore, with this new arrangement, you will have the influence of the American Board, and we shall have the influence of the president and vice presidents to help in our work. Our responsibility will be much lessened, yet we shall continue our exertions, and trust to be able to give you £300 a year for the support of your valuable work in the valley of Antioch. I hope you will, from time to time, continue to give me much encouragement by letters, as we shall still require something with which to assure our subscribers that we have something to dwell upon of the precious promises of God, &c. I hope, my dear sir, you have already commenced the building, and that by the winter you will have a nice, comfortable dwelling. I hope you still contemplate to build in *time*, a school, a church and a house, as I have already mentioned it to some subscribers, and they are much pleased. What a bond of union between England and America will this be, and we know not what a day may bring forth, &c. A paper is to be drawn out by our lawyer, to the effect that the property consisting of the hill and two fields is to be permanently an American Mission, conducted by the American (Reformed Presbyterian) Board, and during my life, and that of Mr. Titcomb in connection with us, as

the representatives of the family who founded it. You shall have the document as soon as possible, &c.

"Yours affectionately in Christ, A. M. YATES."

They have had quite a shock of earthquake in Suediah, some two weeks since. Miss Crawford and Miss Dodds were there at the time. All well.

Yours, truly, M. E. BEATTIE.

---

#### FOREIGN MISSION ITEMS.

THE schools have closed in Latakiyeh for the summer. There have been sixty-five pupils under instruction by Miss Crawford and Miss Dodds, sixty-three of them Fellaheen. The small-pox broke out among the scholars, and was for a time a great source of solicitude. Three of the pupils died from it. Miss Dodds had a slight attack.

AN order was issued by the Turkish government that the three teachers be sent from Damascus to Constantinople for trial. On learning this fact, two of them fled; the other has been sent to Constantinople. Mr. Beattie had also gone to furnish him such assistance as the case might require. He writes from thence, under date of July 29th, but at that time nothing had been done.

IT is estimated that at least £100 (\$500 in gold) per month will be needed for Mission expenses during the next school season. The work is becoming great, and calls for a large advance in the contributions of the church.

---

#### HOME.

LETTERS from our brethren in Nebraska and Kansas dwell on the ravages of the locusts. The wheat had been gathered before they came, but the corn fields were consumed.

WE published last month the resolutions of the Republican City, Kansas, congregation. It appears that they are willing to rely, for the future, on their own resources for the maintenance of the ordinances, in that section. The appointment of Rev. S. M. Stevenson as the missionary of the Board, therefore, ceases on the 30th of September—the end of the third quarter.

---

#### SOUTHERN.

THE mission school in Selma closed in the latter part of August. The Sabbath school and preaching are, however, kept up. Mr. Elliott is now in Allegheny, Mr. D. W. Boxley is in Selma. The school will re-open September 28th. Our missionaries have made a good impression upon many of the citizens of Selma. We trust the church will remember this work in prayer that wisdom and grace may be granted to those who have it in charge.

D. B. WILLSON, *Secretary*.

## EDITORIAL NOTES.

ACKNOWLEDGMENTS in addition to those made last month by Dr. Metheny will be found in our December number, 1873. Both lists, however, are not exhaustive. Doubtless there were other individual contributions, and it is scarcely possible Central Allegheny is the only congregation that received no credit.

OUR readers will, we are sure, be pleased that we have brought to light the records of the church at the time of her organization in this country. They will be read with interest, and add to the regard which was already entertained towards the men who at such great self-denial planted and watered the Reformation vine in the western world. Of the difficulties they had to surmount we have a very imperfect idea. Long journeys on horseback had to be performed, tracts of country sparsely populated traversed, and severe privations endured. They evidently loved the Covenanting cause, and joyfully endured the sacrifices they were called to make in order that it might be promoted.

The skill with which those fathers applied the rule that in extraordinary cases something extraordinary may be done, is worthy of admiration. They were required to bring order out of chaos, to gather up the materials of which the church is composed, and give her a formal organization. At the meeting of the Presbytery in New York, June, 1802, they divided the country into three sections, each one to be under the jurisdiction of a committee. Those committees were to report to the Presbytery at its next meeting. At that early period the idea of an American Covenant was in their minds. One of their regulations was, "That a draught of a covenant containing the spirit of the National and Solemn League, shall be prepared by each committee, and laid before the Presbytery at their next annual meeting." It was the spirit of the covenants that they were desirous to retain, the very thing that is done after long years of waiting in our recent bond. It has been allowed to us to do what they desired but failed to accomplish.

We are glad that these Minutes are to be put in a form for convenient use. Let children and children's children peruse these records, and learn at how much sacrifice the privileges they enjoy as members of the Covenanting church, were obtained, and be incited to hand down to succeeding generations the precious bond that has been committed to them.

MARTYRDOM is not now what it once was. In the olden days it brought suffering and torture. The thumb-screw and the boot, the rack and the maiden, the gallows and the faggot were somehow associated with it. Times have changed since then. Martyrdom now is rather pleasant. It secures honors without requiring sufferings. It suggests public receptions and rich presents, well lighted halls, crowded audiences, and applause to the echo. At all events this is the kind inflicted upon those eminent martyrs to the truths of science, Messrs. Huxley and Tyndall, who talked so emphatically during the sessions of the British Association for the Advancement of Science recently held in Belfast, Ireland, when giving prominence to opinions well calculated to shock the Christian world, about their determination to express their views even if called to die for it. There is not much fear of this kind of a testimony to their views being required of them. The reception given to their addresses must have relieved their minds very much if they entered that Presbyterian city with any fears that by an infuriated

populace they would have been hunted through the streets, and when found, hanged and quartered as other witnesses have been. They are now certainly very safe. The only persons at all likely these days to suffer martyrdom in the old-fashioned way are the believers in the old-fashioned Christianity.

---

THE address by Professor Tyndall, of prayer-test notoriety, has been widely noticed by both the religious and secular press. It is not to any special excellence that is found in it or any important discovery that it brings to light, that this is due. It is the startling boldness with which he proclaims his belief in materialism and the offensive arrogance of his demands on the friends of the Christian religion to meet him in the controversy on his own ground, that attract attention. There is a great show of courage, and he manifests a readiness to be a martyr to his opinions. He tries to make a common cause with freedom of thought, and one would be almost ready to conclude that he has risked a great deal in his open avowal of his views.

On this aspect of the address we think the professor has been misunderstood. It would be the silliest thing imaginable, in these times, to demand the right to put forth any view of any scientific subject. This is not what is demanded with some evident misgivings that it might be denied. Professor Tyndall sees clearly that the advocacy of his theory leads to a direct attack on the fundamental principles of both revealed and natural religion, and shocks the moral sensibilities of the great mass of thinking people. It is this he dreads, and he virtually bespeaks beforehand their favor for some grosser utterances that he has in store when a favorable opportunity offers. He is just feeling his way in order to discover how far he may venture to assail directly the very foundation of not only religion but morality.

It is clear, moreover, that he denies to the advocates of the church's faith what he claims for himself. He declares that "we should oppose to the death every attempt to found upon this elemental basis of man's nature a system which should exercise despotic sway over his intellect." By "the elemental basis of man's nature," he means a religion, the pervading principle of which is faith in God as revealed in his word. He takes care, however, to express it in terms suited to excite prejudice against it. This champion of free discussion, in place of meeting the issue as we present it, prefers by sneers and threats to drive us from our position. We say to him, we have the same right to choose our ground of attack or defence that he has, and we are prepared to meet him, without any apprehension as to the result. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds."

The address was pretty fully published in the *New York Tribune*, and fragments of it have appeared in the principal papers throughout the country.

---

THE moral atmosphere in the Beecher-Tilton case has not as yet been purified. That great scandal still hangs over all the land, poisoning the very air we breathe, and bringing moral corruption to thousands of homes. While there is no danger that Christianity will receive a deadly blow—that as a secular paper has remarked, "the bottom" will fall out—let the results be what they may, still the amount of harm that has been done, and is being done, is beyond all calculation. "The literature of the scandal" is read by hundreds, who under other circumstances would regard with abhorrence the paper that would contain such "statements," and refuse for a

moment to allow it to remain in their house—read by multitudes who otherwise would have remained entirely ignorant of the possibility of the existence in a Christian community of such an amount of moral filth. It is time the scandal was silenced, and justice dealt to all the guilty. The best interests of society demand this.

The whole case thus far presents to view some things to which we will do well to take heed. It gives us a glimpse into the state of society in some of our largest and most influential cities, absolutely appalling. There appears to be an entire absence of moral purity, and an amount of wickedness almost incredible.

It reveals the fact that large and prosperous congregations are sometimes conducted by shrewd men simply as money-making schemes. They “run” them as business men do their business. And when there is a possibility their gains may be lessened, they are willing to do almost any thing, stoop to almost any measure, cover any real or seeming guilt, in order to prevent it.

It shows the necessity for ministers of the gospel so to demean themselves that there will not be even the appearance of fault. No excuse that will be regarded as sufficient by unprejudiced persons can be given justifying the conduct of the pastor of Plymouth church. Whatever may be the true state of the case, he is suffering and justly suffering for his foolish, exaggerated expressions and inconsiderate acts.

The inherent weakness of Congregationalism was never more clearly presented. A case of that kind in a Presbyterian court could not have been so bungled. The conviction is universal, the truth can be now obtained only by an appeal to the civil tribunal.

#### **ECCLESIASTICAL.**

#### **MINUTES OF THE REFORMED PRESBYTERY, 1801-1806.**

(Continued from page 310)

GREEN TOWNSHIP, CONOCOCHEAQUE, Sept. 18, 1804.

THE Reformed Presbytery met and constituted; sederunt, Rev. Messrs. Gibson, Wylie, Donnelly, McLeod and Black, ministers; Robert Jamison, Andrew Gifford and William Henry, ruling elders; Rev. Thos. Donnelly, moderator; Rev. John Black, clerk.

1. It was moved that John Thompson be admitted to a seat in the court as a ruling elder. The court agree. He took his seat accordingly.

2. The rules of the Presbytery were read as usual.

3. Agreeably to order, the minutes of last Presbytery were read and the unfinished business resumed, the first part of which respected Mr. Williams. The committee, formerly appointed, consisting of Messrs. Wylie, McLeod and Black, were called upon to report to the Presbytery whether anything had been done respecting him. They report as follows: 1. The committee had met in the month of November, west of the Allegheny mountains, and called on Mr. Williams to deliver the discourses assigned by the Presbytery; he proceeded to deliver these discourses in order, which with sundry critical observations, were sustained, and the following exercises assigned him to be delivered when called upon, viz., a lecture, Ephesians 1: 11-14 inclusive. (2) A sermon on Acts 16: 31, “Believe,” &c., not embracing the last clause, “thy house;” these to be in readiness when called for; also Mr. Williams was recommended to be in readiness for examination on

the original languages, and science. 2. The committee had met in the month of June in New York, and called upon Mr. Williams to deliver the discourses last assigned, which he did with the approbation of the court, and further, they assigned him the following pieces of trial to be delivered at the next meeting of the Presbytery in Conococheague in September, viz.: (1) A common head on the following question, *an ecclesia habet regimen jure divino et cujus generis est?* (2) A discourse on church history from the tenth to the thirtieth year inclusive of the sixteenth century. (3) An exercise and addition from 1 Cor. 5: 1-4, inclusive. (4) A popular discourse from Isaiah 8: 16, "Binding the testimony," &c., together with a general examination of language, science and theology.

3. Mr. Williams was called on whether he was in readiness to deliver the exercises assigned; he required time till the afternoon, which was granted by the court.

4. The committee appointed for reviewing and correcting the circular letter, were called on to see whether they had fulfilled their appointment. They had not in their power to prepare it in the manner directed, and also offered an opinion, that from several reasons, they thought the publication should be laid aside; the court agreed therewith, and the publication is therefore laid aside.

5. The committee were also called upon whether they had prepared a draught for a covenant—they had it not in their power—they are excused by the court.

6. It is agreed that the court adjourn till 3 o'clock, P. M.

Moderator concluded by prayer.

3 o'clock, P. M. *Eodem die et loco.*

The Presbytery was constituted, &c. Same members *ut supra*.

1. A motion was made that John Renfrew, a ruling elder, be recognized as a member of court. The Presbytery agreed. He took his seat accordingly.

2. Mr. Williams was called upon to deliver his Latin exegesis on common head, *an ecclesia habet regimen jure divino et cujus generis est?* also his discourse on church history, both of which he delivered, which discourses (with sundry animadversions, however, which were delivered by the moderator,) were sustained as pieces of trial.

3. Mr. Williams is ordered by the court to be in readiness to deliver his exercises yet remaining on to-morrow immediately after constitution A. M.

4. An inquiry was made at the members severally whether the thanksgiving and fast days appointed at last meeting were observed in their several congregations; answered in the affirmative.

5. It was moved that a committee be appointed to inquire whether there be causes of fasting at present, and what they are? Messrs. Wylie and Donnelly were appointed for that purpose.

6. The papers were called for according to order. The first tabled was a letter from Rev. Alex. McCoy, member of a Presbytery denominated the "Reformed Dissenting Presbytery," which he requested Mr. Black to lay before this Presbytery, the object of which was to obtain a coalescence upon certain proposed conditions. The court agree that a committee be appointed to take this paper into consideration, and report to the court, and further, that Messrs. Gibson, McLeod and Black be a committee for that purpose. Moderator concluded by prayer.

September 19, 1804. *Eodem loco.*

Presbytery met and constituted; same members *ut antea*. Rev. Mr. Gibson, moderator.

1. It was moved that Samuel Wylie, a ruling elder, be admitted to a seat in the court; agreed to by the Presbytery. He took his seat accordingly.

2. Mr. Williams was called, agreeably to the reference of yesterday, to deliver the exercise and addition, and also the popular discourse assigned him by the committee of Presbytery at New York. He came forward and proceeded to deliver. (1) The exegesis and addition from Hebrews, and (2), the popular sermon from Isaiah 8: 16, "*Bind up the testimony.*" These discourses being delivered, the members of court were asked their mind whether they sustained them. After many severe animadversions, they are both sustained, and the moderator, from the chair, intimated the same to Mr. Williams. Adjourned till 3 o'clock. Moderator concluded by prayer.

3 o'clock, P. M.

Pursuant to adjournment, the Presbytery met and constituted; the same members *ut supra*.

1. The court resumed the examination of papers. The first in order was a petition from Philadelphia, presented by Mr. William Henry, requesting a dissolution of the connection between Baltimore and Philadelphia, in relation to their former congregational standing, and requesting that Mr. Wylie be continued with them as their fixed pastor. The reasons on which the petition is founded are: the distress of the church, their not having gospel ordinances regularly administered, &c. In relation to this affair, the court agreed to the following resolution, viz., that the present connection existing between the Rev. Mr. Wylie and the people of Baltimore be at an end, and that from this date the congregation of Philadelphia be considered exclusively as his pastoral charge, still, however, in agreeableness to the powers placed in his possession by the Presbytery in his deed of settlement.

2. Mr. Donnelly was called upon to inform the court whether his session had carried into effect the decision of the Presbytery respecting John McNinch. He informed the court that the session proceeded to consider that matter according to the minutes of the Presbytery, and that sundry objections arising *de novo* against John McNinch, the session did not restore him. The Presbytery were satisfied with the conduct of the session.

Agreed to adjourn till to-morrow at 9 o'clock; previous to adjournment a committee, consisting of Messrs. Wylie and McLeod, was appointed to draught an address to the session, also an address to John McNinch and his adherents. Moderator concluded by prayer.

September 20, 1804. *Eodem loco*.

Agreeably to adjournment, Presbytery met and constituted; same members *ut antea*.

1. Mr. Wylie was called on to make report respecting the object of his mission to Europe. He presented two papers, being addresses from the Reformed Presbytery in Scotland and the Reformed Presbytery in Ireland, which were read and considered, and the court came to the following resolution:

2. That a committee, consisting of Messrs. Gibson, Wylie and M'Leod, be appointed to draught an answer to the Presbyterial letter and addresses from the Reformed Presbytery in North Britain, and that a transcript of the minutes of this Presbytery, relative to that letter and addresses, shall accompany it.

(1) That we, this day, with joy and deep sensibility, received the Presbyterial addresses forwarded by Mr. Wylie from the Reformed Presbytery of

Scotland. We rejoice that through the good hand of our God upon us, a fraternal connection is established between the sister Presbyteries. We desire to be thankful to God and grateful to our fathers and brethren, that they have felt so deeply interested in the affairs of Zion in North America; that they so readily engaged themselves to co-operate with us, and assist us to the utmost of their power in planting the vine of the glorious reformation in the western world; that their attention to and treatment of our commissioner was so Christian, dignified and honorable; that their wishes still further to cement the bonds of Christian fellowship and real friendship so completely meet our own; that they so cheerfully consented to furnish us with whatever documents might be in their power relative to the history of the church, &c.; and while we lament that their circumstances rendered it impracticable for them to spare us any ministerial aid, we receive in good part and with thankfulness their good wishes and kind offers of advice, consultation, &c.; and further relying with full confidence thereon, resolved, that as soon as our designed Testimony can be brought forward to the state of an overture, a copy thereof shall be transmitted to the Scottish Presbytery for their examination, remarks, &c.

3. In reference to the letter received from the Irish Presbytery, the court resolve, that whereas a letter was this day produced by Mr. Wylie, superscribed to this court, but addressed to Messrs. Gibson, McLeod, &c., ministers of the Reformed Presbytery in North America. It was signed by Wm. Stavely, moderator, and Wm. Gamble, Presbytery clerk. As this letter was not addressed directly to the Presbytery as such, as it did not come sanctioned with presbyterial authority from Ireland, and as it contained expressions deemed disrespectful to this court, such as calling their commission to the Rev. Samuel B. Wylie, "a paper in the form of a commission," and calling the presbyterial address, "the address of Messrs. Gibson, McLeod, &c., as members of a Presbytery in North America;" therefore, resolved, that this court cannot recognize this letter as an answer from the Reformed Presbytery of Ireland to the presbyterial address of the Reformed Presbytery in N. America. Nevertheless, as this letter, signed by the Rev. Messrs. Stavely and Gamble, informs them that the Presbytery in Ireland did receive the commissioner and recognize the constitution of this court as a sister Presbytery, they therefore appoint Messrs. Gibson, Wylie and McLeod as a committee to draught an address to the Reformed Presbytery of Ireland.

4. The circumstances in which the Reformed Presbytery exists in this country, rendering it necessary that a testimony for truth and against error be emitted with all speed; and the situation of those around them, and of the people under their care, requiring that it be simple, plain and particular;

Resolved, therefore, (1) That an act, declaration and testimony for all the truths contended for by all the churches of the Reformation, and against all the prevalent and contrary errors, be exhibited in a plain and abstract form, without entering into a full investigation of the various denominations around us.

(2) That this shall be our bond of union, and acquiescence to it our *term of communion*.

(3) That an appropriate and introductory narrative shall accompany it to the world.

(4) That a member be appointed to have it completed for the inspection of the next Presbytery. The Rev. Alexander McLeod was accordingly appointed for that purpose.

(5) That he shall have a fair copy, both of it and the introductory nar-



rative, drawn up in order, to be transmitted for the examination of our sister judicatories in Scotland and Ireland.

(6) That the Presbytery shall moreover publish with all convenient speed a particular testimony and warning against each of the denominations of professed Christians, who have adopted systems hostile to the witnesses of the Reformation, and that each member do what lies in his power to perfect, for a distinct publication, the task formerly assigned to him of examining a particular church or system of doctrines in order to a full refutation of its errors.

5. Resolved, that a committee be appointed, consisting of Messrs. McLeod, Wylie and Black, to meet on the third Monday of May, to review this overture, and transmit copies to Britain and Ireland for their consultation and examination.

Adjourned till 3 o'clock, P. M. Moderator concluded by prayer.

3 o'clock, P. M.

Presbytery met and constituted, *eodem die and loco*; same members *et supra*.

1. A petition was received from John Thompson from Conococheague, praying for a part of Mr. Wylie's time, &c.; referred.

2. The examination of Mr. Williams called up. The court appoint that every one of the ministers take a part in the examination.

(1) Mr. Donnelly is to examine him on Latin and geography.

(2) Mr. Black on Greek and general government.

(3) Mr. McLeod on moral science, logic, metaphysics and elocution.

(4) Mr. Wylie on Hebrew, physics and mathematics.

(5) Mr. Gibson on theology, theoretical and practical.

On all these subjects Mr. Williams underwent a critical examination, all of which (with sundry remarks, however, which were tendered by the moderator,) was sustained, and a vote passed by the court that he be licensed to preach the everlasting gospel under the direction of this court. After sundry appropriate remarks and suitable questions by the moderator, a member was called to pray, and after Mr. Williams had testified his submission to this court in the Lord, &c., he was solemnly licensed to preach the everlasting gospel of Jesus Christ under the inspection of this court.

Adjourned till to-morrow. Moderator concluded by prayer.

(To be continued.)

### CLOSING EXERCISES OF GENEVA COLLEGE.

THE publication of the following account of the closing exercises of Geneva College has been unavoidably postponed till the present time, much to our regret.

Eds.

NEW CASTLE, PA., July 10, 1874.

EDITORS OF REFORMED PRESBYTERIAN AND COVENANTER—Please allow a brief outline of the closing exercises of Geneva College. Reaching the College chapel at 9, A. M., June 12, I found the examination of the senior class had been in progress for half an hour. This examination was close and critical, and was continued for nine hours. An examination of the character of this one was no light test to apply to a class—yet they sustained it creditably. Rev. Alex. Smith, of West Geneva, and the Faculty, assisted in this examination. On Sabbath, June 14, the First and Second congregations united in worship. In the absence of Rev. Dr. Sproull, who was to preach in the morning, the services were conducted by the writer,

and in the afternoon President H. H. George delivered the Baccalaureate in the presence of a large and deeply interested audience. On Monday the examination of the remaining classes was commenced, and with the unwearied assistance of the Faculty was continued for a session of ten hours, the examinations being written. That evening in the Second Miami church, we heard the Rev. W. H. French, of Cincinnati, deliver an able and eloquent address on the subject, "The duty of the state to educate in religion and morality." This address was in the interest of the Adelpic Literary Society, and did credit to the Institution. On Tuesday the examination was continued, and we had the pleasure of the presence of Rev. John Williamson, County Examiner, from Bellefontaine, together with Revs. P. H. Wylie and A. Smith, who greatly aided in the work. At 2, P. M., on this day, the Executive Committee of the Board of Education met, and at the recommendation of the Faculty and in the name and by the authority of the Board, conferred the title of A. B. on three gentlemen, who had completed the classical course, and the title of B. S. on two ladies who had completed the scientific course. It was with great pleasure and gratitude that this class—composed as it was of members of our own church—was welcomed into a wider and more responsible sphere of life. May God grant that this promising and prosperous beginning shall reach a profitable and successful close.

At this meeting, after careful and prayerful consideration, it was unanimously agreed to ask J. K. McClurkin, A. B., instructor in Latin at Westminster College, to accept the Greek Professorship at Geneva College. This action having been presented to Prof. McClurkin, he has signified his acceptance, and will enter upon his labors in the coming autumn. Thus we see our beloved college manned with five efficient and able teachers, who are already doing and will do a noble part in the service of God. And here let me say to the members of the church in general, that with such a corps of professors to further instruction in the college, together with the religious influence that lives and reigns supreme in West Geneva and vicinity, you cannot do better than to send your sons and daughters to this college for an education. It is the first opportunity that Geneva College has had to do good work; so give it a trial. Let it have an interest in the prayers and contributions of the church, and its success is certain.

The first annual contest between the Adelpic and Aletheorian Literary Societies came off on Tuesday evening, June 16th, and was a grand success. In fact the judges, the community in general, and the societies themselves, were surprised at the brilliant display of talent and ability that was there manifested. In the language of one of the judges, "It is beyond anything I had anticipated." On Wednesday the work of examination was finished and the grades of students made out. This examination on the whole was very satisfactory. It was hard, and designed to be such. It was much harder than the students had anticipated, yet they passed it very creditably. The lists of questions were prepared by the various professors, and embraced the whole subject gone over. On Thursday, we had the Commencement, with its usual amount of excitement and pleasure. The speeches and essays delivered and read were of a very high order. Thus passed away the last week of the college year at West Geneva. With pleasure and gratitude, the president and his co-laborers can look upon a good work done, and now still more encouraged for the future, may they go on until, by the blessing of God, they make Geneva College a blessing to the church and to the world.

A MEMBER OF COM. ON EXAMINATION.

## ORDINATION OF E. G. ELSEY.

THE commission of Iowa Presbytery appointed to ordain and install E. G. Elsey upon his acceptance of the call of Rehoboth congregation, met at the call of the chairman at Rehoboth church, August 14, 1874, and was constituted with prayer. Members present—ministers, W. P. Johnston, chairman, and C. D. Trumbull; elders, D. F. Willson and Hugh Thompson; absent, Rev. R. Johnson and elder J. Logan. Rev. T. P. Robb being present was invited to sit as a consultative member. Mr. Elsey having been duly certified by the Presbytery of the Lakes and dismissed to Iowa Presbytery, the commission proceeded to hear a public exhibition of his gifts and qualifications for the work of the ministry, after which he was examined in Hebrew, Greek, Theology, Church History and Church Government. These trials for ordination were unanimously and cordially sustained. The ordination sermon was preached by W. P. Johnson, who also led in the ordination prayer. C. D. Trumbull gave the charge to the pastor and T. P. Robb the charge to the people.

The congregation of Rehoboth was organized in the summer of 1854, and about the same time called Rev. R. B. Cannon to be their first pastor. The call was accepted; Mr. Cannon was shortly after installed and continued to minister to this congregation until December 17, 1867, when the relation was dissolved. Now again, in the good providence of God, their eyes are permitted to behold their teacher.

Mr. Elsey enters on this field of labor with good prospects of success. During the week of the ordination, which was also the week of preparation for the observance of the Lord's supper, fifteen members were added to the congregation, most of these by profession, and more than one-half of all were young men.

The church is located on a rolling prairie, which is as healthful, fertile and beautiful as any in the State, and is occupied by a church-going people, yet there is "room" for more of the same class.

We trust that the relation thus constituted may be long continued and be a blessing to both pastor and people, so that when the chief Shepherd shall appear and say to this pastor, "Where is the flock that was given thee, thy beautiful flock?" he may say, "Here am I, and those whom thou hast given me."

C. D. TRUMBULL, *Clerk.*

## IRWIN MISSION STATION.

IRWIN Mission Station, organized at the spring meeting of Pittsburgh Presbytery, is located at Irwin Station, a lively and flourishing town on the P. R. R., twenty miles from Pittsburgh, in the midst of an excellent farming and mining country. They received their first day's preaching under their new organization on the second Sabbath of August, on which occasion we were indebted to the kindness of our U. P. brethren for the use of their church. Since then they have generously arranged for us to have the use of their house of worship the last Sabbath of each month. Services were well attended. We have seven actual members in the neighborhood, together with several adherents. The feeling towards us seems to be very friendly. The field is well worth cultivating, but they need more preaching than they are at present able to pay for, in order to give the project a good trial. They have subscribed between eighty and one hundred dollars for supplies. This they will no doubt increase. It is to be hoped Presbytery will liberally supplement their subscription, and thus make an earnest effort in behalf of our church in that vicinity. There is a public hall in the

village, which can generally be secured by applying a sufficient length of time beforehand. T. C. S.

MESSRS. EDITORS—Allow me the use of a little space in your columns to acknowledge the kindness of the people of my late charge. On various occasions they have with great liberality and without ostentation made us useful presents and valuable gifts of money, none of which have been heretofore acknowledged, from a fear lest such acknowledgment might be understood as denoting a desire for gifts. As a pastor I have never given any encouragement to so-called donation parties, but have thankfully accepted the free-will offerings of the people as compensation for my labors.

On the eve of our departure from St. Louis, we were invited to a sociable on Friday, Aug. 7th, at the house of James Martin, Esq., to meet the members of the congregation remaining in town, many being absent for their summer vacation. When all had assembled, the ladies presented an elegant silver pitcher and salver to Mrs. McCracken, and the gentlemen reminded us of their presence by a few complimentary remarks, supplemented and enforced by a roll of bank notes. We can only beg them to accept our thanks in return.

May the church at large remember this little flock, who have long maintained a banner for the truth in a very wicked city, undiscouraged by reproaches or trials, and may the great Head of the church soon send them a faithful pastor to feed them with knowledge and understanding.

JOSEPH MCCRACKEN,  
HARRIET R. MCCRACKEN.

#### LAKES PRESBYTERY.

PRESBYTERY met according to adjournment in Southfield, September 1st, 1874, at 7 o'clock, and after a sermon by Rev. P. H. Wylie, the retiring moderator, it was constituted by prayer. Rev. Boyd McCullough was chosen moderator and P. H. Wylie, clerk. The business being most of a routine nature was finished at one sitting. Presbytery has four theological students under its care, viz., James Foster, Samuel George, William Fulton and J. R. Wylie. P. H. Wylie, William Milroy and T. C. Spear were appointed an interim committee on supplies. A committee was appointed to mature a plan for the more efficient carrying out of missionary operations, and the raising of pastor's salary where it is insufficient. A resolution to the effect, that it is not consistent for Covenanters to vote for amendments to State constitutions was laid on the table till next meeting of Presbytery. Adjourned to meet in the Second Miami Church, on the second Tuesday of April, at 7 o'clock, 1875. P. H. WYLIE, Clerk.

**SUPPLIES FOR ST. LOUIS CONGREGATION**, subject to change by the interim committee.—Sept., Wallace, 1st, 2d, 3d, George, 4th Sabs. and declare pulpit vacant; Oct., no supplies from Pres.; Nov., D. S. Faris, 2d, Boyd, 3d, Thompson, 4th, J. M. Faris, 5th Sabs.; Dec., George, 2d, Boyd, 3d, Thompson, 4th Sabs.; Jan., J. M. Faris, 2d, D. S. Faris, 3d, Boyd, 4th Sabs.; Feb., J. M. Faris, 2d, George, 3d, D. S. Faris, 4th Sabs.; March, J. M. Faris, 2d, Thompson, 3d, George, 4th Sabs.; April, George, 2d, D. S. Faris, 3d, Thompson, 4th, Boyd, 5th Sabs.; May, Wallace to Synod.

D. C. MARTIN, Clerk.

THE session of the Theological Seminary was opened on the evening of the 15th of September in the Allegheny church. The lecture delivered by Professor Sproull, being a clear and convincing argument on the Universality of Rationalism, will appear in our next issue.

On the morning of the 16th the professors and students met in the Hall on North avenue. All of the students who were present last year, with the exception of two, both of whom expect to be back in a few days, answered to their names. In addition, Mr. J. M. Foster, of the second year, and Messrs. Alfred Crow, Union, Pa., William J. Dauerty, Allegheny City, Moses R. Frazer, Newburgh, N. Y., George Kennedy, New York, James R. Latimer, Bloomington, Ind., Robert M. McKinney, Union, Pa., and J. R. Wylie, New Concord, O., of the first year, reported themselves. The class this year numbers twenty-two, larger than ever before. The church has great cause for gratitude in the increased prosperity of her Theological Seminary.

INSTALLATION OF REV. P. P. BOYD.—The commission appointed by Illinois Presbytery to install Rev. P. P. Boyd pastor of Old Bethel congregation, convened for that purpose, July 20th, 1874. The sermon was preached by Rev. J. M. Faris from 1st Cor. 3: 9, first clause. Professor Sloane, who sat in the commission as a consultative member, led in the installation prayer. The charge was given to the pastor by D. G. Thompson, and to the people by D. S. Faris. There was a large congregation present, who manifested their satisfaction with their choice of pastor by a hearty shake of his hand. Mr. Boyd enters upon his new field of labor with many bright prospects. May a grateful people continue to love and support him, and may his labors among them be greatly blessed.

D. G. THOMPSON, *Clerk Com.*

MESSRS. EDITORS—At the close of a very enjoyable Sabbath school picnic in the Reformed Presbyterian church, New Castle, Pa., Rev. S. J. Crowe, pastor, the following resolution was offered by Rev. John Alford, and unanimously adopted:

*Resolved*, That we have heard with high satisfaction the excellent addresses of Messrs. Crowe, McClurkin and McKinney; that we have listened with delight to the sweet music of Mrs. Crowe and others; and that we have partaken, with a relish, of the rich viands prepared by the ladies of the congregation and set before us, and thus, in a *rational* way, have enjoyed ourselves on this the anniversary of our national independence.

J. A.

COMMUNIONS AND ASSISTANTS.—Sept. 27, Miller's Run, J. Crozier; Oil Creek, J. C. Smith; Maquoketa, I. Faris; 2d Philadelphia, D. Gregg. Oct. 4, 1st Philadelphia, Prof. Sproull; Clarksburg, T. A. Sproull; Clarinda, J. French; Pittsburgh, J. C. K. Milligan; Washington, D. H. Coulter. Oct. 11, Allegheny, Prof. Sloane; 1st and 2d Missions (union communion), R. D. Sproull and T. P. Stevenson; Bethel, D. C. Martin; New Alexandria, D. Reid and J. A. Black; Elkhorn, P. P. Boyd; 3d N. Y., J. R. Thompson; Morning Sun, T. P. Robb. Oct. 18, Churchill, D. C. Martin; Southfield, A. McFarland; Baltimore, T. P. Stevenson; Olathe, J. French. Oct. 25, York, R. D. Sproull; Central Allegheny, ; Bloomington, D. G. Thompson; 4th New York, A. M. Milligan. Nov. 1, Princeton, J. M. Faris.

## OBITUARIES.

DIED, July 1st, 1874, Mrs. NANCY WALLACE, member of Slippery Rock congregation, in the 64th year of her age.

With faith in Christ she passed through severe sufferings into her rest.  
COM.

DIED, on Thursday, May 7, 1874, Mr. WILLIAM SPROULL, of Parnassus (lately of Allegheny township), Westmoreland county, Pa. Mr. Sproull was a member of Apollo U. P. congregation, and was just 78½ years old. "The faithful fail among the children of men."  
S. B. M.

DIED, March 5th, 1874, EZEKIEL WILLSON, son of the late Thos. Willson, and member of Slippery Rock congregation.

He died near the place of his birth, and lived worthy of his birth and profession. Few took a deeper interest in the welfare of the church, or gave more liberally for her support. He was nearly forty-seven years of age.  
J. C. S.

DIED, at Adamsville, Pa., on the morning of July 1st, 1874, in the 56th year of his age, THOMAS McFEETERS, an elder in the Adamsville congregation. He was by birth and early profession a member of the Reformed Presbyterian Church. He loved the religion of Christ, and lived in fear of God, and his latter end was peace.  
COM.

DIED, on Wednesday, May 27, 1874, at Parnassus, Westmoreland county, Pa., (but late of Allegheny township,) Mrs. MARGARET McCONNELL. Mrs. McConnell was a widow and a member of the Reformed Presbyterian Church, and had but recently moved to the village for convenient attendance at the house of God. "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power."  
S. M. B.

DIED, on May 8th, 1874, WM. STEELE, in the 35th year of his age. His disease was consumption of the throat and lungs. His patience was wonderful. Never once was he heard to murmur or complain. Although not very communicative on religious subjects, he distinctly expressed his faith in Christ and reliance upon the promises of the divine word. He leaves behind a wife to whom he had been united only about two years and a half, and to her this separation was painful in the extreme. His death is lamented by a large circle of friends and acquaintances.  
R. J. S.

DIED, June 24th, 1874, at the residence of his parents, Indiana, Penn'a., HARVEY BRUCE GAILEY, in the 19th year of his age.

His death was sudden and unexpected. While engaged with his father in shingling the roof of a house which was in process of erection, he fell, in some manner unaccountable, and, being precipitated to the ground, fractured his skull. Though he lived a day and a half after the accident, he did not seem to be conscious, or, at least, was not able to converse with his friends. The bent of his mind, however, was evinced by his repeating portions of Scripture, and endeavoring to sing detached verses of Psalms, appropriate to his situation. Active and intelligent, possessing an amiable disposition, and engaging in his manners, he was in all respects a most promising young man. Although he had not made a public profession of religion, yet in his conversation and deportment he furnished decisive evidence of piety; and his stricken parents are comforted in their sorrow with the persuasion that he has gone to be with Christ, which is far better. His death gives peculiar emphasis to the Saviour's injunction: "Be ye also ready; for in such an hour as ye think not, the Son of man cometh."  
COM.

DIED, near Walnut City, Iowa, July 30th, 1874, Mrs. MARY JANE CHESTNUT, wife of Matthew Chestnut, who represented Walnut City congregation in last Synod.

Deceased was born in County Antrim, Ireland, May 4th, 1816; was married in 1837. She and her husband were at that time members of the Seceder Church; but having considered the points of difference, mutually agreed that if they ever left their native place they would at the first opportunity join the R. P. Church. Having emigrated to America, in 1846, after some seven years they were able to carry out this resolution by moving to Philadelphia and joining the congregation of the late J. M. Willson. The family moved to Indiana in 1861, and were for some six years in the Princeton congregation. In 1867 they moved to Iowa, and were in connection with the Walnut City congregation from its organization.

The character of the deceased was exemplary. She was a warm-hearted friend—loved her husband, loved her children, eminently loved the ordinances. During the last nine months of her life she had been almost entirely confined to the house, a great part of the time to her bed. Her sufferings were at times very severe, but she bore them with patience and died in hope. "Her children arise up and call her blessed; her husband, also, and he praiseth her."

J. F.

At a meeting of Sharon session, August 11th, 1874, the following minute was adopted:

DIED, at his residence in Des Moines county, Iowa, May 8th, 1874, SAMUEL McELHENNY, at the advanced age of 71 years and 5 days.

Mr. McElhenny was a native of Ireland; emigrated to America when about 24 years of age, and lived for a series of years in Philadelphia. In the year 1840 he moved to Iowa, and was among the first to plant the standard of Reformation principles west of the Mississippi.

On the 26th of September, 1846, at the organization of what is now Sharon congregation, he was ordained to the office of ruling elder, which office he continued to exercise until death.

*Resolved*, 1st. That in this providence we have lost a most efficient, far-seeing and conscientious counsellor, whose enterprise and benevolence never allowed him to grow weary in well-doing; especially in his most hearty moral and financial support of his much lamented pastor, Dr. McDonald, whom he loved and cherished in a manner worthy to be copied by every Christian. And we take pleasure in recording the strong, unwavering faith he exhibited in the near approach of death.

2d. That the aged widow in her solitude, and the bereaved children and children's children, in their sorrow, share our deepest sympathies. Confident that their loss, and ours, is his unspeakable gain, we devoutly commend them to him who is the widow's stay and the orphan's shield.

3d. That in this providence we are reminded of our frailty, and admonished to renewed zeal and activity in the service of our Master. We desire to hear the voice of God saying to us, "Behold, I come quickly, and my reward is with me, to give to every one according as his work shall be." Rev. 22: 12. "Therefore, be ye also ready, for in such an hour as ye think not, the Son of man cometh." Matt. 24: 4.

4th. That a copy of these resolutions be sent to the REFORMED PRESBYTERIAN AND COVENANTER, and *Our Banner*, for publication.

A. F. CARITHERS, *Clerk*.

THE

# Reformed Presbyterian and Covenanter.

VOL. XII.

NOVEMBER, 1874.

No. 11.

ORIGINAL.

## THE UNREASONABLENESS OF RATIONALISM.\*

RATIONALISM is the name given to that system of belief that makes human reason the ultimate standard by which the credibility of the doctrines of the Bible is to be tested. Its fundamental principle is, that nothing can be believed that we cannot comprehend. In its absolute form and followed to its logical results, it is atheism, rejecting everything supernatural, denying the existence of any being or operation outside of the range of human conception. As modified and maintained by some men of science and scholarship, it recognizes the existence of God, and of a revelation of his will, but demands for reason the right to bring the doctrines revealed, to its own standard, and explain them as seen by its own light.

It is this modified rationalism that is now to Christianity the greatest cause of alarm. So long as the demand on the part of infidelity, to subject the doctrines of religion to scientific tests, is met by a firm and determined refusal, there is no danger to be apprehended. The position that the Christian religion is wholly supernatural can be safely and triumphantly maintained by arguments germane to itself. Some of its professed friends, however, seem disposed to yield this point. Deceived by the plausibility, and alarmed by the boldness with which rationalists urge their demands, they are ready to abandon the ground on which revealed truth has been hitherto successfully defended, and by an unwise change of base expose themselves to certain defeat. By such concessions a fatal mistake is made, and the sooner they retrace the dangerous step, it will be the better both for the interests of truth and their honor as its defenders.

It would be easy to show the absurdity of the demand to subject the doctrines of the Christian system to ordinary scientific tests. The religion of the Bible is indeed a science, but it is a supernatural science. What more preposterous, than to try its claims to be true, by a standard

\* Lecture by Professor Sproull, delivered at the opening of the Seminary, September 15th, 1874.



wholly foreign to its nature? Who would think of demonstrating the truth of a mathematical proposition by a chemical process? Mathematics and chemistry are both sciences, but it does not follow that the same rules, in the investigation of their respective truths, are to be employed. A mathematical problem cannot be solved by the use of the crucible; nor can a chemical analysis be effected by means of a black-board. And, inasmuch as supernatural science occupies a domain of thought outside of the legitimate boundary of human reason, the mode by which we arrive at the knowledge of its truths must necessarily be different from that by which we investigate questions that come immediately under our cognizance. We are entirely willing that the truth of revealed religion be tested by a standard germane to itself. On this ground we are ready to meet our opponents. "The weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds."

My design in this lecture is to show by two lines of argument the Unreasonableness of Rationalism. The position that I will endeavor to disprove is, "that our reason is competent to comprehend the doctrines of revealed religion, and determine their claim to credibility." The argument is intended not for the atheistical school of rationalists, but for believers in divine revelation, to guard them against the insidious attempts made to undermine their faith.

I. My first argument is *a priori*. I propose to show by deduction from admitted data that rationalism rests on no logical basis.

1. God being infinite, his purposes and plans must partake of the infinite. With the region of the infinite we are wholly unacquainted. It lies above and beyond our conceptions. Predicated of God infinite means that his being and perfections are without limits. The mind of God is incomprehensible. "There is no searching of his understanding." Let us conceive then of an infinite mind, contemplating all possible things, and arranging and fixing a plan according to which creatures of every rank and condition should be brought into existence, preserved and governed, in a way to display the divine excellence, and we must conclude that such a plan, both as a whole and in detail, contains mysteries that it alone could comprehend. And while God has been pleased to give a revelation of himself and of his works, his revelation attested by infallible proof is addressed to our faith to be believed, not to our reason to be comprehended. Not simply by an act of his will, but from the very nature of the case, these mysteries, the existence of which is revealed in the Bible, are clear and plain to him alone, who is "light and in whom is no darkness at all." "It is the glory of God to conceal a thing." The thought is dishonoring to God, that the great problems that belong to his own infinite mind to solve can be narrowed down to the limits and capacities of created intelligences. Were this so, there would be no reason for the admiring exclamation of the Apostle: "O, the depth of the riches, both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out! The Spirit searcheth all things, yea, the deep things of God."

2. The finite cannot comprehend the infinite. No man hath seen,

nor can see him who dwells in unapproachable light. "The things of God knoweth no man." The region of human knowledge lies at an immeasurable distance on this side of the boundlessness of omniscience. "My thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Limited in their capacity, though capable of endless improvement, created minds will never be able to comprehend "the mystery, which from the beginning of the world hath been hid in God." This mystery engages the profoundest study of the highest order of finite intelligences. "Which things the angels desire to look into." "Unto the principalities and powers in heavenly places is made known by the church the manifold wisdom of God." The assumptions of rationalism demand for a finite being the power to grasp and solve the problems that occupied the divine mind from eternity. Not satisfied with knowing that God has revealed to men the fact of his existence and of his works, it claims for reason the right to know how he exists, and to comprehend the operations of his mind. It will not stop with the acceptance of the Bible as containing a system of truth to be believed, but goes farther and sits in judgment on the doctrines contained in it; and tortures from them a meaning that accords with its own imperfect views of what they should be. It transforms the human into the divine, and pushes the investigations of finite reason into the region of the infinite. To the demand: "Canst thou by searching find out God? Canst thou find out the Almighty to perfection?" it boldly gives an affirmative answer. According to its teaching, all the distinctions between the knowable and the unknowable are blotted out, and either God is brought down to a level with man, or man is raised up to an equality with God. It brings to the test of reason's limited comprehension, the question of the divine authorship of the Christian faith, and claims for reason the right to decide on the credibility of truths that emanate from him who is omniscient. The presumption of man has reached its greatest height when he attempts to judge of the doings of the "High and Lofty One that inhabiteth eternity," and to reject all that is not in accordance with its own standard. "Vain man would be wise, though man be born a wild ass's colt."

3. The argument is greatly strengthened by the consideration that the reason of man has been sadly deranged by the fall. The effect of sin on the human mind has been to impair its perceptive powers. "Having the understanding darkened" is a description of the mental condition of the whole human family. Limited as was the sphere of our rational powers when God formed man in his own image, the bias which by the first act of disobedience, they have received towards evil, unfits them for their right exercise even within their proper boundaries. The perceptive faculty is blinded, the judgment is perverted, and reason in place of performing its proper part as the directive power of the soul, is itself controlled by interest, prejudice and passion. "They are sottish children, and they have no understanding; they are wise to do evil, but to do good they have no knowledge." "If the light that is in you be darkness, how great is that darkness."

How uncertain and contradictory are the conclusions to which reason conducts us even in natural things. If it is far from being a safe guide in regard to matters that lie within its own proper sphere, much less can it be trusted to investigate questions that lie beyond its reach. If in its normal state as given to man at his creation, it could not comprehend the mysteries of the purposes and plans of the Omniscient, surely as blinded and disabled, it were arrogance of the highest degree to make the presumptuous attempt. Let a blind man presume to correct the judgment of one of clear vision, in regard to the beauty of scenery or the brightness of colors; but let not sinful man, who having eyes, sees not, strain his sightless orbs to penetrate into the secret things that belong to the Lord. "It is written, eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned."

II. In my second general argument I propose to sustain my position by the testimony of competent witnesses.

There are three distinct mental exercises of which we are conscious. These are belief, cognition and reflection. The order in which the mind acts on attested truth, is to believe it, know it and draw inferences from it. The order is the same in dealing with the truths of divine revelation. When our reason is satisfied on sufficient ground that the Scriptures are the word of God, faith believes the doctrines taught in them. We then know that they are true, and we employ our reason in applying them to the use for which they are designed. Our concern is to know what God has revealed to us, not to cavil at it, or subject its credibility to the imperfect standard of our fallible judgment, but to lay it up in our hearts and to practice it in our lives. In proof of the position that this is the proper order of our mental operations, I adduce,

1. The testimony of consciousness. To believe, to know and reflect, are mental acts which we know we perform. On testimony that produces conviction, our minds receive a proposition as true. It then becomes the proper object of knowledge. The metaphysical formula, *Credo ergo intelligo*, however it may be ridiculed by superficial thinkers, will stand the test of sound philosophy. Truth alone is the object of knowledge. We cannot know what to us is untrue in any other sense than to know it to be untrue. To make what we do not believe the object of knowledge would be to predicate existence and non-existence of the same thing. What is to us untrue is to us unknown and unknowable.

It will not be questioned that knowledge must precede reflection. We cannot think about, or reason from, premises of which we are ignorant. The mathematician must have axioms before he can demonstrate a proposition or solve a problem. It would be the height of absurdity to say that the knowledge of a truth which is the beginning of a process of reasoning, is the result of that process.

We are conscious that our minds assent to the testimony of a credible witness, without seeking any confirmation from the reasonableness of what is stated, and even against the testimony of our experience.

Were we inhabitants of the torrid zone, we might wonder if we were told that water exists elsewhere in a solid state. If, however, our informant was a man of known truthfulness, and the phenomenon was one which he himself had witnessed, we would accept his statement and not argue against his knowledge, from our ignorance. When anything is told us by an intelligent and truthful person, that we cannot understand, we are conscious of a conviction that if we were in possession of all the facts of the case the mystery would disappear.

This is more manifest in our dealing with the truth of divine revelation. Postulate the conviction that the Bible is the word of God, and the belief of it on the attestation of its author follows as a matter of course. It is true that this consciousness belongs only to those, "the eyes of whose understanding have been enlightened," to whom, in the language of the Catechism, "the Spirit of God beareth witness by and with the Scriptures in the heart that they are the very words of God." They feel that what God has revealed to them is worthy of all acceptance. "He that hath received his testimony has set to his seal that God is true."

2. Our intuitions furnish proof of our position. Belief in testimony is an essential part of our mental constitution. This is evident in the case of children. So soon as they are capable of receiving a statement made by their parents, they believe it, however unreasonable it may be. And this implicit confidence in human testimony would continue through life, did the facts always verify the statements. A child believes the parent's promise until he has been often deceived. It is just this violence done to our intuitive perceptions that drives us to the opposite extreme to say with David, "All men are liars." An appeal to reason to test the truth of declarations of competent persons, arises from the abnormal state of our minds produced by the fall. The moral derangement that sin has effected in our souls, has disturbed the order of our mental operations, and blinded us to the teachings of our Creator through our intuitions.

Our Lord uses an instructive analogy to show that this disorder is rectified, and this proper exercise of the faculties of the soul restored in those that experience the regenerating change. "Verily I say to you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven." The point of similitude between one who is born again and a little child, is implicit faith in testimony. The effect of this gracious work is as described by the apostle. "Casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." "The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth and no lie."

3. When we consult our experience and observation we are brought to the same conclusion. The laws that regulate our mental operations are uniform and immutable. The subjective order of their application is not disturbed by changes in their objects. Of whatever kind these may be, the process by which we acquire and use knowledge in regard

to them is the same. Whether the truth presented for our belief relates to physics, morals or religion, the mind deals with it according to the same unchanging law under which it was placed by its Creator.

How is it that we believe a truth in natural things which our reason is utterly unable to discover? Astronomers tell us that there will be, next December, a transit of Venus over the disk of the sun. That this will take place, no man of ordinary intelligence doubts. We believe it as certainly as we believe that the sun will rise and set on that day. But on what evidence do we believe it? We have not reasoned it out from certain data, and satisfied ourselves of the truth of the event. We accept it on the statement of those who have the means of ascertaining the fact. We know it on competent testimony, and believe it.

We are surrounded by mysteries which we receive as unquestionable realities. Our bodies and our minds are in the closest connection, yet what that connection is and how mind acts on matter we are wholly unable to tell. The members of our bodies move at the behest of our will, but how volitions produce actions is beyond our comprehension. Rationalists to be consistent must deny the reality of these phenomena. If we are to believe nothing that we cannot comprehend, a very brief creed will express the whole extent of our faith. Give reason the power to set aside all direct evidence, and nothing would remain to us but gloomy and absolute skepticism.

The case is still stronger if we apply this reasoning to the word of God. When we find certain truths attested by him who is the God of truth, we will do violence to the laws of belief that govern our inquiries in regard to natural things, if we demand that they must have the sanction of reason before we believe them. Such a course would be contrary to all our lessons of experience and observation.

4. The practice of courts in judicial investigations is further confirmation of our position. "At the mouth of two or three witnesses every word shall be established," is the divine rule in regard to evidence, with which accords the practice of all enlightened courts of justice. On all hands it is agreed that the positive statements of competent witnesses establish the facts, and the judges are not at liberty to bring arguments from their own imperfect knowledge of the case to disprove or set them aside.

"If we receive the testimony of men, the testimony of God is greater." If in questions that relate to property, liberty or life, the declarations of men are to be taken as the safest ground on which to give a decision, much more should the declarations of Him, who is the faithful and true witness, be received as a sure foundation of faith in regard to interests that are of infinite and eternal importance. If it is impertinent for reason to weave its web of improbabilities and impossibilities for the purpose of invalidating the testimony of fallible men, it is nothing short of impiety for her to presume to subject to her uncertain standard the declarations of him who is the God of truth. It is indeed allowable to reason to inquire into the credibility of a human witness, by bringing his affirmations to proper tests, for man may err through ignorance, or from a base motive, but she enters on forbidden ground and mingles with things beyond her sphere, when she sits in judgment on the

word of God, and dares to judge of its teachings by human tests. Here may be seen in their true light the arrogance and impiety of rationalism. Assuming that the human mind can comprehend the whole range of divine operations, and failing in the presumptuous attempt, it either rejects the claims of the Bible to a divine authorship, and brands it as an imposition on human credulity, or subjects its teachings to the ordeal of its own criticism, and tortures them into a meaning in accordance with its own preconceived dogmas. This apotheosis of reason is the more remarkable when it is considered that such a course, if adopted, to set aside human testimony, would not be permitted before an earthly tribunal.

5. I adduce the testimony of reason itself against the claims set up for it by rationalism. True reason is modest. Knowing that its sphere is limited, it ascertains its boundaries, and confines its researches within them. To require her to ascend to the inaccessible heights of the infinite, and deal with questions that belong to a region of thought from which she is shut out, would be to do her violence. If she would stamp absurdity on the pretensions of one who, knowing nothing about the laws that govern the movements of the heavenly bodies, would use his ignorance as an argument to disprove the accuracy of astronomical calculations, in regard to the time of an eclipse or any other celestial phenomena, much more would she protest against any attempt to involve her in the solution of questions that are comprehended only by the infinite mind. Right reason accepts doctrines that are divinely attested, without subjecting them to a process of demonstration to ascertain their truth. On the reasonableness of implicit belief in divine testimony, she stamps the seal of her approval. Accepting this as an immovable ground of faith, she rests on it with unshaken confidence. "It is better to trust in the Lord than to put confidence in princes."

Let rationalism toil to undermine and unsettle the truth of doctrines that it cannot comprehend. But let it not press into this service that noble gift with which God has endowed us, by which we are raised above the irrational tribes of animated being. This emanation from the bosom of God brings with it the light that reveals its source, and conducts the mind back to rest and enjoyment in accepting and believing those grand and mysterious truths, that tell us what "man is to believe concerning God, and what duty God requires of man." "Since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen, O God! besides thee, what he hath prepared for them that wait for him."

6. The testimony of Scripture is clear on this point, and with those who admit its inspiration it should be decisive. We claim the right in rejecting the arrogant demands of rationalism, to sustain our position by proof taken from the word of God. In this controversy it has the deepest concern. Its authority is disowned, and its truth denied by its open enemies, and its timid friends seem ready to yield to the clamor for the supremacy of reason, and subject its teachings to the umpirage of an incompetent tribunal. Against such recreancy to its cause, the Bible loudly protests.

"Thus saith the Lord," is the golden key that unlocks all the mys-

teries of our holy religion, and stamping them with the seal of divine attestation, demands for them our unquestioning faith. We believe them on divine authority, and not on the sanction of reason judging of their contents. Their mysteriousness commends them to our acceptance. "Thy testimonies are wonderful, therefore doth my soul keep them." "Open mine eyes, that I may behold wondrous things out of thy law."

So far is the Bible from giving any countenance to rationalism, that it expressly asserts that its doctrines are beyond our comprehension. "Secret things belong to the Lord our God, but things that are revealed belong to us and to our children." "We know in part, and we prophesy in part." "We see through a glass darkly." "We speak the wisdom of God in a mystery, the hidden wisdom which God ordained before the world." "Great is the mystery of godliness, God manifest in the flesh."

When God calls the union of the divine and human natures in the person of Christ, a great mystery, what less is it than impious presumption for man to claim the right to comprehend it? It is just such presumption that makes the cross of Christ foolishness to them that perish. "Professing themselves to be wise, they become fools." They are like men who shut their eyes to the light of the sun, and attempt to thread their way through the intricacies of a labyrinth by the glimmering of the taper which they hold in their hand.

In Hebrew 11:3, the relation of reason to faith is set forth in language incapable of being misunderstood, and fitted to cast down the proud pretensions of rationalism. "Through faith we understand that the worlds were formed by the word of God; so that things that are seen were not made of things that do appear." The question, what is the origin of the world, is one which reason has been toiling to solve from the earliest antiquity. And what is the result? The problem in so far as the discoveries of science are concerned, is still unsolved. The most that has been done, is to offer some idle and absurd conjectures. Rationalism in its advanced stage, as expounded by its champion, Tyn-dall, conjures up the infinitesimal subdivisions of matter, and endows them with a vitalizing and reproducing power. Those who are satisfied with this as a solution, need not stumble at any mysteries found in the Bible.

To the pious mind the first utterance of sacred writ solves the question. "In the beginning God created the heavens and the earth." Here light shines out of darkness. We know that the heavens were made by the hand of God, because this truth is so attested that our minds believe it. Through faith we understand that the mysterious origin of all things was by the exercise of creative power. And while they who take reason for their guide are tossed on the sea of uncertainty, and stranded at last on the quicksand of skepticism, they who have the Holy Scriptures as a lamp to their feet and a light to their path, have present confidence, and a hope for the future that will not make them ashamed. "We have a more sure word of prophecy, whereunto ye do well if ye take heed, as unto a light that shineth in a dark place, until the day dawns and the day-star arise in your hearts."

We have thus seen that rationalism with its arrogant pretensions fails when subjected to the test of enlightened criticism. In philosophy it

is a blunder, in morals and religion it is a grave and pernicious error. • It shrinks from the brightness of the glory of Him who dwells in unapproachable light; and it finds no resting place within the limits that bound the operations of finite minds. Our consciousness ignores it, and our intuitions reject it. The testimony of experience and observation disproves it, and justice discards it from among its followers. Reason herself protests against it as violence to the order of our mental acts, and the Scriptures pronounce condemnation upon it. Its origin is in the pride of the human heart, its tendency is to exalt men and dishonor God, and its effect is to shut out the light of divine truth from the soul to its eternal ruin. "The god of this world hath blinded the minds of them that believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them."

Candidates for the ministry: I have set before you one of the most dangerous forms of the opposition with which the religion of Christ has to contend in our day. Rationalism is a foe neither to be despised nor avoided, but to be watched and resisted. It numbers among its advocates the profoundest scientists of the age, and draws its strength from popular literary institutions. The secular, and in some instances the religious press of the country, is on its side; and it has some to urge its claims even in the church. But its stronghold is in the depravity of the human heart.

Against such an antagonist so equipped and entrenched, the sword of the Spirit, which is the word of God, is the weapon that, wielded by the hand of faith, will be successful. The struggle will be fierce, and it may be long. It is the war of opinions, predicted by an eminent philosopher of a former age, and it will likely be the last form in which the rulers of the darkness of this world will be suffered to manifest their malice and rage against the Lord and against his Anointed. Let no one falter, or for a moment accept of any terms of capitulation. The interests are too precious that are at stake to be put in jeopardy by any timid or time-serving compromise. Compassed about by the great cloud of witnesses who have all overcome by faith, be animated to diligence and perseverance in the cause of Christ. "Watch ye, stand fast in the faith, quit ye like men; be strong."

#### **RULES FOR DIRECTING THE ORGANIZATION AND PROCEEDINGS OF SYNOD.**

ADOPTED AT PHILADELPHIA, 1874.

1. THE Synod shall meet at such times and places as may be appointed. The Moderator shall take the chair at the hour to which the judicatory stands adjourned, call the members to order, and constitute Court with prayer in the name of the Lord Jesus Christ.

2. In the absence or disqualification of the Moderator, the last Moderator shall take his place; and in the absence or disqualification of both, the Senior Ministerial member present shall preside.

3. The Moderator, or his alternate, previously appointed, shall preach a sermon at such time during the session as Synod shall desig-



nate. The subject may be appointed by the Court at the preceding meeting.

4. Immediately after the Court has been constituted, the Recording Clerk shall call from a roll, previously prepared, the names of the Ministerial members. It shall be the duty of Clerks of Presbyteries, ordaining or receiving Ministers since the last meeting of Synod, to certify the names of such Ministers to the Clerk of the Synod, that he may enter them upon the roll.

5. Congregations shall then be called from a roll previously prepared, when Elders shall answer by presenting their certificates, that their names may be recorded by the Clerk. When any new congregation is organized, the Clerk of Presbytery shall certify the fact to the Clerk of Synod, that its name may be entered upon his roll.

6. A certificate shall be deemed regular, when signed by the Moderator and Clerk of Session, or when signed by a majority of the Elders; if a congregation be vacant, and there has been no opportunity to make an appointment in constituted session. It shall be the duty of Sessions to send the names of delegates to the Clerk of Synod at least one week before the meeting of the judicatory, that he may complete the roll.

7. Synod shall then, if it appear that a quorum is present, decide upon the admission of such as have not regular certificates, or whose delegation has been disputed.

8. If, while the roll of Ministers is called, it be stated by any officer or recognized member of the Presbytery to which he belongs, that any Minister present has been suspended, or is under process for trial, such Minister shall not take his seat until the case shall have been investigated after the organization of the Court.

9. Upon the ascertainment of its members, Synod shall proceed to the choice of a Moderator and Clerk. The election may be conducted by ballot, by calling the roll, or *viva voce*, as the Court shall determine. If, upon the first vote, no candidate have the majority of all the votes, the vote shall again be taken. And in this case the two highest on the list shall alone be considered in nomination.

10. A quorum for the transaction of business shall consist of a number equal to a majority of the congregations upon the calendar of Synod, at least one-fourth of whom shall be ruling Elders. It shall be competent for any two members to adjourn from time to time, that an opportunity may be given for a quorum to assemble.

11. Members who come to take their seats after the organization has been completed, shall be mentioned on the minutes as they appear, and their names entered on the roll, with a figure to indicate the day on which they appeared.

12. The minutes of the last meeting may be read and approved, or referred to a Committee to examine and report upon the accuracy of the transcription.

13. The minutes of the current session shall be read at least once a day, immediately after the calling of the roll, and corrected as far as may be requisite.

14. Standing Committees shall be appointed by the Moderator, each to consist of at least three Ministers and two ruling Elders. Other

Committees shall be appointed by the Moderator, except in those cases in which the judicatory shall decide otherwise. The number of the members of these Committees shall be determined by the judicatory.

15. The person first named on any Committee shall be considered as the Chairman thereof, whose duty it shall be to convene the Committee ; and in case of his absence, or inability to act, the second named member shall take his place, and perform his duties.

16. After the reading and approval of the minutes, the Moderator may call for papers and reports, to be read before any other proceedings are had ; and such papers and reports shall be put on the docket, unless otherwise ordered by a vote. But no paper, except from a member of the Court, shall be received after the third business day, unless by special order of the Court.

17. Business left unfinished at the last sitting, is ordinarily to be taken up first.

18. It shall be the duty of the Recording Clerk to keep a faithful record of the transactions of the Court ; to call the roll, arranged in alphabetical order, at the beginning of each sitting ; to keep all papers in perfect order ; to keep a docket with a full statement of business referred or left unfinished by the previous meeting, and to enter upon it every item accepted for the consideration of the judicatory.

19. It shall be the duty of the Moderator to announce the business before the Court ; to state the question under discussion ; to keep the speaker to the point ; to preserve order ; to keep notes of the several articles of business which may be assigned to particular days, and to call them up at the appointed time ; to conduct promptly all business before the judicatory ; and to decide questions of order, subject to an appeal to the judicatory by any two members. The Moderator, without leaving the chair, may state briefly the ground upon which the decision rests ; and the party taking the appeal, the ground upon which the appeal rests, neither occupying more than three minutes.

20. No motion can be made while a member is speaking ; but the Moderator may require the member speaking to desist for that time, when an order of the day, or the hour fixed for adjournment has arrived.

21. If more than one member rise to speak at the same time, the member who is most distant from the Moderator's chair shall speak first ; and it shall be the duty of the Moderator always to announce the name of the member who obtains the floor.

22. If any member act in any respect in a disorderly manner, it shall be the privilege of any member, and the duty of the Moderator, to call him to order.

23. Every member when speaking shall address himself to the Moderator, and shall treat his fellow-members, especially the Moderator, with decorum and respect.

24. No speaker shall be interrupted, unless he be out of order, or for the purpose of correcting mistakes or misrepresentations.

25. It is indispensable that members of ecclesiastical judicatories maintain great gravity and dignity while judicially convened ; that they attend closely, in their speeches, to the subject under consideration, and avoid prolix and desultory harangues ; and when they deviate from

the subject, it is the privilege of any member, and the *duty* of the Moderator, to call them to order.

26. No member in the course of debate shall be allowed to indulge in personal reflections.

27. No speaking shall be allowed, without a formal motion, unless it be merely for explanation or privilege; and the extent of this exception shall be determined by the Moderator, if there be no vote of the judicatory to grant or refuse it.

28. A motion made must be seconded, and afterwards repeated by the Moderator, or read aloud, before it is debated; and every motion shall be reduced to writing, if the Moderator or any member require it.

29. Any member, who shall have made a motion, shall have liberty to withdraw it, with the consent of his second, before any debate has taken place thereon, but not afterwards, without leave of the judicatory.

30. Motions to adjourn, to postpone indefinitely, to lay on the table, to take up particular items of business or relating to priority of business, to read a paper or document pending a question, or to reconsider, must be decided without debate. On questions of order submitted by the Moderator to the Court, postponement for the present or commitment, no member shall speak more than once. On all other questions each member may speak twice, but not oftener, without permission of the Court.

31. When a question is under debate, no motion shall be received, unless to adjourn, to lay on the table, to postpone indefinitely, to postpone to a certain day, to commit, to substitute, or to amend; which several motions shall have precedence in the order in which they are herein arranged; and the motion for adjournment shall always be in order.

32. The vote shall always be on the amendment first, and on that of the second degree before that of the first degree, and then on the original motion, as amended or not.

33. An amendment may be moved on any motion, provided it be germane to that original motion; and in like manner an amendment to the amendment may be moved; but no further complication in this way shall be permitted.

34. When a motion is made of something not germane to the original motion, but contrary to it, or inconsistent with it, such motion must be considered a substitute, and may be read for notice, but cannot be an order for debate, unless preceded by another motion to lay the original motion on the table; which must be put without debate.

35. If a motion under debate contains several parts, the judicatory may have it divided and the question taken on each part, but no debate is permissible after voting on the motion begins.

36. A motion for reconsideration cannot be entertained unless entered at the same session of the judicatory, and unless made and seconded by persons who voted with the majority.

37. A motion to lay any thing on the table, has the effect of removing it from further consideration at the time, and that stage of the business, but not so removing it that it may not be taken up at a subsequent time, in the same session, by a majority of the members present.

38. An original motion, including amendments, if any, which have

been actually voted, but excluding all pending amendments that are not accepted by the mover, or a substitute for such original motion, which has been regularly accepted by laying the original motion on the table, is called the "previous question."

39. This previous question may be urged to final action at any time when the floor can be obtained, by a motion to that effect; which motion when seconded, shall be put without debate, but a two-thirds vote shall be necessary to sustain it.

40. When a call for the previous question is sustained on such a motion, the question must be distinctly stated by the Moderator, and then put to vote immediately, no other motion or call being allowed, except for a division of the question or a record of the yeas and nays.

41. If the call or motion for the previous question be not sustained by a vote, the debate may proceed; and if it be sustained, the action which follows on the main question shall not be called up again during the same session of the judicatory, unless by consent of two-thirds of the members present.

42. Members ought not, without weighty reasons, to decline voting, as this practice might leave the decision of very interesting questions to a small proportion of the judicatory. Silent members, unless excused from voting, must be considered as acquiescing with the majority.

43. The reading of any paper or part thereof, which is under consideration of the judicatory, must be repeated, at the request of any member, unless objected to by the Moderator, or any other member, in which case, it will require a vote on regular motion, put without debate, to grant such a request.

44. When the Moderator has commenced taking the vote, no further debate or remark shall be permitted, unless there has evidently been a mistake, in which case the mistake shall be rectified, and the Moderator shall re-commence taking the vote.

45. When a vote is recorded or taken by ballot or calling the roll, the Moderator shall vote with the other members; but he shall not vote in any other case, unless the judicatory be equally divided; when, if he does not choose to vote, the question shall be lost.

46. The yeas and nays on any question shall not be recorded, unless it be required by five of the members present.

47. When various motions are made with respect to the filling of blanks with particular numbers or times, the question shall always be first taken on the highest number, and the longest time.

48. No member shall retire from the judicatory without the leave of the Moderator, or withdraw from it to return home, without the consent of the judicatory.

49. The Moderator, in finally closing the session of the judicatory, in addition to prayer, may cause to be sung an appropriate psalm, and shall pronounce the Apostolical benediction.

## THE CHERUBIM OF GLORY.

BY REV. R. HUTCHESON.

II. Let us look at their structural nature. What were they when in use? And,

1. Were they living beings having a symbolic character, or were they *mere symbols*? Some of them were *mere symbols*; (a) those made on the two ends of the mercy-seat were made by human hands, of pure gold, after a divine model. (b) The larger ones made by Solomon's workmen, were of olive wood, and overlaid with gold. It has been questioned whether these were added to the smaller golden ones, or whether they entirely superseded them when worn out. The generally received idea is evidently correct, that the larger were superadded, and the smaller still retained their place on the ark itself; as there were other forms also superadded at the same time, on the inner walls of the temple, and on the bases of the lavers. And while it may be safely conceded that the ones made by Bezaleel and Aholiab were much defaced, not merely by being carried in the wilderness, but also by being captured and returned in the wars with the Philistines, still there is provision made for them by renewal, as we read in 1 Chron. 28: 18, that among other things provided by David for the future temple, there was "for the altar of incense refined gold by weight; and gold for the pattern of the chariot—the cherubim;" not the chariot "of" the cherubim, as our translators have it. The original word, *merchabah*, is not in "construction" with cherubim; that would require *merchabath*; the two words are in opposition, "chariot" and "cherubim" being one thing. The reason of this will be considered again. (c) The cherubim interwoven with other figures in the curtains; those embossed on the walls, and those cast in raised figures on the borders of the bases; these being all of human workmanship, were *mere symbols*—could be nothing else. Ex. 26: 1; 1 Kings 6: 7. (d) Take another class—those seen in vision, whether by Isaiah, by Ezekiel, by John; these subsisting only in vision could have no living reality, they were *mere symbols*.

It remains now to consider those at the east or front of Paradise, subsequently to the expulsion. These being not of human but of divine workmanship, may possibly have been live personalities. Still we think that they too were *mere symbols*, for the following reasons: (a) We never read of anything that they either said or performed—their wielding of the sword is mere imagination, groundless, and worse. No responses are recorded, nor living actions. (b) The sword, of which they were the accompaniment and the counterpart, was a *mere emblem*; we infer that they were the same, till something else is produced. (c) The old dispensation abounded in such symbols—the pillar of cloud, the breastplate of Aaron, the rod of Moses, the altar and sacrifice dating back to the period of which we speak. (d) It was perfectly natural—a thing to be expected; at least something needful to have a symbol of this kind at this time. Nature, in all her variety of hill and valley, wood and lake, rock and tree, fruit and flower, sun, moon and

stars, is to man the symbol of God in his *natural* relations to the creature; but now the *natural* is broken up; the man, the woman, and all their future progeny are "driven out;" the sword of vengeance flashes before them every day; yet there is respite, pardon, restoration; what more congenial to the *situation* than some such conciliating symbol embodying the *sympathies* of a sinful but redeemed humanity. We conclude, till something better is shown, that all the cherubim were *mere symbols* of good things to come.

2. What were their forms? It has been conceded, and must be maintained, that they differed widely from one another in their external figure, and for the varieties of these forms, we must refer the reader to the Bible dictionaries, books of antiquities, cyclopedias, and illustrated commentaries. The only point discussed here is the relation of the primitive forms to those described by Ezekiel and by John. In this we gather much light, such as we can rely on, from the analogy of mythological figures among the idolatrous heathen. I will not stop here to prove that all error has its counterpart in truth, and is originally a perversion of that truth. The resemblance of some of these heathen figures to the cherubim is too close to admit of being entirely independent of them. (a) The sphinx of Egypt occupies a large space in the ancient religion of that country; it is cut in stone—the body of a lion with a human head. The face is sometimes male, but mostly female. Now it is well known that there was a fragment of the original patriarchal religion in Egypt till the days of Abraham, in fact more than Abraham expected, as we see in the matter of Sarah's being taken into Pharaoh's house; so substantial was this religion that it continued till the days of Joseph, and till the rise of a new dynasty that knew not Joseph nor anything of his religion. Idolatry had mingled with it, for there was the priest of On, and the land of the priests, in the days of Joseph. The sphinx comes in as a fit representative of the patriarchal faith, changed, greatly deteriorated, wholly perverted, yet retaining two of Ezekiel's forms combined in one image. The proportion of two out of four is much more than many churches retain now of Christianity, who think themselves "rich, increased in goods, and having need of nothing." This early religion could not have been derived from Moses, much less from Ezekiel; it stands between them and the original cherubim at the front of Paradise. And having such a link, we infer that the original figures bore some resemblance to those seen by the prophet, and he knew that they were the cherubim; and uses the names interchangeably; chapter 10:15-22. It is claimed that there was a Babylonian sphinx, also, having the addition of wings to the quadruped body, and human head. (b) The griffin of Persia. This is a quadruped body, usually a lion, with the wings and head of an eagle; thus combining again two of Ezekiel's "faces." Here again, these Persians did not borrow from Ezekiel, but must have brought their traditions from Noah, down another line. The Persian griffin identifies with the Grecian sphinx, thus identifying the two importations of a later people; one from Egypt, the other from Persia. It can not be doubted that both belong to one parent stock; especially if, as some claim,

there was an Egyptian griffin, differing from the sphinx in having the head and wings of an eagle, instead of the human head ; while we have an Assyrian sphinx with the body of a couchant lion, and a human head like that of the Egyptian. The Serapis of Egypt moreover, is only the dialectic form of seraph ; two of these deities are ascribed to Egypt, and one of them had a temple in Babylon, which was old enough to need repairs in the days of Alexander, and was repaired and adorned by that world-king, as Anthon in his Classical Dictionary gives us from Tacitus, History, 4, 83. There is still preserved a coin of Chios, one of the Ionian islands, having a quadruped *sedent*, with wings of a fowl and a human head. See the plate in McClintock and Strong's Cyclopædia, under Chios. (c) The images of Babylon afford numerous illustrations of the cherubim ; but we cannot enter on them here, further than to notice the ceremonies recorded in Ezekiel 21 : 21. "The king of Babylon stood at the parting of the way, at the head of the two ways, to use divination ; he made his arrows bright, he consulted with teraphim [margin], he looked in the liver." *Teraphim* is apparently another modification of *seraphim*, and were a kind of portable images, used at first as a substitute for the real, or stationary symbols, but in the hands of the superstitious degenerating into objects of worship ; and on this account the word is rendered *images* very frequently in our translation—far too frequently. For the images of Babylon we must direct the reader, in the meantime, to Layard's excavations in the ruins of that city. (d) The grandest illustrations of the cherubim yet discovered, are found in Layard's Nineveh—by far the grandest, and giving a solidity to all other heathen imitations. The winged lion, and the winged bull (plates of which can be seen in all our modern books—dictionaries, and such as treat of antiquities), taking the two images together, combine all the four forms of Ezekiel and of John ; and in addition, they give us an idea how the appearance of a man may have been combined with a "straight foot," and one "like the sole of a calf's foot." Ezekiel 1 : 5-7. *Calf*, by the way, is a euphemistic word for the larger animal, both here and in Revelation. Each image combines but three of the cherubic forms : one has the body of a lion, the wings of an eagle, and the head of a man ; the other has the body of an ox, wings of an eagle, and human head ; thus the two figures combine only the four forms, while they duplicate two of them. Now, let an observer stand in front of the winged ox, and he will see only two of the feet ; but he will see the wings of the eagle, the head of the man, and a figure not differing much from the human, till it terminates in a calf's foot, or rather two feet of such an animal. Why all the four forms were not combined in one image may be matter of speculation ; but two thoughts are in place here. First, it would not be so easily to distinguish in those early and rude sculptures the body of the lion from that of the ox, supposing they had chosen to put a lion's paws to an ox's body, or *vice versa* ; hence they made the two images, in which they could exhibit clearly, to even a distant worshipper, all the intended forms. A second consideration : this separation, from whatever cause, was a step towards the entire separation of the four "faces" into four distinct objects in the book of Revelation. The

same kind of transition we have in the Scripture itself in those forms placed between the palm trees, having the face of a man and that of a lion, without the eagle and the ox, in Ezekiel's vision-temple, chapter 41 : 19 ; perhaps in Solomon's temple, 1 Kings 6 : 29-35 ; and still more distinctly separated on the borders of the wash-basins in the court of Solomon's temple, 1 Kings 7 : 29, where we find lions, oxen and cherubim, all separate and distinct. Some have foolishly inferred that the idea of "cherub" is identified with the ox rather than with any of the other forms in Ezek. 10 : 14, where the "face of a cherub" is substituted for the "face of an ox," as given in chap. 1 : 10 ; but the record of Kings 7, above, entirely dispels that idea, for we have there "lions, oxen AND CHERUBIM." To me it appears that the memorials and imitations of the cherubim constitute a connecting link between the monotheistic spiritual worship of the early patriarchs and the gross idolatry of later ages, with its multitudes of deities and their material images ; a connection too much overlooked by most authors on mythology, and entirely overdone by Parkhurst and his brethren. The cherubim were not the representatives of personal deity, nor of any other personalities, but of principles ; yet they were so intimately connected with His worship that the transition was easily made by those who did not like to retain in their knowledge that God who is a spirit. To return to Nineveh, the capital of the Assyrian empire, no one can retain the idea that those images found by Dr. Layard were borrowed from Ezekiel, Solomon or Moses. Assyria is among the most ancient empires in the world, as we learn from Gen. 10 ; its religion must have come down in a direct line from Noah ; and though the identical sculptures found by Layard may not be so ancient, the idea of them will date anterior to the birth of Abraham in Ur of the Chaldees. As theologians, we are too much given to underrate and overlook the religion of the early patriarchs, of which the cherubim formed, as they did in the Mosaic service, the central, or rather the next to the central idea. Before they were perverted to idolatry, they were the "cherubim of glory." Other illustrations, though numerous, we leave to the students of heathen mythology. Deeply interesting, though mournful, is the study of that gradation by which men "changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and quadrupeds, and creeping things." The change was not all done at once. Symbols were gradually transposed into images.

---

#### THE GRANGE.

BY REV. J. DODDS, WINCHESTER, KANSAS.

MESSRS. EDITORS—The following question has been propounded to me, with a request to furnish an answer: "Is it right for Christians, and especially for Reformed Presbyterian Christians, to join the order known as Patrons of Husbandry, or Grangers?" This question, I most emphatically answer in the negative. It is inconsistent with Christian principles, and the profession of the Reformed Presbyterian Church, to join the Grangers.



1. Because they are a secret, and substantially an oath-bound organization. In the obligation assumed by the candidate at his initiation, in the first or laborer's degree, we find the following clause: "In the presence of the Heavenly Father and these witnesses, I do hereby pledge my sacred honor, that I will never reveal any of the secrets of this order or communicate them, or any part of them, to any person in the world, unless I am satisfied by strict test, or in some legal manner, that they are lawfully entitled to receive them." This obligation to secrecy is reiterated in the succeeding degrees.

Here is a solemn pledge given in the presence of witnesses, with a direct appeal to God as the searcher of hearts, so that, although the candidate does not say expressly, I swear, yet the obligation has, and is designed to have, all the binding force of an oath. In this obligation there is a solemn pledge to keep the secrets of the order. Moreover, after imposing this obligation, the Master of the Grange instructs the initiate in the "signals at the outer and inner gates (or doors,) the password, the degree word, the sign of the degree and salutation, also the sign of caution and the patron general's sign." The same signs are given to the women, and the same obligations imposed.

The Patrons of Husbandry are in reality a secret oath-bound organization, and consequently liable to all the objections usually made against secret orders; and for Covenanters to join this order, is unquestionably a violation of our standards, both supreme and subordinate. (See Is. 29:15; John 20:21; Eph. 5:11; Testimony, ch. 22, sec. 5, and error 7; and Covenant of 1871, article 2d.)

2. Because, the initiate must pledge himself to keep secrets, obey laws, perform ceremonies, conform to ritual &c., before he has any opportunity of knowing what these are. The obligation is in these words: "I will conform to and abide by the constitution, rules and regulations of the National Grange, and of the State Grange under whose jurisdiction I may at the time be, and of the subordinate Grange to which I may be attached." In Jeremiah 4:2, the divine direction is, "Thou shalt swear the Lord liveth, in truth, in judgment, and in righteousness." How can any one judge of the *truth* of his obligations, or how can he exercise his *judgment* in relation to them, or how can he determine whether his obligations are *righteous* or *unrighteous*, when he knows not what he says, nor whereof he affirms? How can he know but that his duty, both to God and man, would bind him to expose some of those things he pledges himself to keep secret? How can he determine whether certain laws should be obeyed, and ceremonies performed, when he knows not what they are? The initiate in taking such an obligation surrenders his judgment, his conscience and his manhood. He is "snared by the words of his mouth."

3. It was originated, and is controlled, by Free Masons and Odd Fellows. In the *Christian Cynosure*, of May 15th, 1873, we find the following: "In a confidential letter of Mr. Kelly, the secretary of the National Grange, who was mainly instrumental in the introduction of the order into these interior States, to a gentleman whom he expected to employ as an agent in the work, this sentence occurs: 'As this matter (the oath of secrecy for the Grange) was freely discussed (at

Washington), and many of our originators being Masons of the thirty-second and thirty-third degrees, and prominent Odd Fellows, &c.;" and it is a well known fact that many, or most of those who are employed as agents in organizing Granges throughout the land, are Free Masons; moreover, the Grange in its initiation, degrees, ritual, rites and ceremonies, bears the distinctive features of its parentage. And the parentage being evil, the offspring cannot be good.

4. It is deceptive and ensnaring in its character. Although it professes to ignore both religion and politics, and to have for its object the correction of many of the evils under which the community groans, yet it has a religion, it has its hymns, prayer, chaplains, and manifold religious ceremonies. It has its politics. Most of the evils it professes to correct are political evils, and are to be corrected by political measures. It is a notorious fact that it has endeavored to control the elections in almost every State where it can cause its influence to be felt; it serves as a recruiting camp for other secret orders. "It familiarizes with habits and forms of secret associations, and cultivates a taste for them, and thus it becomes a training school in which multitudes are prepared for those orders that are most objectionable." Thus by its deceptive professions, and inconsistent practice, multitudes are deceived, and unwittingly caught in its snare.

5. The Grange mingles together, in the secrecy and intimacy of the lodge, all classes of individuals. Its constitution provides that, "any person engaged in agricultural pursuits, of the age of sixteen years (female), and eighteen years (male), duly proposed, elected, &c., is entitled to membership and the benefit of the degrees taken." The sober (pious and godly?) Christian must come into the closest and most intimate fellowship with Jews, Mormons, Deists, infidels, spiritualists, communists, and the ungodly, profane, and impious of almost every name. How can the Christian consistently join in religious and other services with such a motley crew?

6. The Grange rejects Christ from most of its prayers, ritual and ceremonies. The prayer read by the chaplain at the opening of a Grange addresses some imaginary being in the following style: "Almighty Father, maker of heaven and earth, and giver of all good, we return our heartfelt thanks to thee that we are permitted again to meet each other here for work in this glorious cause. \* \* \* \* \* We ask all in thy holy name." (All respond,) "Amen." At the closing of the Grange, a Christless song having been sung, the chaplain pronounces the benediction: "May our divine Master above protect and bless you all now and evermore." (All respond,) "Amen."

Although a Saviour is acknowledged in a few of the written prayers of the Grange, yet the above is a fair specimen of its prayers in general. It is not addressed to a God reconciled in Christ Jesus; the name and office of the Saviour of sinners are ignored; the suppliants are not aware that they are sinners, or need salvation through Christ Jesus our Lord. How can Christians offer such prayers in hope of a glorious hearing? How dare they attempt to approach a holy and righteous God otherwise than through the merits and mediation of our blessed Lord and Saviour Jesus Christ? Are not such services offering strange

fire on God's altar? Jesus has said: "Whosoever shall deny me before men, him will I also deny before my Father which is in heaven."

Many additional considerations might be presented did space permit, but the above are certainly sufficient to establish the fact, that no Christian can in consistency with his Christian profession, hold fellowship with this unholy anti-Christian organization.

#### A CARD.

MESSEURS. EDITORS — I was not a little astonished to find in your October number an article in which an old friend, Mr. T. M. Hutcheson, charges that I had publicly expressed my shame of my western brethren on account of their illiberality. My surprise was heightened by the fact that its reference was to an article by myself in your magazine of more than a year's standing, the character and language of which must, I presume, have passed utterly from the minds of your readers. It is not necessary to say anything of the taste displayed in such personalities. We must not be too exacting upon that point with inexperienced writers; but if Mr. Hutcheson will take the advice of a friend who has never consciously done him a wrong, he will hereafter read the whole of any article which he may undertake to review, and spare himself the humiliation of an unfavorable exhibition before the church.

What he quoted refers to an *appearance* which might be thought to indicate that the West was illiberal. But the very next sentence is my contradiction of the apparent fact, in these words: "*But the blame is not chargeable to the West.*" The following paragraph makes honorable mention of country congregations, all but one of which are "western" congregations. And at the bottom of the next page this sentence occurs: "And St. Louis, *in the far West*, has no need to hang her head in the presence of her eastern sisters."

These quotations suffice to show, what every candid reader of the article will see, that my intent and language were the very opposite of what he represents; that I declared my judgment in favor of the western brethren; and presented facts vindicating them from the charge as unjust. No one can deprecate the stirring up of local jealousies and sectional rivalry more than I do; and therefore I hasten to correct this misrepresentation, and repeat with emphasis my former statement, that the western congregations have no need to hang their heads in the presence of their eastern sisters.

J. C. K. MILLIGAN.

ALLEGHENY CITY, Oct. 5, 1874.

#### MISSIONARY INTELLIGENCE.

##### SOUTHERN.

THE following report was given in to the Central Board of Missions on the return of Mr. Elliott to his Seminary studies. SEC'Y.

TO THE CENTRAL BOARD OF MISSIONS: — We, your laborers in the Southern mission at Selma, Ala., would respectfully report as follows concerning our work during the summer:

We arrived in the city of Selma on the 24th day of April (1874). We first visited different parts of the city, finding out the number of colored inhabitants, their condition, general habits of life, and the best spot for a mission station.

We found everything favorable and inviting. The people treated us kindly in all the parts which we visited, and expressed a desire to have us settle in their city.

We secured a building in that part of the city known as West Selma, at a rent of \$10 per month, a building of "cottage style," with four rooms, each eighteen by twelve, with a hall passing through the house. This locality has many advantages over the city, which advantages have been made known to you by letter.

1. The Sabbath school. We opened Sabbath school on the 10th of May with twenty-seven scholars. On the following Sabbath this number was increased by ten; on the third Sabbath the number present was sixty-four; on the fourth, eighty-five, and on the 24th of August the roll numbered 151, to which the increase for three Sabbaths had not been added. Of these, ninety-one are boys, and sixty girls. Most of these are in regular attendance and take great interest in their classes. Our Sabbath school meets at four o'clock in the afternoon (all the others of the city meet in the morning). We open by singing, reading and prayer, after which the scholars retire to their respective rooms. The exercises consist of Bible lessons, recitations of Catechism, psalms and verses. The class in the Shorter Catechism numbers about forty, most of whom recite their questions quite well.

Most of the scholars have committed some of the Psalms. The 9th, 23d, 100th, 121st, 133d, 147th, and portions of others, have been memorized by the greater number.

Many of our Sabbath school scholars are able to rise and recite whole chapters of the Bible from memory. We have endeavored to exercise the scholars much in memorizing the Bible, aware of the great value of having the mind well stored with Scripture.

We have a review on the first Sabbath of every month, when the scholars are required to recite from memory what has been before their minds during the past month. These reviews have been highly satisfactory. We had five teachers assisting us in the Sabbath school.

In addition to these exercises we have ever endeavored to remind them of their lost condition by nature and their great need of a Saviour.

2. Our Day school opened on the 11th of May. The number of scholars present was fourteen. On the following Monday there were about twenty. We closed the term with a roll numbering three hundred and twenty-two. Of this number 177 were girls and 145 boys. There were probably about ninety of these who did not know their letters on entering the school. At the close there were four who could not read, and these, we fear, are not possessed with the faculty of learning at all. Many advanced from the First reader to read quite well in the Fourth. The progress of some has been beyond our expectations.

The studies of our most advanced are English Grammar (advanced),

Practical Arithmetic, advanced Geography and U. S. History.\* The reading classes vary in size. In the largest room the First reader class numbers about twenty, Second reader about thirty, Third reader, fifteen, Fourth reader, thirty. The Primer classes of the three rooms would number over fifty.

We have had two teachers assisting us during the summer. With this assistance our hands have been full. It is not easy for four teachers to manage three hundred scholars and give satisfaction. But notwithstanding our limited help and room, the scholars made good progress.

The school closed on the 19th of August with an exhibition, which was highly satisfactory, each performer doing his and her part with credit, exhibiting to all a varied talent and a degree of cultivation.

3. The Church. The same building which is used for school during the week is used for preaching on the Sabbath. Services are held regularly every Sabbath. In the morning, explanation of psalm and lecture; in the evening, a sermon. The services are pretty well attended, though the congregations are not large. We have lively hopes of our future church in this place. The older ones who are with us at the present time will probably remain with us. The youth who are coming to us are becoming much attached to us in our services, and our design is to spare no pains in their training, relying on the words, "Train up a child in the way he should go, and when he is old he will not depart from it."

4. Our method of work. A word as to our method of work. After the close of the school for the day, which was 3½ o'clock, the remainder of the day was spent in visiting among the scholars' parents and others, gaining information both as to their temporal and spiritual affairs. In the evening, with Bible under our arm, we again resumed our mission visitation, and not unfrequently eleven o'clock found us just returning home. The providences of the summer rendered the circumstances exceedingly favorable to our ingratiating ourselves with the people and winning their confidence. The destitute circumstances of the people and the sickness which prevailed in the city gave an opportunity of visiting every locality. We trust we have not been unfaithful in this part of the work. After our own weak manner we have endeavored to cast forth our bread, knowing some one will gather, in after days.

In conclusion we would urge upon the Board the necessity of giving us a building.

1st. The work demands a building at once. Our numbers are growing so large that the present building is entirely insufficient. There is no prospect of our number being any smaller, but rather larger. When there were not more than 50 or 75 it was an easy matter to make them quite comfortable in a room 18 by 36, but when the number swelled to 200 and 275 there scarcely was standing room. Our mission is beginning to attract attention not only in Selma, but in the surrounding country, and it is not lightly spoken of, and those seeking educational advantages will continue to come in.

\* The classes in the three former studies are quite large.

2d. External circumstances demand that we should secure a building as soon as practicable. As has been before expressed, it seems that Providence has shaped things for our entrance into Selma at this time. Property is very low. The best property in the city can be bought for nearly half price. The holders are becoming bankrupt and are forced to sell. The present spot of the mission is in the most elevated and beautiful part of the city. It is the most beautiful spot that could be selected. The wealthy of the city live in this locality. The city will be growing up to this part as it improves. The surroundings and scenery are magnificent.

3d. Delay is dangerous. In a few years this property will be entirely out of the reach of any to purchase, except the most wealthy. Those who own it now would not sell were they not forced to do so. Why should this grand opportunity pass by those who are wishing to be economical? Soon others will come in and crowd us out while we are deliberating in cold debate as to what to do.

Again, our accommodations being poorer than other missions, persons coming to us and finding us crowded into such small quarters will leave and go where they can have better advantages. All these things are to be taken into consideration if we would succeed. We cannot labor without a place and implements with which to labor. We have proposed to make Selma the *camp ground*. There we have planted our banner and there we will remain. There our element must take its beginning. We can do all things with Christ strengthening us.

Respectfully submitted,

L. JOHNSTON,  
G. M. ELLIOTT.

---

LETTER FROM MR. BOXLEY.

SELMA, ALA., Sept. 12th, 1874.

REV. D. B. WILLSON: *Dear Sir* — I arrived at this place on the 5th inst., found Mr. Johnston at the depot on the lookout for me. I went with him then to his boarding house, where we took breakfast. I say *we*, because I had with me my little nephew, whom I picked up as I came through Tennessee, on my way here. He is the youngest son of my oldest brother. His mother and father are dead, and leave behind them six little helpless children.

As I came on the St. Louis & Southeastern R. R., I found Guthrie City, Ky., was directly on my route here, within five miles of which the family of my deceased brother lived; so I stopped off at Guthrie City to see them, as I had never seen them before. It afforded me a peculiar satisfaction to see my brother's children, as well as some other relatives that were there. I found them on the same old farm where I was born; but I was taken away with my mother and father, who were carried to Missouri and separated from all their children, save my brother David and me, who were the youngest of ten children. It had been twenty-five years since I was taken a way from the old farm. I found many of the old slaves that knew my mother and father, as well as many of the old slaveholders. They all desired me to remember them to my parents, and of course asked me many odd questions

about the North and the Yankees, as they call everybody north of the Ohio river. I could, if I had time, tell many things about these old slaveholders that would cause a laugh.

I found my brother's children scattered around among their former owners; I stayed over two days in order to visit them all. They, of course, had known nothing about me except what they had heard through their masters and the old colored people. I brought the youngest child with me here to attend our mission school. They had no school about there for the colored children.

I like Selma very much, as it is a very pretty little city. I think it just the place for our mission. There are a great many colored people here who are thirsting for knowledge and education. As I came on Saturday, I was present for preaching and Sabbath school. In the morning Mr. Johnston had a good audience out to hear him, of both old and young people. In the afternoon we had Sabbath school. This was the interesting part of the Sabbath work. I was surprised on hearing the little folks recite so readily the questions in the Shorter Catechism, and portions of the Psalms. The part of the city in which the school is located is a very desirable place. I do not think Mr. Johnston and Mr. Elliott could have found a better place if they had tried further. If it is the purpose of the Board to purchase grounds anywhere for a Southern mission, this is the very spot. Here is an acre of ground, and a building on it which needs a little addition and repairs, all for the sum of \$2,000. We hope the friends and the church will rally to our aid, striking this bargain. I believe the friends will come to our aid when they learn the facts, and understand that our prospects are so fair for building a school here; and may I not say even a congregation of Covenanters?

Yours, truly,

D. W. BOXLEY.

---

#### EDITORIAL NOTES.

THE divisions of the church of Christ ought to be laid to heart, and however formidable the difficulty of effecting a union appears to be, yet we must never cease to labor and to pray, that the church may be one.

Yet outward union may be effected, and thus one evil removed, while another and a greater evil may be brought in. In no case is this more evident than in the great Presbyterian body. Union was brought about on the basis of the Standards, and yet union was effected with men who taught New School heresy. Now the question comes, who was it that yielded? And it turns out that the giving up was by the Old School, for they must tolerate the New School doctrines, and many doctrines strange to New School men come in now, claiming forbearance as well, as if under their cloak. *The Church sinks to the lowest views that it tolerates in its teachers.* An effort was made in Chicago to make it appear that the differences of Professors Patton and Swing were the former differences of the Old School and New School Churches—an effort in Mr. S.'s favor. This was resisted by others, who sought to show that his views were far beyond any liberty ever given in the Presbyterian Church. There was not boldness to say that the New School views themselves were not to be tolerated. And in St. Louis, at the Assembly, the whole body shuddered at the prospect of any discussion

as to the eligibility of Rev. Dr. Patterson to a professorship in the North-western Seminary, though he had stood up as the champion of Prof. Swing, and the matter went by default. So we see what union now involves—the *body with the attainments lets them go for the sake of union.*

We ought not to be deluded, nor to see in union now an unalloyed blessing. We know that surgeons often make experiments on strangers to see the results of certain methods of treatment, which they would not make on others who are well-connected, around their homes. In some such way, it appears to us, is the attempt made to bring on confederation and even organic union in distant lands, as if to set forth what should be done here. Publicity is given to the favorable side, the difficulties are not dwelt upon. We give, however, the following from the *Foreign Missionary* of the Presbyterian Church for September. It is surely as worthy of consideration as much of what appears on the other side of the question :

“A matter that has created some discussion in Japan and our own country, has been, What shall be the complexion of church organization in that land? Shall it, as in other countries, assume the name and partake of the leading characteristics of the society and church that sustains it, or shall all differences of order and doctrine be merged, and the church formed assume a common name, with a simple creed. In other words, shall the distinctive denominational titles and peculiarities that exist in Christendom be unknown in Japan, and the church organized take a new name, with its own forms of polity and faith? This has been the theory of some, and, at the outset, it took shape through their guidance; but, from the very nature of things, it can have no vitality. The native church is a child leaning upon others; those who minister to it are supported by those who would be unwilling to compromise anything that they deem to be true. Then all denominations are now at work, and the Baptist and Pedobaptist cannot be brought into one organization; neither can the Episcopalian and the Congregationalist agree as to church order and polity; nor the Presbyterian and the Methodist so harmonize in all essentials as to constitute one body. For one, we have never favored this movement, as it must necessarily add another denomination to the many now existing. When the native church is strong enough to stand alone, it can then take that type that will best suit the genius and the wants of the people; but the present union movement is not the outgrowth of native feeling and desire, but of foreign interference and sentiment, and this party has sought to mould the opinions of those who constitute the native church to their views and will.

This matter came regularly before the Board, when the following minute was adopted :

“It was agreed that the Board should take no formal action in the case, as it involves chiefly questions of ecclesiastical order; but the Board would record its judgment, nevertheless, that any organization of the churches under the care of our missionaries in Japan would be inexpedient, which should supersede the Presbytery now connected with the General Assembly, weaken the connection of the missionaries and their converts with the church here which supports them, or separate the foreign missionaries from official responsibility in the training, for the present, of a native ministry. At the same time, the Board would counsel the maintenance of fraternal relations and all kindly intercourse between our missionaries and those of other bodies; and it would look forward with deep interest to the time when the native church in Japan, being then able to support its ministers, will occupy an independent position among the churches of Christ in other countries.”



WE propose to begin in the first number of the next volume, the publication of a series of papers, which we are confident will be of interest to our readers. The former senior editor of the Magazine has agreed to furnish sketches of the early history of the Reformed Presbyterian Church of this country. The records that are now appearing in our pages excite a desire to know more about the men and their labors whose names are still familiar to Covenanters. That generation of ministers have all fallen asleep. The next generation are rapidly passing away. The published minutes are meagre of facts. Many incidents of the time that have come down by oral communication, if not soon gathered up and put on record, will be lost.

The writer of the proposed sketches has had favorable opportunities for obtaining materials to make them interesting and instructive. With some of the men who were active in planting the church in this country he was personally acquainted, and from their lips has received many of the incidents he proposes to relate. Others will be taken from authentic records. Besides, in some of the later occurrences he was one of the actors. Of what took place in 1833 and since, he can say with the Latin poet, *Quorum magna pars fui*. Many things now almost forgotten are necessary to vindicate the position of the church at that time when she was rent by schism, and to justify her use of her honorable distinctive name, the REFORMED PRESBYTERIAN CHURCH, at this present time. We hope by the publication of these sketches, to make our magazine still more acceptable and useful to our readers.

A CARD.—The writer referred to above, earnestly requests authentic facts from those who may be in possession of them, that relate to the church and her ministers in early times. Especially he desires information with regard to the church in South Carolina, how many of her ministers died there—their names, time of their death, and place of their burial. Interesting incidents of the church, both in the east and west, will be gladly received, and used to the best advantage for the benefit of readers. Direct, Thos. Sproull, D. D., 259 North ave., Allegheny, Pa.

IF we are to believe the *Independent*, there is a movement in its incipient stage to revise and modify the Westminster Standards. It seems that in the New Albany Presbytery a change was proposed by Professor Thompson, in the statement in the Confession of Faith on the subject of total depravity; the words "utterly opposite to all good and wholly inclined to all evil" are to be modified to "opposite to that which is spiritually good and strongly inclined to that which is evil." The *Independent* pronounces the statement in the Confession cruel, and intimates, on the authority of a Mr. Hart, that there is, by some of the professors in the seminaries, a design to begin a general revision.

Now, we are far from claiming perfection for the Confession or any other human production; but we say there is cause of alarm if it is true that there is a serious purpose to modify what is taught in the Confession on the subject of our state by nature. The language in the Confession is not any stronger than the language of Scripture. "God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually." Gen. 6:5. "The heart is deceitful above all things, and desperately wicked." Jer. 17:9. "We are all as an unclean thing, and all our righteousnesses are as filthy rags." Isa. 64:6. "Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. 15:19.

Does the proposed change of Professor Thompson present the true state of fallen man as set forth in the above extracts? While his language expresses truth, it fails to express the whole truth, and as it is an exhaustive statement that is required, it sets forth an error. It justifies the inference that the human heart by nature is not opposite to that which is morally good, and that it is not wholly inclined to evil. We hope the *Independent* is over confident in the expectation that the Presbyterian Church will consent to such a change as this. Ichabod may be written on her when this is done. We wish now to enter our protest against any movement of the kind. The fact that it finds great favor in the eyes of the *Independent* should excite the suspicion of the friends of truth. If there is anything which that versatile journal hates with a perfect hatred, it is orthodoxy; and if there is any article in the orthodox creed that it especially abhors, it is the doctrine of total depravity. "It is the silly child that is angry with the glass that shows it its own face."

THE act of the Pittsburgh Presbytery recorded in our present issue, in ordaining Mr. Lewis Johnston to the ministry, is no ordinary event. It marks an era in the work of our church in this land. In 1800 we were freed from any complicity with slaveholders; they were excluded from our communion. We witnessed through the dark days of the slaveholders' power, against their sin, and when the way was open we began to labor in the South—in the Carolinas, in Mississippi, in Washington—with varying success. But now the work enters on a different stage. One of this race is now in our ministry, and our centennial year, 1874, has this event to be named prominently among those that mark it.

Mr. Johnston was brought up in the Covenant Church, his father, now an old man, being a member of the congregation now under the care of Rev. J. A. Black. He came to Presbytery, exceeding all others in his interest in this event in the life of his son. The examination was unanimously sustained, Mr. Johnston giving evidence of a clear understanding of our principles. In his return to Selma, he carries with him the prayers of the church that he may be wise to win souls.

---

#### ECCLESIASTICAL.

##### PITTSBURGH PRESBYTERY.

PRESBYTERY met pursuant to adjournment at Slippery Rock church, on Tuesday, Oct. 13th, at 2 P. M., and in the absence of the moderator was constituted with prayer by Rev. John Crozier, the oldest ministerial member present. D. B. Willson was elected moderator, and S. J. Crowe, clerk.

Calls on J. F. Crozier from Rehoboth, Bear Run and Mahoning congregations of this Presbytery, and from Conococheague congregation, Philadelphia Presbytery, were presented. Mr. Crozier accepted the calls from Rehoboth, Bear Run and Mahoning, his time to be divided between the places.

A recommendation from the Central Board of Missions, that Mr. Lewis Johnston, licentiate, be ordained to the ministry as a missionary to the Freedmen, was carried out. Mr. Johnston delivered as trials for ordination, on Tuesday evening, a lecture on Isaiah 55:1-3, and a sermon from Isaiah 53:6, last clause, and on Wednesday, at 10 A. M., the ordination was attended to. The candidate was examined by Mr. Slater, the queries were propounded by the moderator. Dr. Milligan offered the ordination prayer,

and Mr. Galbraith addressed the missionary. In this act, Presbytery has ordained the first minister of the colored race among us. Long may he live and labor, with the blessing of God, for the exaltation and salvation of his race.

Mr. Alexander Kilpatrick gave an exercise and additions on Col. 3:1-4, as a piece of trials for licensure.

A petition from members of the church residing in and about Beaver Falls was presented, asking for an organization. The request was granted. Adamsville and Springfield, &c., were re-united.

Four students of theology were received under our care—R. M. McKinney, W. J. Dauerty, A. D. Crowe and Thomas Huggart.

Presbytery recognized the goodness of God in answering the prayers offered at the last meeting on behalf of our beloved brother, Dr. Milligan, and desiring to express its sense of gratitude to him as the prayer-hearing and prayer-answering God, engaged in thanksgiving, and were led in prayer by the moderator.

Presbytery urges upon the congregations the duty of liberality to our Presbyterial Fund, as the development of our stations depends upon the supplements we are giving them. The collection is to be taken up on Thanksgiving day.

There will be a special meeting held in the Central church, Allegheny, on Tuesday, January 12th, 1875, at 7 P. M., especially to hear specimens of improvement and trials from the students under its care.

Revs. J. C. Smith, T. A. Sproull, and elder Wm. Wills, were appointed to report a Presbyterial Sustentation Scheme at the spring meeting.

Revs. J. W. Sproull, A. M. Milligan and elder R. Adams were appointed a commission to present to candidates any calls that may be forwarded for presentation.

Presbytery adjourned to meet in the Allegheny church the second Tuesday of April, 1875, at 7 P. M.

S. J. CROWE, Clerk.

### ILLINOIS PRESBYTERY.

ILLINOIS Presbytery held its regular semi-annual meeting at Coultersville, Sept. 1st and 2d. P. P. Boyd was elected moderator, D. C. Martin, clerk, and D. S. Faris, assistant clerk. Ministerial members all present except Rev. J. McCracken, who has removed from our bounds to take the professorship in Geneva College, assigned him by last Synod.

In view of the above fact, his resignation of the pastoral charge of St. Louis congregation was accepted, also his resignation of the offices of stated clerk and treasurer of Presbytery accepted, and the following expression was unanimously adopted: "Having enjoyed the intimate acquaintance of Rev. J. McCracken, as a co-presbyter for a period of more than fourteen years, we would therefore desire to express our high appreciation of his worth, and the patience with which he bore the burden often laid on him by Presbytery; as well as the activity with which he performed the duties of his trust. And we cordially recommend him to the church for the work to which he is called."

The St. Louis congregation though feeling sensibly the loss of a pastor, who stood by them in a manly struggle to maintain the cause of truth in a great southern city, have no disposition to yield the position. They ask full supplies, and the moderation of a call at the convenience of the congregation, which were granted as far as possible by Presbytery. An interim committee was appointed to attend to the interests of St. Louis

ongregation, and procure supplies from other Presbyteries. J. M. Faris, P. P. Boyd and John G. Miller are that committee. Mr. S. R. McClurkin presented a lecture on Rom. 5: 12-21, and exercise and additions on Prov. 1: 22-31, which were accepted as trials for licensure. A committee consisting of D. S. Faris, D. G. Thompson, J. M. Faris, P. P. Boyd, and elders John Houston, Robt. Sinclair, John Donally and Wm. Woodside, were appointed to meet at Coulterville, second Tuesday, April, 1875, at 2 P. M. to hear remaining trials, and license S. R. McClurkin.

Appointments for Presbyterial visitation were made in all the congregations.

Adjourned to meet at Sparta, Ills., Tuesday previous to meeting of Synod, at 1 P. M.

D. C. MARTIN, *Clerk.*

### IOWA PRESBYTERY.

THE Iowa Presbytery met in Hopkinton, at 10 A. M., Wednesday, Sept. 30, 1874. There were present six ministers and five ruling elders, representing seven of the thirteen congregations. There was little except routine business. The chairmen of several commissions were absent, and so were their reports. Though Presbytery had other means of knowing that the commissions had done the duties assigned to them, it recorded its disapprobation of the negligence of the chairmen.

The presence of T. P. Robb and E. G. Elsey as members of Presbytery gave us pleasure. A call from Lind Grove on M. A. Gault, offering \$800 salary, was sustained and transferred to Pittsburgh Presbytery. We received notification of a call from Newark on D. H. Coulter. A commission of which C. D. Trumbull is chairman was appointed to present it when it is sustained and forwarded. The members of this Presbytery would be sincerely sorry to lose the counsels of Mr. Coulter.

A communication was received from the venerable father John Russell, of Round Prairie, asking a deliverance on the question whether the habitual use of tobacco was right. Presbytery pronounced the habit useless, expensive and injurious, and therefore wrong. The next meeting of this Presbytery will be in Sharon at 10 A. M. on the Wednesday immediately preceding the next meeting of Synod.

ISAIAH FARIS, *Clerk.*

### MINUTES OF THE REFORMED PRESBYTERY, 1801-1806.

(Continued from page 350.)

September 21. *Eodem loco.*

PRESBYTERY met and constituted; same members *ut antea*, only Samuel Wylie had leave of absence.

1. A petition had been presented yesterday by Thomas Duncan, praying that certain points by the way of question, should be answered by the Presbytery, for his clearance and satisfaction. The court determine that the Presbytery cannot take up questions of this nature. The petition ordered to be returned with suitable instructions.

2. The petition which has been presented by John Thompson, in behalf of Conococheague, to obtain a part of Mr. Wylie's time, was negatived.

3. Mr. Williams was appointed eight Sabbaths in Walkhill, four in Harpersfield, sixteen between Curriesbush and Galway, between this and the meeting of the committee.

4. Mr. Gibson was appointed one day at Walkhill, and four between Cur-

riesbush and Galway, if convenient, between this and the next meeting of the Presbytery, and to moderate a call.

5. Mr. Black was appointed two days at Conococheague, and two in Baltimore, between this and next meeting of Presbytery.

6. Mr. McLeod was appointed to spend two Sabbaths in Baltimore, between this and next meeting of Presbytery.

7. Mr. Wylie was appointed six Sabbaths in Bettlehouser, three in Baltimore and three in Conococheague, between this and next meeting of Presbytery.

Mr. McLeod was appointed six Sabbaths in Walkhill, and three between Galway and Curriesbush, between this and next meeting of Presbytery.

The court appoint the first Thursday of March, 1805, as a day of humiliation and fasting, and the last Thursday of December, as a day of thanksgiving. The committee appointed to draw up causes, was called on for these causes—they were presented and approved.

A paper was presented by the Rev. John Black containing a proposal from the Reformed Dissenting Presbytery, of a union with this court, upon certain grounds explained in the paper alluded to, &c.

*Resolved*, 1. That that this court cannot admit the members of the Reformed Dissenting Presbytery, on the grounds specified in that paper.

2. That a committee be appointed, consisting of Messrs. Wylie, McLeod and Black, to draught an answer to the paper from the Reformed Dissenting Presbytery, and forward it to them before their next meeting of Presbytery.

3. That a copy of these minutes, together with an extract of the minutes, respecting our intended Testimony, be in the meantime sent to the Reformed Dissenting Presbytery.

Adjourned till half after 3 o'clock. Moderator concluded by prayer.

Half-past 3 o'clock P. M. Presbytery met and constituted by prayer. Same members *ut supra*.

1. The court appoint their next meeting at New York, on the first Tuesday of May, 1806. And they further appoint Rev. Alexander McLeod to open the Presbytery with a sermon respecting the purchase of temporal benefits by the Mediator; and further, that he have the sermon in a state of readiness for the press, if demanded by the court.

2. A representation was made by Rev. William Gibson, respecting certain troubles, in which he was unhappily engaged, that it was necessary in his situation that the court furnish him with an extract of a minute respecting his regular ordination, instalment in Ryegate, regular standing in the Presbytery, &c. *Resolved*, therefore, that Rev. William Gibson be furnished with an extract of the following minute:

*Resolved*, That whereas, by some disputes which have recently arisen in the township of Ryegate, in the State of Vermont, relative to the piece of land, which by the laws of the State in that case made and provided, was allotted to Mr. Gibson as the first ordained minister settled in the township, his title to said land is controverted, upon the supposition, either of want of ordination, irregularity of leaving the old country, or finally for want of instalment;

These are to certify all whom it may concern, that said Mr. Gibson was regularly ordained by the Reformed Presbytery in Ireland. That he came a regular minister to the United States of America; that by regular application to the Reformed Presbytery of North America, of which Mr. Gibson then was and is still a member, he was installed as regular stated pastor in the Township of Ryegate, State of Vermont, according to the ordinary forms and customs of the Reformed Presbyterian Church.

*Resolved*, That an extract of the above minute be given to the Rev. William Gibson, signed by the moderator and clerk, which was done accordingly.

The moderator concluded by prayer.

(To be continued.)

## OBITUARIES.

### MINUTE OF THE SESSION OF THE FIRST NEW YORK ON THE DEATH OF ROBERT BOWDEN.

ROBERT BOWDEN, ruling elder in the First R. P. congregation, New York, died Aug. 11th, 1874, in the 59th year of his age. He was born and baptized in the congregation of Grange, Ireland. When still a youth he came to New York, and was an interested observer and active participant in the controversy of 1833; and, though not then a member, warmly espoused the cause of those who, in Dr. McLeod's congregation, adhered to the old paths. In 1835, he united with the First congregation, and remained in it through all its vicissitudes. He was ordained a ruling elder Oct. 18th, 1866, and actively performed the duties of his office until within two months of his death, being present at the last communion dispensed while he lived.

Mr. Bowden's heart was ever in the church, and loyally he sought her interests. He was a regular and earnest worshipper in the social meetings, and his prayers and exhortations attested deep humility, sense of unworthiness, and continued wrestling with God for pardon through the blood of the cross. In the Sabbath school and Youth's prayer-meeting his interest was unflagging, and gained him a strong hold upon the affections of the young. As an elder he was punctual in attendance at the meetings of session, faithfully upheld the law of the house, and watched for souls to win them to Christ.

During many months he suffered from the weakness and slow wasting of consumption, but, though the journey was long, every Sabbath found him in his place in the sanctuary, until a few weeks before his death. Comparatively free from pain, his mind dwelt actively upon his past life and future prospects; and renouncing all self-righteousness, and trusting only in "the blood of Jesus Christ, which cleanseth us from all sin," in the gracious providence of our divine Master, he realized tranquillity of mind and patient waiting for God. On the day of his death he expressed to his pastor full confidence and assurance of interest in his Saviour. Afterwards to a brother elder he said, in a clear and strong voice, and with a joy that lighted up his countenance, "Christ is with me, I am not afraid." A few minutes later, though no one thought his end so near, without a struggle, he was gone. "He was not, for God took him."

The session being met, Sept. 28th, 1874, express their cordial sympathy with the bereaved wife and daughter, adopt this minute in memory of the deceased, and request its publication in the magazines of the church.

J. C. K. MILLIGAN, *Moderator*.

JOHN CROTHERS, *Clerk*.

DIED, in Allegheny City, Pa., on the 19th of March, 1873, in the 50th year of her age, Mrs. MARGARET SPEER, a member of the Allegheny congregation. The deceased was the widow of Mr. James Speer. She was born in County Derry, Ireland, and was brought up in the Drimbolg congregation, under the pastoral care of the late Rev. James Smyth. She made a

profession of her faith in her youth, and lived a consistent life, setting a godly example before her children. She lost her husband while in Ireland, and eight years ago came to America, with her children—two daughters, and a son (since dead), and made her home in Allegheny. She was in feeble health for a long time before her death, suffering with a racking cough. Towards the end of her sickness she enjoyed but little sleep, and that only while sitting up. Yet in all her trouble she made no complaint as to her lot. She was a patient sufferer, and those who went to give her comfort obtained strength from her. "It is good both to hope, and to quietly wait for the salvation of the Lord."

DIED, at Tabor, Clay Co., Kansas, on November 16th, 1873, Mrs. REBECCA RODGERS, wife of Archibald Rodgers, in the 36th year of her age. Mrs. Rodgers was born in Harden Co., Ohio. Her parents, Mr. and Mrs. Young, were members of the First Miami congregation, Ohio. She united with the Reformed Presbyterian Church at Tabor, in the fall of 1872. Her life was consistent with the profession she made.

During the last three years of her life she was much afflicted, yet this she bore with great Christian patience. She did not fear to die, but often expressed a desire to depart and be with Christ, which is far better. She gave evidence that her faith in Christ was well grounded. She could say without a doubt, I know that my Redeemer liveth, and I shall stand at his right hand. She exhorted her husband not to set his affections too much upon the things of time, but to live the life of the righteous, and be prepared to meet with her at God's right hand, where there will be no more pain, parting, or sorrow. She leaves a husband lonely and solitary, to mourn her loss. May God be kind to him. S. M. STEVENSON.

#### RESOLUTIONS ON THE DEATH OF JOHN ALEXANDER.

At a special meeting of the Board of Deacons of the First Reformed Presbyterian congregation of Philadelphia, the following resolutions were adopted:

WHEREAS, It pleased God, on the 23d ultimo, to remove by death the chairman of this Board, Mr. JOHN ALEXANDER, who for nineteen years exercised the office of deacon in this congregation;

*Resolved*, That we gratefully acknowledge the goodness of God to our departed father in the length of days allotted to him, in the active, consistent and useful life which he was enabled to maintain, and in the personal and domestic blessings which made his life one of more than ordinary comfort and happiness.

*Resolved*, That we record with admiration and thankfulness our appreciation of his unaffected piety; his pre-eminent knowledge of the Scriptures; his peaceable disposition and example; his habitual cheerfulness of spirit; his interest in the young, and his careful labors among them; his zeal for fidelity and purity in the church, and his punctual, diligent and faithful discharge of all personal and official duties. While his memory is fresh in our minds, we would acknowledge the obligation which lies on us, to imitate his example and follow in his steps.

*Resolved*, That in his death, this Board, our societies and Sabbath school, and the whole congregation, as well as his own family, have sustained a loss which only the Head of the church can repair; and that we tender to his sorrowing daughters our heartfelt sympathy in this bereavement.

*Resolved*, That a copy of these resolutions be sent to the family of the deceased, and that we request their publication in the magazines of the church.

ROBERT MCKNIGHT, *Chairman*.

JAMES P. BRYAN, *Secretary*.

THE

# Reformed Presbyterian and Covenanters.

VOL. XII.

DECEMBER, 1874.

No. 12.

ORIGINAL.

## THE OHERUBIM OF GLORY.

BY REV. R. HUTCHESON.

(Continued from page 373.)

"For the altar of incense refined gold by weight ; and gold for the PATTERN OF THE CHARIOT,—THE CHERUBIM that spread out and covered the ark of the covenant of the Lord."—1 Chron. 28: 18.

3. THE material of which they were constructed. Some notice has been taken of this already in relation to one class of objects ; but we have seen that there were two kinds of workmanship—the human and divine. The human workman used such material as he could, according to the place his work should occupy—olive wood, gold, silk or linen, brass ; the divine constructor would use other material. The quality of those seen in vision need give us no concern, as they were not tangible, and only transiently visible. Of those at the front of Paradise, we have neither the form nor the material, except what can be made out by inference ; and the subject is broached here only because there appears some relation to the two kinds of workmanship in the analogies of the church—the church visible, the church invisible ; the one carried on through human instrumentality, the other the immediate work of the Holy Spirit. Not to anticipate a future part of our discussion, we must observe how much stress Paul lays on the fact that his work on the gospel was entirely independent of man. (a) His office, and commission to the apostolate, Gal. 1: 1, " Paul, an apostle, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead." (b) His revelations, 1 Cor. 15: 3, " For I delivered unto you first of all that which I also received." (c) His qualifications, v. 10, " But by the grace of God I am what I am." (d) The very form of his gospel, Gal. 1: 11–12, " But I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ." So in the ordinance of the supper, 1 Cor. 11: 23, " For



I have received of the Lord that which also I delivered unto you, &c." (e) The power of his preaching, 1 Cor 2:4, "not with enticing words of man's wisdom, but in demonstration of the Spirit and of power, that your faith should not stand in the wisdom of men, but in the power of God." 2 Cor. 3:5-6, "Our sufficiency is of God, who also hath made us able ministers of the new covenant." (f) Even his organic associations, Gal. 1:15-23, "I conferred not with flesh and blood, &c." 2 Cor. 12:2-5, "Such a one caught up to the third heaven." Of such material and such workmanship are the real church and her heaven-taught ministry; yet is there need for a visible organization effected by human agency after the divine model—the pattern shown in the mount, having all things conformed to the divine exemplar. And so we have in anticipation of all this, the divinely made cherubs at the east of the garden, not perhaps alive, but having a power of motion and change like the pillar of cloud, which could of its own accord move or rest, rise or descend, pass on before or come behind the camp of Israel, or stand at the door of the tabernacle, like the finer and brighter *skkinah*—the glory—the visible brightness that filled the tabernacle at its first erection, that filled the temple at its dedication, and in both places retired to its resting-place above the mercy-seat between the two cherubim that were made of beaten gold; or like that rock which was not conscious of its utility, yet, by divine impulse, gushed forth that stream which supplied the camp with water in the arid desert.

#### WHAT WERE THEIR USES?

1. They marked the place of God's presence on earth. Gen. 4:16: "And Cain went out from the presence of the Lord, and dwelt in the land of Nod." Anterior to the fall, the place of his presence was inside of the garden, where communion was to be enjoyed with him, both in ordinary worship and in extraordinary communications. That communion is now at an end. Man is out in the broad world. True, his essential presence is everywhere, and his providence always supporting us; but will he be gracious any more? We may not enter the garden to meet him there; he is a just God, and there flashes the sword of flame; and yet mercy rejoiceth against judgment, for there also stand the cherubim. All the analogies of the case go to show that these were not empty signs at the gate of Paradise, and we know that they were not empty in the inner apartment of the tabernacle, Ex. 25:22. "And there will I meet with thee, and I will commune with thee from above the mercy-seat, from between the two cherubim that are upon the ark of the testimony." So of all other modifications of these emblems: wherever they are there is he to answer, as he did Isaac when he went to inquire of the Lord; to refuse, as he did to Saul when the Philistines came upon him; to punish the Philistines themselves when they took the ark; to bless the house of Obededom on the hill, or to send the blessing after David when he fled from Absalom, and told Zadoc and Abiathar to carry back the ark of God into the city.

2. They marked the place for assembling to worship. Secret devotion was always in place, no matter where the person found himself; in

a cave, on a mountain, or in a fish's belly. But under the whole of the former dispensation *place* was, in public worship, a matter of the highest importance. "Went to inquire of the Lord;" "Come before his presence;" "Thither ye shall bring your burnt offerings, and your sacrifices, and your tithes, &c." During all the Mosaic period, the cherubim were at the centre of the most solemn services of the public worship; and we infer that it was the same *before* the time of Moses; from the period when Cain and Abel brought their offerings unto the Lord till the deluge, at least, however it may have been afterwards. As there are long periods in the history of the patriarchs during which the Sabbath is not mentioned, so there is a long period in which the cherubim do not come up to our vision—from the deluge all the way to Moses. Now it was during this period that the teraphim came up, some time anterior to the days of Jacob and Laban, for when Rachel left her father she took those images which he called gods—these are the teraphim. The thought is, that in the deluge when the original cherubim were, together with the garden, lost, that Noah brought some kind of memorial with him, and from that were taken copies into all the different nations, each varying them to his taste, and forming a separate religion for himself. That the proper memorials were retained in the witnessing line through Shem, and Terah, and Abraham, down to Moses, has already been suggested. These are only hints of an obscure period; but we know that ever after the erecting of the tabernacle, and till the destruction of Solomon's temple, so long as they existed at all, the cherubim marked the place of worship.

3. They constituted the throne, whence the sovereign Lord of Israel declared his will, Ex. 25:22, "of all things which I will give thee in commandment unto the children of Israel." Ps. 99:1, "The Lord reigns; let the people tremble; he sits on the cherubim: let the earth be moved." The original word for *sitting* implies a permanent residence—a residence of rest and dignity at home on the cherubim. How often he is addressed as in that position!

4. They formed the chariot in which the shekinah or visible presence, was carried from place to place. Ps. 18:10, "He rode upon a cherub and did fly." 1 Chron. 28:18, "Gold for the pattern of THE CHARIOT, THE CHERUBIM that spread out, &c." Ezek. 3:13, "I heard also the noise of the wings of the living ones that touched one another." To this chariot there are no wheels, the wings are sufficient for locomotion; and as the ark was borne by the priests it resembled the royal *palanquin* of Song 3:9, 10. The "wheels" of Ezekiel are an accompaniment, entirely detached from the living creatures. The cherub-chariot is simply a movable throne; but one of such power as to run and return like a flash of lightning, Ezek. 1:14. Like the king's mule (1 Kings 1:44), and the horse the king rides on (Esth. 6:8), the royal chariot is but just less honorable than the throne itself. The relation is beautifully brought out in the history of Joseph, when Pharaoh made him ride in the *second* chariot, and said, "Only in the throne will I be greater than thou," reserving the *first* chariot, like the throne, for himself.

(To be continued.)

## THE TOBACCO QUESTION.

THANK GOD, whiskey has had its day! Woe worth the day! may be said of it. What havoc and desolation it has wrought. Its wrecks of character, of constitution, of families, are strewn all around. But its day is over. The judgment of Christian and decent opinion has sat, and a sentence of condemnation is written and sealed. The women of the land, strong in their weakness and in the wrongs which as wives, mothers and daughters, they have suffered, have risen up to execute the sentence of Christendom upon the execrable felon, and enemy of society. Like the witnesses of the Apocalypse, by their prayers and the word of their testimony, they torment the men who dwell upon the face of the earth, and many of them not far from the place where Dathan, Korah and Abiram were last seen.

Tobacco, after whiskey, is the curse and disgrace of the country. It is the Agag among the vices of society, and deserves a doom like that which befell the Amalekite chief, to be hewed in pieces before the Lord. If our good women can find the time and spare the force to crusade in the direction of tobacco, and bring some of their artillery to bear with effect against this disgusting and destroying monster, they will deserve well of every class in the community. There will be multitudes now and in the future to rise up and call them blessed. The havoc of tobacco is fearful. Its blight is seen in the lividness of hundreds and thousands of human faces. We have said after whiskey, but it is, to say the least, a debatable question, whether, as a pernicious agency, tobacco does not outrank even whiskey itself.

The noxious effect of this narcotic when taken into the system in any form is not a matter in question. It is known to and believed by all. The testimony of experts is a unit on the subject. Those whose business it is to study out the laws of health have uttered a thousand warnings against it. The dyspepsia, the heart affections, the nervous irritability, the wasted energy, the sallow, livid ashy-color of nine out of every ten who are addicted to the use of it, are witnesses to the same fact. Those instincts of protection with which the Creator has endowed the human organs protest and cry out against its presence as an enemy. Force tobacco into the stomach and it hurls it back with violent convulsions, or expels it through natural channels, until by repeated attacks the resistance of nature is overcome. It must be so. Chemical analysis shows the oil of this plant to be one of the strongest and deadliest of vegetable poisons. In the natural classification of *Linnaeus*, tobacco is placed in the class *Lurida*, which signifies pale, ghastly, livid, dismal and fatal. It is classified by the great naturalist with foxglove, henbane and belladonna. Tobacco has slain and is still slaying, its ten thousands, and yet with its dead and dying all around, men and women with the desperation and wickedness of the suicide, persist in the use of the poison. Disguise it as we may, it is downright blood-guiltiness. It is a crime against health and life.

It is not pleasant to have to speak of the unseemliness of the habit. Men do not like to be told that the custom is disgusting to many and offensive to nearly all with whom they are brought into contact in the

business and social intercourse of life. And yet this is no secret to any one. It is a well understood maxim, that gentlemen do not smoke or chew in the presence of ladies. In the conveyances for travel it is not permitted to smoke, except in a car provided for the purpose, as the leper of old was kept in his several house, on account of his unwholesomeness. Some smokers and chewers are polite enough to steal away from the company and house that they may not offend against the laws of good taste and breeding when they wish to indulge their propensity for the weed. It would disarm criticism in some measure and mitigate somewhat the vile offensiveness of the practice, if all were as considerate. Fumigating the parlor and rooms of a house with the pipe or cigar, or defiling the carpets and floors with a mixture of saliva and chewed tobacco juice, is an indecency of which the most boorish ought not to be guilty. The sight of it always recalls the terms in which the Rev. Dr. Samuel H. Cox once characterized the practice of tobacco spitting, "an abominably offensive pyalism with concomitant dirt ineffable."

Look at the waste involved in the use of tobacco. If the amount of money annually expended in the tobacco trade was appropriated to a sinking fund, it would liquidate in a short time the whole national debt of the United States. There are hundreds of families barely able to subsist, from whose income a large element goes to the tobacconist. There are members of the church who contribute nothing, or next to nothing for religious purposes, who spend scores of dollars in the course of the year for tobacco. The writer was remonstrating on one occasion with a young man for delinquency in his payments to the congregation of which he was a member. He excused himself on the ground of inability, after meeting the needs of his family. "How much do you spend for tobacco?" he was asked. "About fifty dollars a year," was the reply. Ministers with meagre salaries, waste on tobacco what would keep their libraries well stocked with the current theological literature, or so widen the margin of a wife's resources in running the household as would bring her relief in many a perplexity. We confess that our sympathy is greatly abated for the straits of those who wantonly squander their substance in this form of riotous living.

The custom is not only vicious and vile, but absolutely excuseless. Not even its votaries attempt to set up a defence on its behalf. They are ashamed to plead the gratification of an unnatural and morbid appetite, which is its only vindication. They indulge in it because they like it. It is the argument of the sensualist, the glutton and the drunkard, and the basis of it lies in the dominion of the lusts of the flesh. If the love of tobacco is not a lust of the flesh, what is it? It may, perhaps, be claimed with some appearance of plausible speciousness, that wine is spoken of approvingly in the Bible, but that blessed book is as free from the smell of tobacco as it is of the stink of bad whiskey. It is pitiable to hear men of intellect and religion proclaim their inability to rescue themselves from the thralldom of this vile practice. It is positive humiliation. We cannot believe it. Is it so that the purpose and resolution of Christian men and ministers too vanish before the whiff of a pipe or the sight of a quid of tobacco? Let them say as John B. Gough did, and their freedom will be assured, "You black devil, I will be your slave no longer."

There are hopeful indications of a quickened public sentiment in the church on this question. Many are beginning to speak without reserve on the subject. We have been told by those who know the facts, that in arranging beforehand for the entertainment of members of Synod, several families have stipulated that they must have guests who neither smoked nor chewed, or none at all. Not long since a lady complained to the writer that her house had been infected with the nausea of tobacco for a week after a friend had been enjoying for several days the hospitality of the family, and expressed the hope that she might be spared the presence of such guests in future. We have heard of a vacant congregation, which refused to consider the claims of a candidate on the ground that he was addicted to the use of tobacco. Straws like these indicate the direction of the wind. Let our students and licentiates take the hint. Vacant congregations are meditating a revolt against tobacco. It may be the people will take the matter in hand and spare the Synod and Presbyteries the necessity of doing what has been talked of for some time—declaring authoritatively that the beverage of tobacco, like whiskey, shall be considered and treated henceforth as contraband in the church.

\* \*

### HUMAN DEPRAVITY—DO OUR STANDARDS CORRECTLY DEFINE IT?

BY REV. JAMES KENNEDY.

IN A religious weekly,\* which is understood to represent the sentiments of one of the largest sections of the church in this country, there have appeared, of late, various articles, impugning the correctness of the language in which our natural depravity is defined, in our Confession of Faith and catechisms. The words to which particular exception is taken are those in italics in the following expression: “From this original corruption, whereby we are *utterly* indisposed, disabled and *made opposite to all good*, and *wholly inclined to all evil*, do proceed all actual transgressions.”† The words in the catechism are still stronger. They define good, in the former clause, by “spiritually,” and in the latter clause, they strengthen the force of the statement by adding, “and that continually.” Now, of the words we have marked, it is broadly asserted: “The truth is, the statement, as it now reads in the Confession of Faith, is false. The words, unless modified by qualifications and limitations, which they do not contain, contradict the undeniable facts of human experience.” It is argued, too, that they are not in harmony with Scripture statements about the state, by nature, of the Gentiles, and the references made to some illustrious men in the heathen world. We are informed, moreover, that the Presbytery of New Albany discussed the question, and that an overture to modify the statement in the Standards was submitted, so as to make the words read thus: “By this original corruption we are indisposed, disabled and made opposite to that which is spiritually good, and strongly inclined to that which is evil, and that continually.” Dr. Charles Hodge, also, is brought forward as a witness against the correctness of the language in the standards, in the follow-

\* The Independent.

† Conf., ch. vi, sec. 4.

ing quotation from his "Systematic Theology:" "The whole human race, by their apostacy from God, are totally depraved. By total depravity is not meant that all men are equally wicked, nor that any man is as thoroughly corrupt as it is possible for him to be; nor that men are destitute of all moral virtues. The Scriptures recognize the fact, which experience abundantly confirms, that men, to a greater or less degree, are honest in their dealings, kind in their feelings and beneficent in their conduct. Even the heathen, the apostle teaches us, 'do by nature the things of the law.' They are more or less under the dominion of conscience, which approves or disapproves of their moral conduct. All this is perfectly consistent with the scriptural doctrine of total depravity, which includes the entire absence of holiness, the want of due apprehensions of the divine perfections, and of our relation to God." (The italics in the above are not ours.)

Now such attempts, persistently made, to discredit the truthfulness of an important part of our Westminster Standards, and especially when made by men who have accepted these standards, we regard as one of the very worst signs of the times. It is a fact worthy of note, that almost all departures from sound principle in religion have commenced by men adopting false views of our moral and spiritual condition by nature. Arminianism, Unitarianism, Universalism, and the almost innumerable distorted views of the work of Christ, and of salvation by grace, which we find in the world, have almost all had, more or less, their origin in man's false estimate of himself. When men begin to preach the religion of humanity with some, or that human nature is not wholly fallen with others, or with others, that even heathen and unregenerate men may still have some good points morally, and be capable of performing virtuous actions, acceptable to God and beneficial to man, there will be always some corresponding tendency to error developed in relation to some of the doctrines of grace. As Sir John Lubbock asserts of various orders of plants, and of the insects which inhabit or frequent them, that they seem to have been made, in natural relation and structure, for and with each other, so that the one cannot be understood, cannot continue to flourish, or even to exist, without the aid of the other, so it may be said of man's natural condition and the doctrines of grace. They cannot exist or be understood apart. They are complements of one another, and parts of one great whole, and a mistake in relation to one is sure to be followed by error in respect to the other. We cannot, therefore, as witnesses for the whole of God's truth, do a more important service to religion, than by exposing such incipient errors—those little foxes, which have often spoiled the vines both of individuals and of churches.

Whilst disposed to stand over the correctness of the expression, "utterly indisposed, disabled, and made opposite to all good, and wholly inclined to all evil," we do not, of course, understand these words as implying that all men have actually committed equally aggravated and enormous sins; or that their innate depravity has been to the same extent developed in actual transgressions. Some men, by their position, circumstances and opportunities, are tempted as others never are. What Tyndall would call "our environments," are so different

we may expect that the latent corruption in one man may become more active than in another; but "utterly indisposed, disabled, and made opposite to all good," as expressing the entire absence, in all unregenerate men, of any natural virtue, or goodness, or inclination to goodness whatever, and "wholly inclined to all evil, and that continually," as expressing the fact, that the whole bias and tendency of our nature is toward every sin to which we may or can be tempted, we hold to be a true and exact view of man's moral condition by nature, and that it is fully covered by scripture statements, and by the facts of human experience. As to the passage from Dr. Hodge, which has been paraded in this connection, we have only to say, that we have no idea that the language was designed to express anything out of harmony with the Standards. That it is loose and unguarded, and liable to be misunderstood, we may, with all due respect to the distinguished author, be allowed to assert; but the latter part of the statement goes fully to prove, that, in the "entire absence of holiness, and want of due apprehensions of the divine perfections, and of our relations to God," he realized in man nothing but total depravity, and with this remark we dismiss it from the controversy.

We defend the correctness of the words in the Standards on the following grounds:

1. God can recognize no goodness or virtue in any who still remain in a state of rebellion against his authority and government.

Some men, like silly birds, are easily taken by the appearance of things. There are not wanting, therefore, even Christian men who have extolled the virtues of Cyrus, the moral worth of Socrates, the goodness of Cato and Scipio, and of other illustrious men in the heathen world. They tell us, too, of the virtuous dispositions and deeds of those destitute of all positive religion. Now, we recognize no such virtue, nor does God. The following illustration has been used to show the futility of such a claim: The crew of a well equipped vessel mutiny on the high seas, and having killed or thrown overboard all who oppose their designs, they seize the ship and turn pirates. They are now in open rebellion against all government and law, and their hand against every man's. Meantime, they enter into a covenant among themselves, and agree to be faithful to each other, mutually to assist and defend each other to death, and honestly (?) to divide the spoils. Would there, however, be any virtue in such a covenant, however faithfully kept? Any moral goodness or rectitude would there be, in being faithful and true to each other in robbery, blood and crime? If captured and tried before a judge and jury, would such virtue be accepted in mitigation of their punishment? Would not their fidelity to each other, the mutual help they gave, and the dividing the spoils according to agreement, be called conspiracy and co-operation in crime? And have we not applied the same principle in judging of matters which have had, not a supposed, but a real existence? Many splendid feats of arms and acts of devotedness were performed by the rebels during the late war in this land. Even women, forgetting the weakness of their sex, performed many wonderful deeds of cleverness, craft and daring. But do we cover these with glory? No. And yet they were just as noble and as virtuous as

many of the so-called virtues of Cyrus or Scipio, or the stern devotion of Roman or of Spartan mothers. Now just so in morals under the divine government. God does not accept "robbery for burnt-offering." He pronounces "the sacrifice of the wicked to be an abomination to the Lord," and the "ploughing of the wicked to be sin." What apparently more virtuous desire than that of Saul and the Israelites to honor God with the best of the spoils of Amalek, and yet it was declared to be rebellion, equal in guilt to the sin of witchcraft. So what more virtuous desire than that of possessing the Holy Spirit, yet in unregenerate Simon it was a sin of which he was counselled to repent. Whilst in rebellion against his authority and law, God cannot see or recognize any virtue in man, however his actions may be lauded by the world.

2. Scripture expressions fully cover the language of the Standards. The unregeneracy of the man to whom we have just referred, as offering to purchase the Holy Spirit, is described as the "gall of bitterness and bond of iniquity." Now, we wonder if any drops of sweetness were to be found in that gall, or any part which that bond did not bind so fully but that it was still free to do the will of God. We trow not, if there be any meaning in figurative language. Again, "the wicked are estranged from the womb, they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent, they are like the adder which stoppeth her ear; which will not hearken to the voice of charmers, charming never so wisely." It would be an interesting problem for some of our friends on the other side of this controversy, to solve, how the poison bags of this serpent brood could somehow secrete, at times, and distil through their fangs, the healing virtues of truth and righteousness, instead of the irritant poison of lies and crime which produce death. Let them tell us, too, by what new discovery or invention the deaf ear of the adder can be unstopped, and she charmed by the melody which would woo to virtue, if it can be done by any power less than Omnipotence. Again, "they are corrupt. They are *altogether* gone aside, they are *altogether* become filthy, there is none *that doeth good*, no, not one." "The heart is deceitful above all things, and *desperately* wicked." "The *whole* head is sick, the *whole* heart is faint. From the sole of the foot, even to the crown of the head there is *no* soundness in it." "The carnal mind is enmity against God, it is not subject to the law of God, nor indeed *can be*." "So then they that are in the flesh *cannot please God*." Such passages as these fully warrant the words in the Standards, and on no sound principle of interpretation can they be understood as teaching any other doctrine.

3. Men in a state of unregeneracy do not, and cannot, possess what is necessary to render an action virtuous.

If Satan at times be transformed into an angel of light, we may expect that his servants and his service will sometimes undergo a species of transformation which may make them, to superficial observers, appear as if they sparkled with the lustre of virtue, and shone with the beauty of holiness. And how we have longed, at times, only to get hold of Ithuriel's spear, to touch the devil when in disguise, and compel him to assume his true shape. Nor is such a wish altogether unattain-



able. The spear of wondrous power, described by the poet, is nothing else but divine truth rightly applied, determining by its touch the true nature and character of everything with which it comes into contact. And what ugly changes, among the so-called and much extolled virtues of heathens and of unregenerate men, divine truth makes when rightly applied. It adjudges no action to be virtuous or good, except possessed of two elements, namely: a right motive, and a proper rule. First, it demands a right motive. An action may wear all the outward form of the most virtuous integrity, and yet, lacking in this respect, be only in the judgment of God diabolical wickedness. What more beautiful than the kiss of friendship, and yet the kiss of Judas, with a wicked motive, was detestable villany. Love to God, and love to man, as we stand related in the various forms of social life, must supply the motive before an action can be pronounced virtuous, for "love is the fulfilling of the law." But where is such love to be found in the hearts of unregenerate men? Are not their motives invariably drawn from vanity, selfishness, love of glory, distinction, or worldly advantage? Do they not utterly fail in relation to the injunction, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God." Yet without this divine charity, the most extensive knowledge, the greatest liberality, the grandest sacrifices for others' good, nay, even self-immolation, all go for nothing, and are before God "as sounding brass or a tinkling cymbal." But not the motive alone must be virtuous, a divine rule is also required to make a virtuous action. What more flaming zeal apparently for God's glory than that displayed by Paul, when he thought that "he should do many things contrary to the name of Jesus," and gave point to his conviction by "haling men and women to prison," and "persecuting the church;" yet his religious zeal, because regulated by an erring conscience, instead of producing virtuous deeds, only made work for life-long repentance. And so of many acts of self-righteousness, and of fanatic zeal, and apparently extraordinary devotedness, as monastic seclusion and vows of poverty; being guided by no divine rule or requirement, in no proper sense can they be regarded as virtuous. Thus unregenerated men want the first elements necessary to the performance of virtuous actions.

4. The passages relied on to prove that the Scriptures favor the idea that even the natural man may not be wholly destitute of virtue, and therefore not wholly "made opposite to all good, and wholly inclined to all evil," are entirely inconclusive. The following is principally relied upon and most frequently quoted, and may serve as a sample: "For when the Gentiles, which have not the law, do by nature the things contained in the law, these, having not the law, are a law unto themselves: which show the work of the law written in their heart, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." (Rom. 2: 14, 15.) This passage is supposed to prove very clearly that Paul recognized something as virtuous in even the heathen Gentiles of his day; first, because he says that they "do by nature the things contained in the law," and these surely must be virtuous; and secondly, because conscience found something in

their conduct to "excuse," or "bear witness" that it was right, and that surely showed that they were not utterly opposite to all that was good, and wholly inclined to all evil. Now let us look for a moment at these two points.

And first, we assert that the expression, "do by nature the things contained in the law," by no means teaches that these things, in their performance, must necessarily be virtuous. As formerly shown, it is not the fact merely of any action being in line with the divine requirement that makes it virtuous. It requires in addition to be performed with a holy and virtuous motive. Hence the need of charity to make knowledge, faith, zeal, liberality and self-abnegation virtuous. If merely being in line with some precept of the divine law made an act virtuous, then the devils have performed many deeds of splendid virtue. They have quoted Scripture, confessed the glorious character of Christ, and sounded forth his praise before assembled thousands. They have prayed to him, and yielded obedience to his high behests. They have been loyal to each other, and lent each other mutual help and assistance, and lived under government and been subject to principalities and powers, in all of which they have done "the things contained in the law." And even when they prayed not to be sent into the deep, which we learn (Rev. 20 : 14.) is the "second death," their desire was in harmony with the sixth commandment. And yet the devil is "the spirit that now worketh in the children of disobedience." A moment's thought, however, will show that it is utterly impossible for voluntary agents of any class, angels, devils, men, or even irrational animals, to live and act at all, and not do many things in harmony with both the spirit and letter of the moral law. When even the beasts of the field and fowls of the air seek, with labor and care, food to sustain life, they are practically exemplifying the sixth commandment, and when carefully nourishing and guarding their young ones, they are acting in the spirit of the fifth. When, in a community of gregarious animals, as in the bee-hive, the intruder on another's rights is restrained, the evil doer punished, and the indolent corrected, as naturalists tell us is often the case, there is the same "doing by nature the things contained in the law" as is to be found according to the apostle among the heathens. Yet we do not call the doings of the bee-hive, or of the beaver's dam, virtuous. And why not? Because there is wanting the virtuous motive, acting in conjunction with the intelligent conformity of a holy nature to the will of God. It was this that gave character to the obedience of Adam, and raised it to the rank of holiness and virtue, unspeakably above the instinctive promptings of the beasts of the fields. And because this is wanting "in the children of disobedience," though their actions outwardly may, to some extent, be in line with the requirements of the law of God, they cannot be virtuous. Nor does the apostle in the whole argument, in the early chapters of this epistle, ever insinuate that the light of nature raises the Gentiles, in the scale of morals, any higher than just to render them "inexcusable," and therefore he applies to them the language of the 14th Psalm, "There is none that doeth good, no, not one."

Again, as to the argument from conscience excusing, as if what conscience excuses must necessarily be right, it is a *non sequitur*. Just as it is impossible for moral creatures to exist at all, and not be, to some extent, in the line of the law's requirements, so, where the moral faculty of conscience exists at all, its actings will always affect our consciousness, and there will be accusings and excusings. But it does not follow that the excusing will necessarily make the thing excused virtuous or right; it will depend on the state of the faculty what kind of actions it will excuse. Now, the apostle who wrote these words of the heathen conscience, elsewhere asserts: "But unto them that are defiled and unbelieving is nothing pure; but even their mind and conscience is defiled." And what is the value morally of the excusing of a defiled conscience? Would we set up the verdict of a bribed judge and corrupt jury as a model of virtue? The Indian warrior, we doubt not, has the fullest approbation of his moral faculty, such as it is, when he kills and scalps the white settler, who has come unpleasantly near his reserve, and drives away his cattle. Paul's conscience excused his doing "many things against the name of Jesus," and in "persecuting the church he was quite conscientious." And thousands of examples might be found where men's consciences are daily excusing the most flagrant violations of divine law. But how can an impure, ignorant, erring and debased conscience give a true verdict about right and wrong? The magazines lately mention the case of a painter, who has magnificent powers of form and of delineation, but can never attain to eminence in his profession, because of a remarkable peculiarity of vision, that confounds green and blue. The artist whose organic defects lead him to finish a picture with a blue sea and a green sky is never likely to do much to distinguish himself. And so morally. Cato justified suicide, and there is scarcely a sin forbidden in the decalogue but we find consciences depraved enough to excuse. The argument therefore, from conscience excusing, in the case of the Gentiles, as against the language of the Standards, is wholly inconclusive.

This part, therefore, of our "form of sound words," like the fine gold from the fires of the furnace, comes forth more bright and sparkling from the fiery ordeal to which it has been subjected.

The same also might be shown of the teaching of the ninth chapter, which is also assailed in the same journal, and characterized as "based on an obsolete system of metaphysics." And we have often thought that it would be worth while to inquire, in relation to other parts of the Confession, which some ecclesiastical bodies have already altered, whether the language of the Standards is not incomparably simpler and better, in expressing the mind of the Spirit in the word, than some of the wordy and often indefinite forms of expression that have been substituted in its room. Whilst we are no antiquity worshippers, nor disposed to cherish towards the fathers any idolatrous veneration, we are inclined to treat as they deserve, attacks, however made, on our venerable symbols of doctrine, which are lasting monuments of the learning, accurate thinking and thorough knowledge of Scripture on the part of their compilers. And how marvellously in massive grandeur and Scripture fulness, do these symbols contrast with the feeble utter-

ances of some modern witling divines, who have tried hard to turn them into ridicule, and who, in their haste to get away from "old-fashioned theology"—as if any divine truth could be new—are found advocating theories supported neither by Scripture nor by common sense.

---

### MISSIONARY INTELLIGENCE.

#### FOREIGN.

MR. BEATTIE'S VISIT TO CONSTANTINOPLE AND INTERVIEW WITH THE AMERICAN AND ENGLISH AMBASSADORS — RETURN TO LATAKIYEH.

LATAKIYEH, August 26th, 1874.

MY DEAR BROTHER—I have just returned from my trip to Constantinople on behalf of poor Daoud. I left Latakiyeh the 16th ult., and reached the capital the 25th, in a somewhat broken-down condition, which confined me to the house and prevented me from doing anything for several days after my arrival. As soon as I was able, however, accompanied by Rev. Mr. Wrakely, an English clergyman and missionary from Smyrna, I called on our official representatives, English and American, in reference to the business in hand. We first called on the American Minister, Mr. Boker, who frankly said: "Gentlemen, I can do nothing. My hands are tied by instructions; I can only act officially, which means I can do nothing, and the Turks understand that perfectly. But, Sir Henry Elliott can act, and ought to demand the man's release. If he would take the initiative, the representatives of the other powers would support him. He said he had received a telegram from Beyrout in reference to Daoud's coming, but the despatch did not specify by what steamer. So he arrived and landed without his knowing it. The hour designated by the British Ambassador for receiving us having arrived, we proceeded to the English Embassy. Mr. Wrakely on introducing me remarked: "Mr. Beattie is concerned with the mission in Latakiyeh, and being intimately acquainted with the history and conversion of these Ansariyeh teachers and the circumstances of their arrest, will probably be able to furnish your Excellency with new facts of information connected with their case." "Oh," said the ambassador, "these Ansariyeh converts, whether Christians or not, must serve in the army. It is a law of the empire, and they cannot get rid of it. Their conversion to Christianity does not exempt them from military service. If this were allowed, multitudes would become Christians for the sake of escaping the conscription, which would be a great injury to the gospel." I said, "I must beg his Excellency's pardon for thus intruding myself into his presence and consuming his time, but I had sought the interview with his Excellency, not only for the benefit of these cruelly-treated men, but also on behalf of the people whom they represent—a people degraded, down-trodden and oppressed like no other in the Ottoman empire." "Did you not tell me, Mr. Beattie," interposed Mr. Wrakely, "that these

people were not Mohammedans?" "I did. They are not Mohammedans, nor so regarded by Mohammedans themselves. They are pagan worshippers of the heavenly bodies." "I have heard something of this before," said Sir Henry, "but nothing more can be done for them than has already been done for them, and the Turks regard the matter settled. If we should bring it up again, they would be very likely to say: What do you bring up that for again? We have had enough of that, let us have an end of it." Said I, "These men do not claim exemption from military service; but they wish to serve as Christians. Let the Sultan form Christian regiments in his army, and the whole difficulty will be obviated." "But that is a matter concerning the Turkish government with which we cannot interfere," said the ambassador. "Does it not seem pretty hard," I inquired, "for men thus to be compelled to perform military duty, irrespective of their religious and conscientious convictions—amid all the abuse to which these men have been subjected?" "Poor fellows!" he said, "they have had a hard time of it, and I believe them to be sincere, and in order that they might enjoy their religion unmolested, I had them ordered to Constantinople. Two of them deserted, but one Daoud was brought here by my order, that he might be free from persecution, and I have been assured by the Grand Vizier that he shall not hereafter be molested." "How," I asked, "can he be expected to enjoy his religion unmolested, when they have to pray as a soldier in the ranks? Whatever freedom Daoud may enjoy in private, terminates at the hour of prayer, when the regiment as a regiment is ordered out to Mohammedan prayers." "Yes," said Mr. Wrakely, "a Christian in the Turkish naval service once informed me, that he had to say Mohammedan prayers with his comrades, or be punished with the ropes' end." "Is that so?" he inquired. "Certainly," we replied. "I believe there are a good many Christians in the army," he remarked—rising at the same time as he said it, and politely bowing us out. This, so far as I can remember it, is the language and order of conversation which occurred on the occasion. Thus baffled I returned to Scutari, scarcely knowing what to do next. On reflecting, however, that the ambassador had stated in the course of his conversation, that Daoud had been brought to Constantinople by his order, I resolved so address him a note, requesting, if possible, the privilege of seeing him before returning to Syria? The following is a copy of the note:

*To his Excellency, Sir Henry Elliott, English Ambassador, Constantinople:*

SIR—As you were so kind as to inform me the day I had the honor of calling on your Excellency, that through your good offices, one of the Ansariyeh converts, Daoud Sulyman, had been brought from Damascus, and was now in this city; I wish to inquire whether you could tell me where he is, and secure me the privilege of seeing him before leaving by next Wednesday's French steamer for Syria? Such a favor would be some compensation for the trouble and expense incurred on his account—be a comfort to him, a gratification to his sorrowing family, and lay me under lasting obligations also to your Excellency.

Your grateful humble servant, J. BEATTIE.

SCUTARI, August 17th, 1874.

To this I received no reply, and knowing the impossibility of seeing Daoud without obtaining some clue as to his whereabouts, and perceiving the unwillingness to furnish the information desired, I concluded that a longer sojourn in Constantinople was needless, causing a useless expenditure of time and money, without any prospect of a favorable result, and so leaving the matter in Mr. Herrick's hands—Secretary of the Turkish Branch of the Evangelical Alliance—to employ some suitable person familiar with the localities of the numerous barracks and different places of military rendezvous in the city, and expert in making discoveries without awakening mistrust, I set out for Latakiyeh, arriving August 20th, after an absence of some thirty-five days. Before leaving, however, I had a second interview with Minister Boker, in reference to our work in Latakiyeh and the opposition we were still encountering, showing him the character of the hostility by a general rehearsal of facts, and soliciting in conclusion among other things his intervention in some way for the removal of the present governor. He seemed aroused by what he heard, and promised to afford us all the assistance in his power, and curious enough it so transpired that from *that* or from some other influence unknown, the governor *was* removed from office, two days after my return home. But whatever was the cause, the moral effect was the same, for *we* get the credit of it. In addition to the joy of finding my family all well on my return, I was happily surprised to find a letter also awaiting my arrival, in the well-known handwriting of poor Daoud. You can probably imagine my feelings, under the circumstances, better than I can describe them.

The whole tenor of his letter is sad. He was imprisoned four days before leaving Damascus, was again placed in confinement in Beirut, and finally experienced the same cruel treatment a night and part of two days on his arrival in Stamboul. When called to appear before the authorities he was disclosed and treated as a deserter. He was enrolled in a regiment in which there was not a single Arabic-speaking soldier, only Turks, who care not to insult and revile him from day to day. He is under constant surveillance, not permitted to leave his quarters or place of rendezvous without being accompanied by a guard. His lot seems in fact embittered by every surrounding circumstance; but though persecuted, he is not forsaken. "By the help of God," he says, "neither persecution nor death shall separate me from the love of Christ." These are extraordinary words, and I have no doubt but that they are the utterance of a faith which no adversity can shake, as I feel persuaded of his readiness for it. I sometimes think that Daoud will never be permitted to return, but be called to glorify his Saviour by suffering in some way a martyr's death. Truly in him a little one has become a thousand. I have written Daoud to-day through Mr. Herrick, requesting that gentleman to call on him and deliver his communication. The case of this brother has greatly distressed me. Pray for him, that whatever may befall him, he may prove faithful to the end.

Ever yours in the Gospel,

J. BEATTIE.

LATAKIYEH, October 7th, 1874.

MY DEAR BROTHER—I had forgotten that I had not written anything respecting our recent communion. It was celebrated in B'hamra the 20th of last month. We had contemplated its observance last spring, in view of the expected return of the three teachers; and when disappointed then, we continued still to wait for the hoped-for opportunity until after months of deferred hopes and fruitless expectations, we concluded it was neither wise nor just to risk longer the performance of this important exercise on a contingency so uncertain, especially as some of our members in the mountain seemed so earnestly to desire it.

About thirty-one communed, of whom five were an addition; and though a number from sickness and various causes were prevented from being present, the occasion was peculiar and will be remembered with interest. The weather was pleasant, and large and apparently attentive audiences, made up of listeners from a distance, were gathered in respectful attendance throughout the entire services—a circumstance which we could not but regard in providence as a triumph over our enemies. Some difficulty was encountered in securing the attendance of some of our female members, and notwithstanding all our efforts, one was hindered by her father from uniting. Poor Im Nayouf and Yuseph were kept away by sickness, which was a great disappointment both to us and them. Saleem Khalaiffy, too, was sick and absent until Sabbath, when he resolutely rose from his sick-bed, and attended sufficiently long to commune.

Of the five who were admitted to membership on the occasion, two were from the Greek Catholics, two from the Armenians, and one from the Ansariyeh, also at the close of the Monday's services four children were baptized.

An order has been proclaimed in Latakiyeh recently, purporting to have been issued by the authorities in Constantinople, that all schools carried on under the patronage of foreigners in the empire, *must* be closed. We have as yet no outside information on the subject, but are inclined to the supposition that this edict though *ostensibly* general in its object, is intended to be exclusively restricted in its application, to the work among the Ansariyeh. The Turks are taking alarm. The tenacity of Daoud has stung them to the quick, but their efforts to meet the danger are too late. The leaven has been deposited, and in time, whatever their present opposition, the whole lump will be leavened. I am affectionately in the Gospel,

J. BEATTIE.

THE letter from Mr. Beattie printed above and under date of October 7th, contains intelligence of the state of affairs in the Syrian Mission till that date. A profound sensation was created by the publication some days since of a telegram to the London *Times* to the effect that the governor of Syria had ordered the suppression of all Protestant schools in that country. Mr. Beattie's account of the matter is something different. The edict applies not only to Syria, but to the whole Turkish empire. It is not known yet whether the order has been carried into effect. The execution of it would be such an outrage upon intelligence and liberty that we can hardly see how the civilized world can do otherwise than revolt against it, and demand its repeal. If Mr. Beattie's surmise is well founded, that the operation of the order is intended only for the Ansariyeh people, it would be a great aggravation of the case. It is a loud and urgent call for prayer, and a great trial of the faith and patience of the saints, but we have no fear of the result. The adversary has many a time attempted by similar

measures to avert the progress of truth, but his plans have always met with defeat. They will be defeated again; only let the church rise to the demands of the hour and go forward with unfaltering purpose to sustain the mission in its trials, and the Lord will keep open the door of opportunity and of access to the Fellaheen, which the enemy is struggling desperately to close. Let us have faith in God, and these seeming mountains of difficulty will disappear. He that is with us and for us is stronger than all that are against us.

The case of Daoud remains unchanged. He is still deprived of his liberty by lawless force, and cruelly maltreated on account of his religion. Attempts are made to induce him to renounce Christianity, but his constancy thus far continues unshaken. Let him be remembered in the prayers of the church. He has a claim upon the sympathy and prayers of all Christian people. When Peter was in prison prayer was made by the church without ceasing unto God for him, and her prayers were answered in his deliverance. We have the same reason for prayer.

---

INTELLIGENCE has just been received (Nov. 18th), that on the night of the 15th October, a detachment of Turkish soldiers broke into the mission building in B'hamra, and seized three of the converts, two of them teachers—and also the two who had lately escaped from Damascus. They were hurried off, it was not known whither at the time. It has since been learned that they were forced into the army without any of the forms of conscription. The soldiers entered the houses of the people; broke the vessels in which the Fellaheen keep their winter stores; carried off their wheat, oil, figs, &c.; beat some who wore the Christian dress, and perpetrated other outrages. The gates of hell are bent on the destruction of the mission, but they cannot prevail. The schools in B'hamra and Latakiyeh were still open, and no direct attempt had been made to enforce the recent order of the government. Let the church work for the mission with half the zeal of its enemies against it, and accompany her efforts with prayer, and the result will not be doubtful.

---

WE call attention to the circular printed in this number from the Board of Foreign Missions. The call in the providence of God was never louder or more distinct than at present for sacrifices for the sake of the mission. The devil is raising up many adversaries to it, and notably the power of Mohammedism as acting through the Turkish government. It looks as if there was a fixed purpose to suppress it, and as if there was greater malignity against ours than against any other of the Protestant Missions in Syria. This is due, probably, in part, to our work among the Fellaheen, from whom the government, by its oppressive agencies, has heretofore exacted valuable revenues. Let the church prove herself equal to the occasion and furnish the means for pushing forward the work with still greater energy. The adversary must be made to know unmistakably that we are neither frightened nor discouraged, and that by God's favor we mean to succeed in spite of his devices. God's word shall not return unto him void.

---

THE Board of Foreign Missions adopted the following, and request that it be published: *Resolved*, That in view of the prolonged persecution of Daoud, one of the members of our mission church in Latakiyeh, Syria, by the Turkish government, his case be commended to our church and Christian people generally, with request that special prayer be offered in his behalf.



## HOME.

FROM Wahoo, Nebraska, Rev. James Wallace writes, that the Second Adventists erected a tent there in the summer, and had preaching every evening for a time. In this way, quite an excitement was created in the community. Mr. Wallace took up the points on which they dwelt, and many strangers came to hear him. We subjoin a letter from one of those that appeared in the *Nebraska Reveille*. The claims of the first day of the week to be the Sabbath were denied by the Adventists, and seventh-day views were advocated. Mr. Wallace also took up this subject, for some of the people of the town were beginning to favor their views. As our church could hardly hold the strangers interested in the discussion, an invitation to occupy the tent was accepted, and though the weather was unfavorable, yet there was a good congregation. Mr. Wallace says, "I have been told since, that there is not now a person in the place who is known to sympathize with their views." He adds, "I think God has given me favor in the eyes of the people outside of our church here, more than in the other places where I have been; but whether some of them will accede to our church I know not." The following is the letter referred to above:

MR. EDITOR—On Sabbath last, the writer had the pleasure of attending services at the Reformed Presbyterian church, the Rev. J. Wallace, pastor. Being prompt at eleven o'clock, had good opportunity to see how late many arrived. The meeting-going people of Wahoo seem to grudge the time, and they reluctantly draw their "slow length along," and get so far behind time as to vex the "nervous," and sometimes disturb others, indeed, nearly all, for we have to "turn around," you know, right in the midst of prayer, to see "who now." At twenty-five minutes past eleven, half the audience being present, Mr. Wallace, in well chosen words, offered a brief but impressive invocation, then read, commented upon and explained the 130th Psalm. I had heard it explained before, had read it myself, but never before saw so much beauty and power in its language, in the arrangement of the thoughts, in the deep feeling, and child-like reliance, and solemn pathos, shown by the author. Singing followed; no leader—"all" leaders—but the singing not bad. The other half of the audience having now arrived (except a few stragglers), a short, earnest prayer was made, and then followed the sermon, in which the wise and foolish virgins were compared with great ability and good practical effect. In some parts of the discourse, Mr. Wallace was much affected, especially so when he seemed to imagine himself in the despairing condition of the foolish virgins, when in pitchy darkness, they wished to move, but found themselves entirely out of oil; no one to light their lamps and point the way. Here his flushed countenance and tremulous voice showed much feeling; but when the foolish virgins, half distracted (Matt. 25: 8), begged the wise virgins, "Give us of your oil, our lamps are gone out," and the sad answer came, "Not so, lest there be not enough for us and you," the speaker was deeply affected and very pathetic, and his inspirational fire reached the heart and warmed the intelligent and appreciative audience.

After the benediction, Mr. W. said that at four o'clock he would lecture on the "Second Advent of Christ," that subject being agitated just then under the tent, and knowing the ability of the speaker, I attended. After the usual preliminaries, and waiting, and being disturbed by the audience arriving by ones and twos, the speaker took the platform, seeming conscious of the importance of the subject and the occasion. The audience not only largely shared his feelings, but fully relied on his ability. He stood erect, free from scrip or notes, and without care except for the facts and arguments; and for an hour and a quarter he gave these with much ability and great impression, and when he retired, the listening and attentive audience again breathed a full breath, and ~~now~~ he had *conquered*, knew that Christ is *always* here with all who seek and follow him, and that his kingdom is not of this earth, not temporal like Caesar's, but it is the kingdom of heaven—a *spiritual kingdom*.

Wahoo has just cause of pride, that such discourse may there be heard. SPECTATOR.

THE congregation at Sylvania, Missouri, is receiving half of Mr. Wilkin's time. Mr. Wilkin has been installed in Pleasant Ridge, Kansas, but not yet in Sylvania. Presbytery offered him the calls, with permission

to divide his time ; but the brethren in Sylvania desire more than half-time preaching. No obstacle will be placed in the way of their making an arrangement for more preaching, with the Board, after they have settled for past services. Land is cheap in that section, and our church there has good prospects. Five have been added, in all, before and at the time of the last communion.

It will be remembered that the Board reported to Synod an appropriation of \$100 to Kansas Presbytery, for exploring in Kansas. Rev. W. W. McMillan writes, that he spent three Sabbaths in Crawford county, last March. His letter is from Labette county, where he was this fall, being engaged in the same work. The third Sabbath of September, he preached in Crawford county, ten miles southwest of Girard, and was to preach there, also, the first Sabbath of October. The country he reports to be excellent. He found two families of Covenanters, and others, who were anxious for preaching. September 4th Sabbath, he preached in Labette county, nine miles southwest of Oswego. This is also a good county, but there is only one Covenanter family there. Mr. McMillan made considerable inquiry, but could see no need to go further south or west in search of scattered members. We are glad to know of these places he has mentioned, and we hope brethren in emigrating will bear them in mind.

---

#### SOUTHERN.

THE school in Selma re-opened on the 28th of September. There were fifty scholars present ; the second week there were eighty-eight. Mr. Lewis Johnston left for the North, at the close of September, and was away for a time at the meeting of the Pittsburgh Presbytery. After receiving ordination, he left with his wife for Selma, and is now engaged in the work of preaching and teaching, as before. The school is rapidly growing. There were one hundred and twenty-three on the roll at the end of October. We are under obligations to the American Bible Society, for a hundred Bibles, and, at the October meeting of the Board, a full supply of books was ordered. We thank the friends of the mission for giving the money when needed. We look for a great increase in the school when the cotton-picking season is over. At present, the children can earn a little in the field. When they cannot, they will turn to books.

D. B. WILLSON, Sec.

---

#### COLLECTION FOR FOREIGN MISSION.

THE annual collection for the Foreign Mission falls on the FIRST SABBATH IN DECEMBER. The sum which Synod has asked from the church for this cause, during the present year, is \$15,000. This seems to be a large sum, but it is far below what could be profitably used. There is an urgent call for advance in this direction. The sphere of operation is enlarging. The mission at Suadiyeh, with all its property, has been transferred, by its proprietors, to our Board, and is occupied by one of our missionaries. The embittered hostility of Mohammedanism is a valuable concession to the success of our work, and demands from us corresponding sacrifice and effort to sustain it in the highest possible degree of efficiency. Our largest sacrifices will be small in comparison with the sacrifice which has been made, and the suffering which has been endured in Syria. The hour is one of supreme interest, not only to our own, but to all Protestant missions in that

land. The devil has great wrath, and is working with all his craft and energy for their suppression. This, surely, is not the time to abate our interest, or to lessen our contributions. The emergency must be met. Let us meet it with high resolve, that whatever can be done will be done, to precipitate the downfall of the Eastern Antichrist, and to rescue the victims of his rapacity and power, and to secure to them the freedom and blessings of the gospel. We may add, that the expenses of the mission are constantly increasing, and the treasury has not been so closely drawn for a long while as at present.

S. O. WYLIE, *Ch'm.*

T. P. STEVENSON, *Sec.*

N. B.—Remittances to be sent to Walter S. Miller, No. 5 Hanover St., New York.

### BIBLE QUERIES.

In compliance with the expressed wish of a number of our readers, we will, in our next issue, resume the Sabbath School and Children's Departments. As a number of contributors have agreed to assist us in its management, we think we can assure our young friends, each month in the future, much interesting and valuable reading matter. Our ideas in regard to a children's department are, we confess, rather old-fashioned; we firmly believe, however, they are right. Still, we hope to make the Magazine as anxiously looked for and as highly prized by the children, as heretofore it has been by the parents. In the meantime, we insert the following "Queries," furnished us by an esteemed friend.—*Ends.*

1. What does the Bible *command* us to covet? Where does it tell us to do so?
2. What Hebrew king invented instruments of music? Where is the proof?
3. Where is Aleppo mentioned in the Bible, and by what name?
4. Where is the first specimen of poetry in the Bible?

5

#### SCRIPTURAL ENIGMA.

My whole is a Bible admonition.

My 3, 12, 6, 15, 2, is an island.

My 18, 14, 4, 16, is a celebrated preacher.

My 13, 8, 18, is the father of a great captain.

My 16, 11, 5, 2, 1, is a mountain.

My 10, 17, 19, is a fruit mentioned in the Bible.

My 7, 9, are the first and third letters of the name of a Roman governor of Judea.

6. In what part of the Bible do we read of a breakfast, at which two hundred and seventy-six persons were present, and of which the host first partook himself, and after all had eaten as much as they desired, that part of the remainder of the provisions were destroyed?

### ECCLESIASTICAL.

#### MINUTES OF THE REFORMED PRESBYTERY, 1801-1806.

(Continued from page 367)

NEW YORK, May 6th, 1806.

THE Presbytery of the Reformed Presbyterian Church of North America met agreeably to appointment, and constituted by prayer; the Rev. Wm. Gibson, moderator; Alexander McLeod, minister, and John Burns, ruling elder from Galway, appointed to represent the congregation in that place.

Andrew Gifford, of New York, and John Reily, of Philadelphia, appointed by the respective sessions to which they belong, to represent them at Presbytery, took their seats.

The moderator then informed the court that an elder was regularly appointed by the session of his congregation, to represent them at Presbytery, but by an unavoidable circumstance could not attend.

As the Clerk of the Presbytery is absent, and the minutes of last session of Presbytery in his possession, therefore, resolved to adjourn till to-morrow, at two o'clock, P. M. Concluded with prayer.

JOHN REILLY, *Clerk pro tem.*

May 7, 2 o'clock. *Eodem loco.*

Agreeably to adjournment, the Presbytery met and constituted; Messrs. Gibson, Wylie, McLeod, Donnelly and Black, ministers; Andrew Gifford, John Burns and John Reilly, ruling elders. Rev. William Gibson, moderator; John Black, clerk.

1. A motion was made that the present moderator be continued during, at least, the greater part of this meeting of Presbytery. Carried.

2. A motion was made that the present clerk be also continued. Carried.

3. It appeared that Messrs. Gibson, Donnelly and Black had not elders from their respective congregations; inquiry was therefore made what were their reasons. Their reasons were received by the court, and sustained.

4. The court appoint that elders be chosen out of Mr. McLeod's congregation, to fill up the vacancy; and John Agnew, in the meantime, was chosen, and took his seat.

5. The court also appoint William Acheson as a member of this court. He took his seat accordingly.

6. After reading the minutes of the last meeting of Presbytery, Mr. McLeod was inquired at, whether he was in readiness to deliver the sermon appointed him at the last Presbytery, respecting the Mediator's purchase. He informed the court he had made preparation. The court appoint that the discourse be delivered at 7 o'clock, this evening.

Adjourned till 7 o'clock. Moderator concluded by prayer.

7 o'clock. *Eodem die et loco.*

Presbytery met and constituted; same members *ut supra*.

1. Mr. McLeod was called upon to deliver the discourse formerly appointed, which he did from 1st Cor. 3: 21, 22, "*For all things are yours, whether the world, or things present.*"

2. The court, after testifying their approbation of the discourse, desire Mr. McLeod to prepare the substance of this discourse for the press, as soon as may be in his power, with which he promises to comply. Moved to adjourn till to-morrow at 9 o'clock. Moderator concluded by prayer.

May 8th.

The Presbytery met, agreeably to appointment, and constituted; same members *ut antea*, with the exception of William Acheson, who was absent.

1. The Presbytery resumed the reading of the minutes, and the following references were made, to be taken up afterwards: (1.) An inquiry of the committee appointed respecting the Presbyterial addresses to Europe. (2.) The committee to examine and transmit the Overture to the Presbyteries in Britain and Ireland.

2. A committee consisting of Messrs. McLeod and Black are appointed to draw up a system of Presbyterial rules for the arrangement and order of our proceedings, in order that they may be printed.

3. Messrs. Gibson and Black are appointed a committee to inquire, as soon as possible, whether there may be any, and if any, what causes of fasting the church may have at present for essaying the duty.

4. The committee to examine and transmit the Overture to the Britain and Ireland, were called upon to report. They reported that they had

taken such steps to accomplish the object of their appointment. They had met, examined the Overture, transmitted the copies, &c

5. The committee also reported that they had taken up the business of the Reformed Dissenting Presbytery, and had sent such answer to them, as testified their disapprobation of their constitution, &c., as recorded in their minutes. The Presbytery approved the proceedings of the committee. James Nelson, a ruling elder, was invited to take a seat in court, which he did.

6. The reading of the historical part of the Overture was made the order of the day for the next sederunt. Court adjourned till 2 o'clock, P. M. Moderator concluded by prayer

2 o'clock, P. M.

The Presbytery met and constituted, agreeably to adjournment. *Eodem die et loco.* Same members *ut supra.*

1. Two petitions were received from Rev. Thomas Donnelly; the one coming from his session, craving supply of ordained ministers, &c., the other from Nashville, Tennessee, craving sermon, &c. Ordered to be referred.

2. Mr. McLeod was called upon to read the historical narrative, intended to be introductory to the act and testimony, which he did; and Messrs. Gibson and Wylie were appointed a committee, to which also Mr. Donnelly was added, to examine the historical narrative, and report to the Presbytery.

3. The consideration of the Overture, and the papers connected therewith, is made the order of the day for to-morrow.

Adjourned till to-morrow at 9 o'clock, A. M.

May 9th.

The Presbytery met and constituted, agreeably to adjournment. *Eodem loco.* Same members *ut supra.*

1. The Presbyterial rules were read.

2. Agreeably to the minutes, the court proceeded to the consideration of the Overture, and the papers connected therewith.

3. The copy of the Overture sent to the Reformed Presbytery of North Britain, was received, and their remarks thereon read.

4. Some papers of remarks were also received from Mr. Donnelly's congregation and read.

5. The remarks and recommendations from the Scotch Presbytery were referred to a special committee, consisting of Messrs. McLeod, Wylie and Donnelly, who were appointed to have full powers, to act upon these and all other additions recommended, and report to the Presbytery on Monday next. Adjourned till 2 o'clock. Moderator concluded by prayer.

2 o'clock. *Eodem die et loco.*

The Presbytery met, pursuant to adjournment, and constituted; same members *ut supra.* Rev. Wm. Gibson, moderator; John Black, clerk.

1. *Resolved*, That it appears to this court, that serving on juries in the civil courts of judicature in the United States, or in any one of the States, is inconsistent with the Testimony of the Reformed Presbyterian Church against the civil constitutions from which these courts derive their authority.

2. *Resolved*, That though the swearing of an oath in the presence of the civil rulers in America, does not imply a holding communion with the administrator in his official character, yet where administration is considered as the exclusive right of the magistrate, required or understood as an evidence

of our allegiance to him, compliance in that case is inconsistent with our Testimony.

Adjourned till 9 o'clock to-morrow A. M. Moderator concluded by prayer.

May 10th.

The Presbytery met and constituted. *Eodem loco*; same members *ut antea*. Rev. Wm. Gibson, moderator; John Black, clerk. No business was done; the court adjourned till Monday. Moderator concluded by prayer.

May 12th, 1806.

The Presbytery met and constituted, agreeably to adjournment. *Eodem loco*; same members *ut antea*. Rev. Wm. Gibson, moderator; John Black, clerk.

1. The order of the day was called up, which was the business of considering the papers from the Scotch Presbytery. The committee reported progress, and had leave to sit again.

2. The historical narrative was taken up.

3. In order to open the way, the committee appointed to send the Presbyterial letters, &c., to the Presbyteries of Britain and Ireland, were called upon to report. They did make report, which was satisfactory to the court.

4. The committee appointed to examine the narrative gave in their report. They recommended some alterations, &c. The Presbytery received their report, and the business lies open in the court for further consideration. Referred to the afternoon.

5. The Northern committee were called on to read their minutes—they did so—approved. The committee had referred a case for the advice of the Presbytery: A *fama clamosa* had prevailed against Robert Beatty, a ruling elder; he had been tried and acquitted of the charge, substantially; yet as the character of a ruling elder should have a good report of those that are without, and some untenderness appearing to have attached to him, the court did suspend him from the exercise of his office of ruling elder, until the meeting of Presbytery. This court agree that the suspension be removed, which was announced by the moderator.

6. The committee appointed to draw up causes of fasting, reported progress, and had leave to sit again.

Adjourned till 3 o'clock, P. M. Moderator concluded by prayer.

3 o'clock, P. M.

Agreeably to adjournment, the Presbytery met and was constituted. The minutes of the Middle committee of Presbytery were called for and read. Approved.

1. The Reformed Presbytery, impressed with the duty of exhibiting to the world a historical view of the church, as a testimony of their thankfulness to God for his goodness to his covenant society, and of their approbation of the faithful contendings of God's people, and as a means of instruction to their own connections and to others, and especially as helpful in understanding their own doctrinal articles, do hereby ratify and approve of the preface and historical view, with the proposed amendments and additions, and appoint Messrs. Alex. McLeod and Wm. Gibson a committee to insert those amendments and additions in their proper places, and to publish them to the world with all convenient speed.

2. A paper from Walkill and Cortright, desiring a junction into one congregation, was read. Referred till afterwards.

3. Mr. John Reilly, a young man in Mr. Wylie's congregation, who had

taken such steps to accomplish the object of their appointment. They had met, examined the Overture, transmitted the copies, &c

5. The committee also reported that they had taken up the business of the Reformed Dissenting Presbytery, and had sent such answer to them, as testified their disapprobation of their constitution, &c., as recorded in their minutes. The Presbytery approved the proceedings of the committee. James Nelson, a ruling elder, was invited to take a seat in court, which he did.

6. The reading of the historical part of the Overture was made the order of the day for the next sederunt. Court adjourned till 2 o'clock, P. M. Moderator concluded by prayer

2 o'clock, P. M.

The Presbytery met and constituted, agreeably to adjournment. *Eodem die et loco.* Same members *ut supra.*

1. Two petitions were received from Rev. Thomas Donnelly; the one coming from his session, craving supply of ordained ministers, &c., the other from Nashville, Tennessee, craving sermon, &c. Ordered to be referred.

2. Mr. McLeod was called upon to read the historical narrative, intended to be introductory to the act and testimony, which he did; and Messrs. Gibson and Wylie were appointed a committee, to which also Mr. Donnelly was added, to examine the historical narrative, and report to the Presbytery.

3. The consideration of the Overture, and the papers connected therewith, is made the order of the day for to-morrow.

Adjourned till to-morrow at 9 o'clock, A. M.

May 9th.

The Presbytery met and constituted, agreeably to adjournment. *Eodem loco.* Same members *ut supra.*

1. The Presbyterial rules were read.

2. Agreeably to the minutes, the court proceeded to the consideration of the Overture, and the papers connected therewith.

3. The copy of the Overture sent to the Reformed Presbytery of North Britain, was received, and their remarks thereon read.

4. Some papers of remarks were also received from Mr. Donnelly's congregation and read.

5. The remarks and recommendations from the Scotch Presbytery were referred to a special committee, consisting of Messrs. McLeod, Wylie and Donnelly, who were appointed to have full powers, to act upon these and all other additions recommended, and report to the Presbytery on Monday next. Adjourned till 2 o'clock. Moderator concluded by prayer.

2 o'clock. *Eodem die et loco.*

The Presbytery met, pursuant to adjournment, and constituted; same members *ut supra.* Rev. Wm. Gibson, moderator; John Black, clerk.

1. *Resolved*, That it appears to this court, that serving on juries in the civil courts of judicature in the United States, or in any one of the States, is inconsistent with the Testimony of the Reformed Presbyterian Church against the civil constitutions from which these courts derive their authority.

2. *Resolved*, That though the swearing of an oath in the presence of the civil rulers in America, does not imply a holding communion with the administrator in his official character, yet where administration is considered as the exclusive right of the magistrate, required or understood as an evidence

of our allegiance to him, compliance in that case is inconsistent with our Testimony.

Adjourned till 9 o'clock to-morrow A. M. Moderator concluded by prayer.

May 10th.

The Presbytery met and constituted. *Eodem loco*; same members *ut antea*. Rev. Wm. Gibson, moderator; John Black, clerk. No business was done; the court adjourned till Monday. Moderator concluded by prayer.

May 12th, 1806.

The Presbytery met and constituted, agreeably to adjournment. *Eodem loco*; same members *ut antea*. Rev. Wm. Gibson, moderator; John Black, clerk.

1. The order of the day was called up, which was the business of considering the papers from the Scotch Presbytery. The committee reported progress, and had leave to sit again.

2. The historical narrative was taken up.

3. In order to open the way, the committee appointed to send the Presbyterian letters, &c., to the Presbyteries of Britain and Ireland, were called upon to report. They did make report, which was satisfactory to the court.

4. The committee appointed to examine the narrative gave in their report. They recommended some alterations, &c. The Presbytery received their report, and the business lies open in the court for further consideration. Referred to the afternoon.

5. The Northern committee were called on to read their minutes—they did so—approved. The committee had referred a case for the advice of the Presbytery: A *fama clamosa* had prevailed against Robert Beatty, a ruling elder; he had been tried and acquitted of the charge, substantially; yet as the character of a ruling elder should have a good report of those that are without, and some untenderness appearing to have attached to him, the court did suspend him from the exercise of his office of ruling elder, until the meeting of Presbytery. This court agree that the suspension be removed, which was announced by the moderator.

6. The committee appointed to draw up causes of fasting, reported progress, and had leave to sit again.

Adjourned till 3 o'clock, P. M. Moderator concluded by prayer.

3 o'clock, P. M.

Agreeably to adjournment, the Presbytery met and was constituted. The minutes of the Middle committee of Presbytery were called for and read. Approved.

1. The Reformed Presbytery, impressed with the duty of exhibiting to the world a historical view of the church, as a testimony of their thankfulness to God for his goodness to his covenant society, and of their approbation of the faithful contendings of God's people, and as a means of instruction to their own connections and to others, and especially as helpful in understanding their own doctrinal articles, do hereby ratify and approve of the preface and historical view, with the proposed amendments and additions, and appoint Messrs. Alex. McLeod and Wm. Gibson a committee to insert those amendments and additions in their proper places, and to publish them to the world with all convenient speed.

2. A paper from Walkill and Cortright, desiring a junction into one congregation, was read. Referred till afterwards.

3. Mr. John Reilly, a young man in Mr. Wylie's congregation, who had



been taken into consideration by the Middle committee, and put under the care of Mr. Wylie, was called on by the court, and this afternoon appointed for his examination in the Oriental languages.

May 13th.

Agreeably to adjournment, the Presbytery met and constituted. *Eodem loco*; same members *ut antea*. Rev. Wm. Gibson, moderator; John Black, Clerk.

1. The committee appointed for examining the Overture were called. They reported progress, and had leave to sit again. The committee appointed to inquire whether there be any, and if any, what causes offending the church may have for essaying this duty, were called, and reported that in their opinion there were causes not a few. A copy of which they gave into the court, which was read and approved with some additions, which were recommended to be made. The causes were then ordered to be printed to the number of five hundred. The blank was ordered to be filled up with the first Thursday of July next. The court do therefore appoint the first Thursday of July next to be observed by themselves and their connections as a day of fasting and humiliation.

2. The Presbytery then passed to the order of the day, which was to read and consider the Overture, which was done as far as the ninth chapter.

3. The court then referred reading, &c., and called upon Mr. Reilly for examination. He was examined in Hebrew and Chaldee, and was approved.

Mr. Reilly was appointed a lecture from 1 Cor., 2d chap., from the beginning to the 5th verse, inclusive; also a sermon from 2 Cor. 5: 21; and he is recommended to the Middle committee to direct his studies. Adjourned till 10 o'clock to-morrow. Moderator concluded by prayer.

May 14th.

The Presbytery met and constituted, pursuant to adjournment; same members *ut antea*, with the exception of Mr. Wylie, who was indisposed. Rev. Wm. Gibson, moderator; John Black, clerk.

The reading and criticising the Overture was resumed. Mr. Wylie appeared and took his seat. The remainder of the session was taken up reading, &c. Adjourned till 3 o'clock, P. M. Moderator concluded by prayer.

3 o'clock, P. M.

Presbytery met and constituted; same members *ut supra*. Rev. Wm. Gibson, moderator; John Black, clerk.

The Presbytery resumed the consideration of the Overture, and continued until all the chapters were gone through, and such amendments were made as the court saw proper. Adjourned till to-morrow at 9 o'clock. Moderator concluded by prayer.

May 15th. *Eodem loco*.

Agreeably to adjournment, the Presbytery met and constituted; same members *ut antea*. Rev. Wm. Gibson, moderator; John Black, clerk.

The committee appointed to take into consideration the recommendations for additional chapters, &c., from the Reformed Presbytery of North Britain, reported that they had attended to the subject, and are of opinion that these additions be adopted, as far as they do not interfere with other chapters involving the same subjects. They recommend a whole chapter on Sanctification, to be inserted between the chapter on Repentance and the one on Perseverance; also a chapter on Marriage, to be inserted between the chapter on Oaths and the chapter on Civil Government. These chapters

with the other additions to be inserted in their proper places, the committee have prepared and now present to the Presbytery. These were all severally read and approved—ordered to be inserted in the places recommended.

2. *Resolved*, That the conclusion of the Overture be inserted as the conclusion of the Historical Narrative, changing its declaratory dress, and making such alterations as will preserve consistency.

3. *Resolved*, That the consideration of the Overture be made the order of the day for the afternoon.

Adjourned till half-past 2 o'clock, P. M. Moderator concluded by prayer.

Half-past 2 o'clock.

Presbytery met and constituted. *Eodem die et loco*; same members *ut supra*. Rev. Wm. Gibson, moderator; John Black, clerk.

1. The court resumed the consideration of the Overture with its amendments—and previous to taking the last question, approve or disapprove—a member was called to pray for light and direction. After the prayer the moderator put the question, approve or disapprove? When the members answered unanimously, approve. And the court do hereby approve and ratify this Testimony as their act and deed. Afterwards a member was called to give thanks to God for the harmony and unanimity which prevailed throughout the whole consideration and ratification.

2. Petitions were received from Galloway, Tennessee, Coldenham, Harpersfield, Strasburg, Baltimore, Conococheague, Kentucky, desiring a supply of ordinances. All papers belonging to the Northern district were referred to the Northern committee; and all papers relative to the Middle district, to the Middle committee. With respect to the Tennessee petition, Mr. Donnelly was authorized to visit them, if in his power, before next meeting of Presbytery.

3. Any two ministers belonging to any of the committees, are empowered to constitute a committee upon any exigency arising *de novo*, and transact Presbyterial business amenable to the Presbytery.

4. *Resolved*, That Mr. McLeod is to visit Mr. Black's congregation about the next meeting of Presbytery.

5. The next meeting of the Presbytery is appointed to hold at the house of John Thompson, in Conococheague, on the first Tuesday of October, 1807.

6. The first Thursday of December next is appointed a day of Thanksgiving.

7. Mr. Williams is referred to the Northern and Middle committees.

8. Mr. Black is appointed to open the next Presbytery with a sermon on Testimony bearing.

9. Mr. Wylie is appointed to prepare a particular Testimony against the Constitution of the United States and against each of the States, to present to the next meeting of Presbytery.

10. Messrs. Gibson and McLeod, formerly appointed a committee to publish the Historical Narrative, are also authorized to publish the Testimony as amended.

Moderator concluded by prayer.

## NEW YORK PRESBYTERY.

THE New York Presbytery held its fall meeting at Newburgh, October 27, 1874, at 7½ o'clock, P. M. in the First church. The moderator, Rev. David McFall, delivered a able and learned discourse, taking for his text Matt. 5:23, 24. The business coming before the Presbytery was of such a nature that it required but little discussion, and although varied in its nature, was finished upon the following day. We missed the presence and fatherly advice of our respected brother, Doctor Stevenson. Deprived of his presence we enjoyed a letter from his pen, which was read before the Presbytery. A committee appointed for the purpose framed a reply, in which the sympathy of the Presbytery was conveyed to him. The certificate of Rev. Robert Somerville was received from the Presbytery of the Lakes, and his name was added to the membership of this Presbytery.

On account of a paralytic stroke which has prostrated Miss McKinney, the congregations under care of Presbytery were recommended to take up their collection for the McKinney fund on or before the 2d Sabbath of December. Increased funds are needed at once, and the whole church should immediately respond.

A call from West Hebron in favor of S. R. Wallace, and a call from Topsham in favor of J. C. K. Farris, were sustained as regular gospel calls. Presbytery supplemented both of these calls so that they offer to the candidates a salary of \$800 per annum. Mr. Farris being present, accepted the Topsham call. The call from West Hebron was put in the hands of a commission of Presbytery for presentation.

A call in favor of D. H. Coulter, from Newark congregation, was sustained and forwarded to the Iowa Presbytery for presentation. A commission of Presbytery, with Jas. Kennedy convener, was appointed to install Mr. Coulter, in case of his acceptance.

David McAllister received and accepted a call from the congregation of Walton. Presbytery agreed to meet at Walton on May 25, 1875, and on the 26th, at 2 o'clock, P. M., the installation will take place. David Gregg was appointed to preach the installation sermon; David McFall to address the pastor; J. R. Thompson to address the people, and J. M. Beattie to offer the installation prayer.

A commission of Presbytery was appointed to install J. C. K. Farris, at Topsham, Nov. 25, at 11 o'clock, A. M. The commission consists of J. C. K. Milligan, who preaches the installation sermon; J. C. Taylor, who addresses the pastor; D. C. Farris, who addresses the people, with elders Aurelius Morse, James Maclam and Samuel Clark.

The different commissions appointed to attend to the visitation of the several congregations reported. In view of their reports, Presbytery recorded its gratitude to God for the prosperity of the congregations under its care, and at the same time recommended those congregations that have not yet reached Presbytery's minimum in the support of their pastors (which is \$800), to use all lawful means to do so at the earliest day.

The members of the Ballibay mission station petitioned for an organization as a congregation. The prayer of the petitioners was granted, and J. C. K. Milligan, J. O. Bayles, with elder Gilchrist, were appointed as a commission to carry out the decision of Presbytery.

Geo. Kennedy, of New York, a graduate of Columbia College, and Moses Roney Fraser of Newburgh, were taken under care of Presbytery as students of theology of the first year.

The Presbytery adjourned to meet at Walton on May 25, 1875, at 7½ o'clock, P. M.

DAVID GREGG, Clerk.

## KANSAS PRESBYTERY.

THE Kansas Presbytery met in the new and commodious church of the Reformed Presbyterian congregation of North Cedar, Kansas, on October 20, 1874, at 7½ o'clock, P. M. Rev. D. McKee preached the opening sermon from Josh. 24:15, last clause; after which the Presbytery was constituted with prayer by M. Wilkin, the retiring moderator. Rev. D. McKee was chosen moderator, M. Wilkin, clerk, and W. W. McMillan, assistant clerk.

Rev. S. M. Stevenson, by letter, accepted a unanimous call made upon him by Tabor congregation, and Rev. J. S. T. Milligan and elder J. Porter, of Republican City congregation, were appointed a commission to present the call formally and install him at the convenience of the parties. The clerk was directed to inform the Central Board of Domestic Missions of the request of Presbytery, that said Board would supplement the salary promised by the congregation to the pastor elect. Missionary work was assigned to Rev. W. W. McMillan in Crawford county; to Rev. D. McKee at Atchison; to Rev.

J. S. T. Milligan at Richmond, Franklin county, and to Rev. M. Wilkin at Greenwood, Jackson county, Missouri.

The treasurer was directed to ask aid of the Board to the amount of \$100, for carrying on missionary work.

There was a Presbyterial visitation of the congregation of North Cedar. The examination was very satisfactory to Presbytery. The Presbytery is to meet at Pleasant Ridge on Tuesday of the week preceding the next meeting of Synod, at 7 o'clock, P. M. The visitation of the congregation is to be on the Wednesday of the meeting of the Presbytery, at 2 o'clock, P. M.

M. WILKIN, Clerk.

### BEAVER FALLS CONGREGATION.

THE commission appointed by Pittsburgh Presbytery to organize a congregation in Beaver Falls, met as directed and was constituted with prayer by Dr. Milligan. The names of twenty-four members were enrolled; sixteen from Little Beaver congregation, five from other congregations, and three from the U. P. Church. Messrs. R. Paisley, J. Cook and J. D. McAnlis were elected elders, and Messrs. J. Kirker, J. B. Maxwell and J. W. Cook, deacons. The examination was conducted by N. M. Johnston. Dr. Milligan preached the sermon from Matt. 24:46, and offered ordination prayer. Rev. S. J. Crowe addressed the officers, and Johnston the people.

N. M. JOHNSTON.

A word may not be out of place here, with regard to this young and promising organization. The first Covenanter preaching in Beaver Falls was on the first Sabbath evening of January, 1869, when only one member of the church lived there. The sermon was by the pastor of Little Beaver congregation, after the regular services in Rochester. He continued holding evening services on the first Sabbath of every other month, with few exceptions, till the date of their organization. When the membership increased and they were able to take preaching by the day, they had liberty to supply themselves. Since then, they have had the services chiefly of Dr. Sloane. They are now organized, have a good neat hall in the Union school building to worship in, are able to pay \$500 a year for preaching, and expect to make out a call in the spring. Beaver Falls is about twenty-eight miles from Pittsburgh, on Big Beaver river, opposite New Brighton and on the P., Ft. W. & C. R. R., is only seven years old, and has about seven thousand inhabitants. There are in it gas, water, glass and cutlery works, foundries, planing and paper mills, factories for making hinges, knobs, shovels, files, axes, saws, coffins and delf. These are generally first-class works and mills. Property and rents are much lower here than in the large cities, thus offering to poor mechanics the opportunity of securing for themselves a home. Parties wishing further information will do well to write to Mr. R. Paisley or Mr. J. D. McAnlis, Beaver Falls, Pa., who will gladly correspond with members of the church seeking locations.

N. M. J.

It is with regret that I intimate through you to the church the fact that Miss McKinney received about the 1st of June, a paralytic stroke, confining her to her room, and mainly to her bed. This dispensation has imposed upon the treasurer expenses which otherwise would not have been required—medical advice and attention, together with a nurse to take charge of the sick. The treasury is consequently exhausted; the winter is approaching, and the treasurer asks the attention of the church to the recommendation of the N. Y. Presbytery, viz.: That the congregations under its care take up their collection for the fund, on or before the 2d Sabbath in December, asking them to imitate their example.

Respectfully yours,

SAMUEL CARLISLE.

THE Philadelphia Presbytery met in the Second church at 3 o'clock, P. M., Nov. 3, 1874. There was little transacted besides routine business. The moderation of a call was granted to Conococheague congregation, and referred to the Interim Committee of Supplies, S. O. Wylie and Robt. J. Sharpe, to be attended to at the convenience of the session and congregation. Presbytery will hold a special meeting on Thursday, 7th of

January, 1875, to attend to Presbyterial visitation in First congregation, Philadelphia, the hour to be designated by the moderator in his call for said meeting. The time and place of next regular meeting are: Monday after first Sabbath of May, 1875, in First church, Philadelphia, at 3 o'clock, P. M.

---

ROCHESTER Presbytery met in the city of Rochester on the evening of Tuesday, October 6th. Presbytery was opened with a sermon by Rev. Robert Shields. Rev. R. Shields was elected moderator for the ensuing year, and Rev. R. D. Sproull was continued clerk. At the request of Rev. J. M. Armor, the clerk was directed to furnish him with a certificate to the Presbytery of the Lakes. A call from Syracuse congregation was read and sustained. Presbytery agreed to supplement the salary \$100, for one year. Adjourned to meet in the city of Rochester on the first Tuesday of May, at 11 o'clock, A. M. CLERK.

---

### OBITUARIES.

RARELY has any community been so startled by an unexpected death as was that of Coldenham, N. Y., at the sudden removal of MAGGIE A., wife of Francis Wallace and daughter of John and Nancy Wilson, of Newburgh, N. Y., on the 23d of March, 1874. She had been a resident of the neighborhood only from her marriage, March 29th, 1871, and being "a keeper at home," had not made many acquaintances; but on those whose privilege it was to become acquainted with her, an impression of a singularly gentle disposition, winning manner, wise conversation and genuine piety, was indelibly made. Unintentionally she drew the affection of both old and young, and elicited warm commendation as a daughter, sister, friend and wife. She was an intelligent, consistent and devoted advocate of reformation principles. Her highest pleasure was in waiting upon the ordinances. Her health never was robust, but she was singularly resolute and active—all her husband could ask in "a help meet." Her countenance always beamed with love and tenderness; her voice was soft and sweet, and her smile a bursting rosebud. Her removal was most unexpected. She retired on Friday evening in usual health, and awoke Saturday morning in pain and the premonitions of inflammation of the stomach, and died on the following Monday. Thus suddenly was she removed from endeared relatives and friends, a fond husband and two infant children, and at the early age of twenty-eight.

"Behold, thou hast made my days as a handbreadth, and mine age is as nothing before thee." COM.

DIED, in Tabor congregation, Kansas, on Sept. 5th, 1874, LAURENA, aged eighteen months, second daughter of Samuel and Lizzie Graham. May the Good Shepherd, who plucked this opening flower from this household, comfort the hearts of the sorrowing parents. S. M. S.

DIED, suddenly, of apoplexy, on the 8th November, 1874, at Mt. Auburn, Cincinnati, Ohio, Professor JAMES R. NEWELL, Ph. D., brother of Dr. J. Newell and son-in-law of Prof. T. Sproull, in the 43d year of his age.

DIED, September 8, 1874, Mrs. ANNA W. REID, aged 67 years, a member of Sharon congregation, Iowa.

Other notices crowded out this month will be inserted in our January number.

---

THE Minutes of the Presbytery, 1801-1806, have been published in a separate pamphlet and are now ready for distribution. The price per copy is 20 cents. Mr. John Caldwell, 3617 Bridge street, Philadelphia, will mail copies to any who may apply. A this is the first time these Minutes have ever been published, and as they contain valuable information, all who are interested in the history of the church should secure them. Persons willing to act as agents in congregations, will please communicate with Mr. Caldwell, and state how many copies they desire to have sent to them.











---

JUL 18 1940

